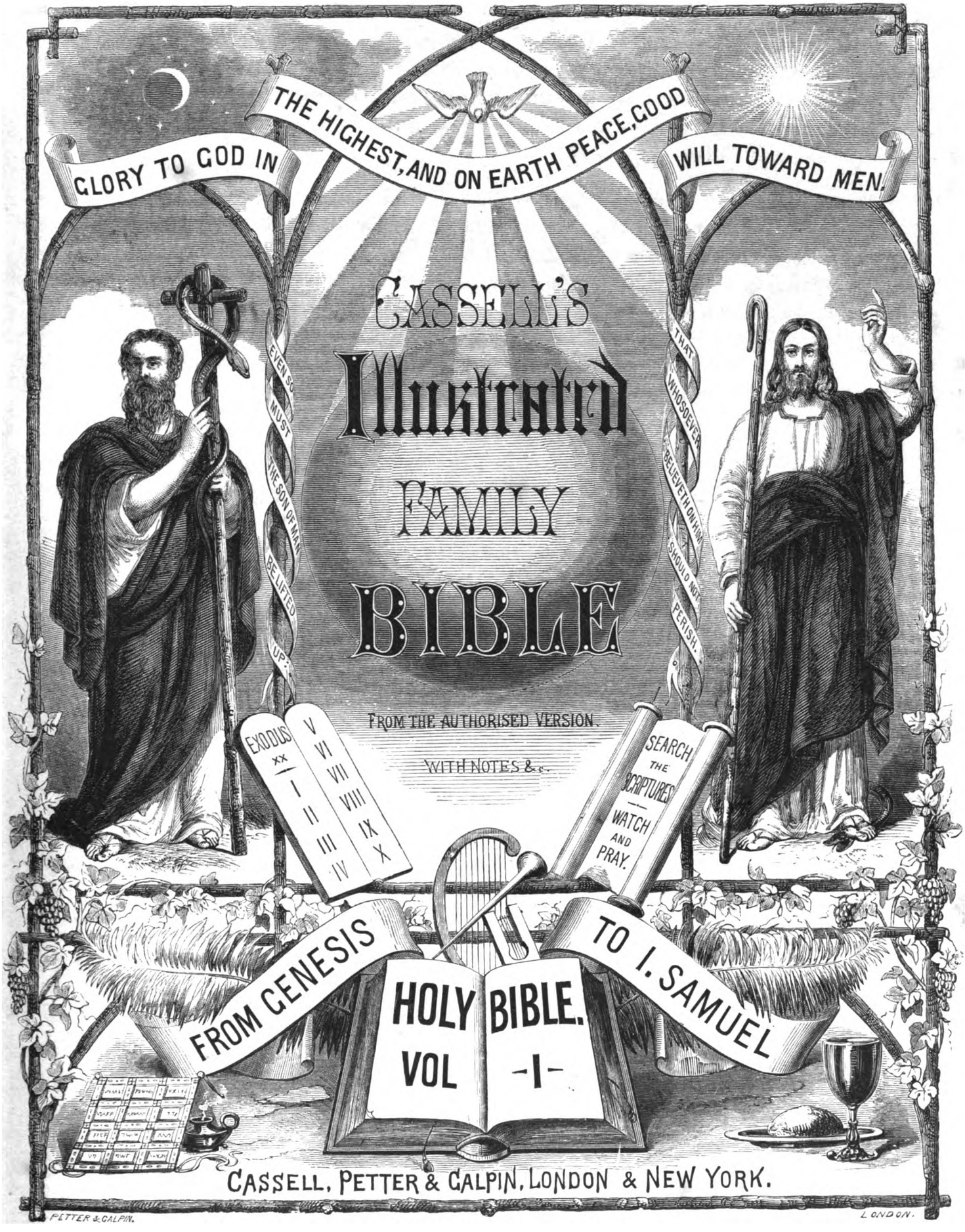
P. o. C.



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PREFACE

The Book of God needs no Preface. As the Oracle of Heaven, it speaks immediately to Man, and claims his instant and unhesitating belief. The proof of its divine inspiration lies in the nature of the Message which it makes known; and with the internal Contents of the Volume agree the external evidences. There is no other book in the world so true to man's moral and spiritual consciousness; and whatever there may be in the works of good men which appeal to this universal human consciousness, is to be found here in far deeper and richer utterances. Still, we may be allowed to say a few words in reference to this

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which has claims peculiar to itself, arising out of its distinctive character and pretensions, which must commend themselves to the enlightened judgment of every reader and student of the Sacred Text, whatever may be his Theological Creed, and whatever the Religious Communion to which he may belong.

The TEXT is that of the Authorised Version, which is faithfully adhered to throughout. Our Common Translation is generally so correct and trustworthy, that it has been considered unnecessary to depart from it.

The VARIOUS READINGS which are given in the margin are also, in nearly all instances, taken from the Authorised Version. A few have been added from other authorities, but not without the most careful discrimination.

The MARGINAL REFERENCES are from the best Oxford editions of the Bible, with numerous additions and emendations.

The NOTES are purely Exegetical or Explanatory. They are not designed to supply what is commonly termed a Commentary, but rather to give the deeper meaning of certain words and phrases, to illustrate certain images and allusions in the Sacred Text by a reference to the manners, customs, laws, and religious rites of the Eastern world, and to embody in

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a few words the vital truths and practical lessons of the Book of God. Though we have availed ourselves of every source of information, and though we are necessarily indebted to the researches and the inquiries of those who have gone before us in the path of Exposition, still the Notes are literally original, and they are written in the spirit of that Christian love, which breathes grace, mercy, and peace unto all who, in every place, call upon the name of Christ—our Lord.

The CHRONOLOGY of the Bible is a difficult and delicate subject; but it has been thought best not to disturb the arrangement of the Text as it stands in the Authorised Version. While, however, retaining the present order of the collective books of the Sacred Volume, and while adhering to the authorised arrangement of each individual book, and to the disposition or place of each individual chapter and verse, it is our purpose throughout, as in the present instance, to supply a Table to each successive volume, in which the books, chapters, sections, and even the verses will be found so arranged as to enable the reader to see at a glance the different portions of the Sacred History in their connection and harmony—their relation and entirety.

The ILLUSTRATIONS, which are designed to elucidate, and to familiarise the mind of the reader with, the subject matter of the Text, have been prepared at an enormous outlay, and are introduced with a profusion and a freedom never before attempted.

The MAPS will be found of invaluable service in helping the reader to trace the Geography of the principal localities mentioned in the Sacred Record.

Before the Work is completed, a carefully-prepared INTRODUCTION, setting forth the proofs of the Inspiration and Authenticity of the Sacred Volume, will be given, with the view of confirming the reader's hope, and deepening his faith, in the Book as a Revelation from God.

The TYPOGRAPHY speaks for itself. Neither care nor cost has been spared to render the mechanical execution of the Work as attractive and beautiful as its illustrations are faithful and artistic.

MAY HE WHO IS THE TRUTH GRANT TO EVERY READER THE SPIRIT OF TRUTH, TO LEAD HIM INTO ALL TRUTH!

LONDON, *May*, 1860.

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CHRONOLOGY.

GENESIS—I. SAMUEL.

PERIOD I.—FROM THE CREATION TO THE DELUGE.

BEFORE CHRIST.

4004 The Creation :—Gen. i., ii. 4—25.
„ The Institution of the Sabbath :—ii. 1—3.
„ The Temptation and Fall of Man :—iii.
4003 The History of Adam and his Posterity :—iv.
4004 / 2582 The Genealogy of the Patriarchs :—v.
2468 The State of the World preceding the Deluge :—vi., vii. 1—5.
2348 The Deluge and its Consequences :—vii. 5—24, viii. 1—14.
2347 God's Covenant with Noah :—viii. 15—22, ix. 1—17.
„ Noah foretells the Future of his own Sons :—ix. 18—29.

PERIOD II.—FROM THE BUILDING OF BABEL TO THE EXODUS.

2448 / 2346 The Building of Babel, &c. :—Gen. xi. 1—10, x., xi. 11—27.
1921 / 1822 The Call and History of Abraham :—xi. 27—32, xii.—xvi., xviii., xx., xvii., xxi., xxii. 1—20, xxiii., xxii. 20—24, xxiv., xxv. 1—7, 11—29, 7—10.
1822 / 1728 From the Death of Abraham to the Selling of Joseph :—xxv. 11, xxvi., xxv. 29—34, xxv. 17, 18, xxvii., xxxiii., xxxviii. 1—6, xxxiv., xxxv. 1—28, xxxvi.
1729 Death of Isaac :—Gen. xxxv. 28, 29.
1728 / 1635 History of Joseph and his Family in Egypt :—xxxvii., xxxix. 1—6, xxxviii. 6—30, xxxix. 7—20, xl., xxxv. 29, xli., xlvii. 26.
1689 Death of Jacob and the Patriarchs :—xlvii. 27—31, xlviii. 1.
1604 Oppression of the Israelites by Pharaoh :—Exod. i.

PERIOD III.—FROM THE BIRTH TO THE DEATH OF MOSES.

1571 / 1491 The Birth and Early Life of Moses :—Exod. ii. ; Ps. lxxxviii.
1491 The Mission of Moses to Pharaoh :—iii., iv. 1—28.
„ His Interviews with Pharaoh :—iv. 29—vii. 13.
„ The eight first Plagues :—vii. 14—x. 20.
„ The Institution of the Passover :—xii. 1—21.
„ Conclusion of the ten Plagues :—x. 21—27, xi. 1—9, x. 28, 29, xi. 9, 10, xii. 24—30.
„ The Exodus from Egypt :—xii. 31—37, 40—49.
1491 / 1451 The Journey of the Israelites from Rameses to Succoth :—Numb. xxxiii. 1—5 ; Exod. xii. 37—40, 43—51, xiii. 1—29.
„ From Succoth to Etham :—Numb. xxxiii. 6 ; Exod. xiii. 20—22 ; Numb. xxxiii. 7 ; Exod. xiv. 9—19.
„ From Etham to Pihahiroth :—Numb. xxxiii. 7 ; Exod. xiv. 1—19.
„ From Pihahiroth to Marah :—Numb. xxxiii. 8 ; Exod. xiv. 19—31, xv. 1—26.
„ From Marah to Elim :—Numb. xxxiii. 9 ; Exod. xv. 27.
„ From Elim to the Red Sea :—Numb. xxxiii. 10.
„ From the Red Sea to the Wilderness of Sin :—Numb. xxxiii. 11 ; Exod. xvi.
„ From Sin to Rephidim :—Numb. xxxiii. 12—14 ; Exod. xvii.

BEFORE CHRIST.

1491 / 1451 From Rephidim to Sinai :—Numb. xxxiii. 15 ; Exod. xix.—xl. ; Lev. i.—x. ; Numb. ix. 1—14 ; Lev. xi.—xxvii. ; Numb. i., viii., x. 1—10, ix. 15—23 ; Exod. xviii. 1—26.
„ From Sinai to Kibroth Hattaavah :—Numb. xxxiii. 16, x. 11—33 ; Exod. xviii. 27 ; Numb. x. 33—36, xi.
„ From Kibroth Hattaavah to Hazeroth :—Numb. xxxiii. 17, xii. 1—15.
„ From Hazeroth to Rithmah, Paran, or Kadesh-barnea :—Numb. xxxiii. 18, xii. 16, xiii., xiv. ; Ps. xc. ; Numb. xv., xix.
„ From Rithmah to Kadesh :—Numb. xxxiii. 19—36, xx. 1—32, xxxiii. 40, xxi. 1—4.
„ From Kadesh to the Plains of Moab :—Numb. xxxiii. 37, xx. 22—28, xxxiii. 38, 39, xx. 29, xxxiii. 41, xxi. 4—9, xxxiii. 42, 43, xxi. 10, xxxiii. 44, xxi., xxxiii. 45, xxi. 12—18, 21—35, xxxiii. 46, 47, xxi. 18—20, xxxiii. 48, xxii., xxiv.
„ From the Plains of Moab to Abel Shittim :—Numb. xxxiii. 49, xxv.—xxvii. 1—11, xxxvi. 1—12, xxviii., xxxii., xxxiii. 50, xxxv. ; Deut. i., ii. 1, x. 6—9, ii. 2—37, iii., ix., x. 6, 10, xxx. ; Numb. xxxvi. 13, xxvii. 12—23 ; Deut. xxxi., xxxii. 44, xxxiv.
1451 Death of Moses :—Deut. xxxiv. 1—6.

PERIOD IV.—FROM THE ENTRANCE INTO CANAAN UNDER JOSHUA TO THE DEATH OF SAUL.

1451 The Commission of Joshua :—Josh. i. 1—9, compared with Numb. xxvii. 18—23.
1451 / 1443 The Conquest of Canaan :—Josh. ii. 1—10, iii., v. 1—12, vi. 1, x. 13—15, vi. 2—27, vii., viii. 1—29, ix., x., xi., viii. 30—35, xxii.
1450 / 1443 General Division of the Country :—Josh. xii., xiii. 1—14, xiv. 1—5, xiii. 15—33, xiv. 6—15, xv. 13—19, 1—12, 20—63, xvi., xxi. 1—42.
1443 The Death of Joshua :—Josh. xxii., xxiii., xxiv.
1443 / 1419 The Interregnum which followed the Death of Joshua :—Judg. i., ii., xvii., xviii., xix., xx., xxi. 11, 14—23, iii. 1—4.
1419 / 1095 The Government of the Judges :—Judg. iii. 5—31, iv. 5, vi. 1—6. The Book of Ruth throughout. Judg. vi. 7, on to ch. xiii. ; 1 Sam. i., ii. 1—21, iii. ; Judg. xiv. 15—19 ; 1 Sam. ii. 22—36 ; Judg. xvi., xv. 20 ; 1 Sam. iv., v., vi., vii., viii.
1095 / 1056 The Reign of Saul :—1 Sam. ix., x., xi., xii., xiii., xiv., xv., xvi. 1—13, xvii. 1—40, 55, 56, 41—54, 57, 58, xviii. 1—5 ; Ps. ix., x., xi. ; 1 Sam. xviii. 5—9, xvi. 14—23, xviii. 10—30, xix. 1—18 ; Ps. lix. ; 1 Sam. xix. 18—24, xx., xxi. ; Ps. lvi., xxxiv. ; 1 Sam. xxi. 1 ; Ps. cxlii. ; 1 Sam. xxii. 1, 2 ; 1 Chron. xii. 8—18 ; 2 Sam. xxiii. 13—17 ; 1 Chron. xi. 15—19 ; 1 Sam. xxii. 3—20 ; Ps. lii., cix., xvii., cxl., xxxv., lxiv. ; 1 Sam. xxiii. 1, xxii. 20—23, xxiii. 6, 2—5, 7—13 ; Ps. xxxi. ; 1 Sam. xxiii. 13—23 ; Ps. liv. ; 1 Sam. xxiii. 24—29, xxiv. ; Ps. lvii., lviii., lxiii. ; 1 Sam. xxv., xxvii. 1 ; Ps. cxli. ; 1 Sam. xxvii. 2—7 ; 1 Chron. xii. 1—7 ; 1 Sam. xxvii. 8—12, xxviii., xxix. ; Ps. lxxxvi. ; 1 Chron. xii. 19—22 ; 1 Sam. xxx., xxxi. ; 1 Chron. x. 13, 14 ; 2 Sam. i. ; 1 Chron. x. 1—12.

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ILLUSTRATIONS.

VOLUME I.

	PAGE
Emblematic Design for Genesis	1
Egyptian Symbols of the Heavens and the Earth	2
Hindoo Representation of the Universe	2
Representation of Ammon-Kneph, from Karnak, in Upper Egypt	3
Isle of Kishm, in the Persian Gulf	4
Adam and Eve in Eden	5
The Thorn	6
The Thistle	6
The Murder of Abel, and Flight of the Fratricide	8
The First Musical Instrument	9
Jabal's Tents and Cattle	10
Enoch	11
The Eve of the Deluge; Animals entering the Ark	12
The Deluge: Rising of the Water, and Universal Destruction	13
View of Mount Ararat, on which the Ark rested after the Deluge	14
The Raven	15
The Dove	15
The Ark at Rest	16
Noah's Sacrifice after the Deluge: the Rainbow in the Cloud	17
Noah's Tomb in Armenia	18
Birs Nimroud	19
Building the Tower of Babel: the Confusion of Tongues	20
Sarah taken into Pharaoh's House	21
The Pyramids of Egypt	22
Temple of Ipsambul	23
Separation of Abram and Lot	25
View on the Banks of the Jordan	26
Edom and Mount Hor	27
Melchizedek blesses Abram, after the Slaughter of the Kings	28
Abram driving away the Birds from the Sacrifice	29
The Wild Ass	31
Abraham receiving the Visit of the Three Angels	32
The Destruction of Sodom and Gomorrah: Lot's Wife looking back	33
A Pillar of Salt, on the eastern side of Usdum	35
Abimelech, King of Gerar, restoring Sarah to Abraham	36
Hagar and her Son Ishmael dismissed by Abraham	37
The Four-horned Ram	39
Abraham, at the Command of God, about to offer Isaac as a Burnt Sacrifice	40
Abraham purchasing a Burial-place from the Sons of Heth	41
Specimens of Ancient Coins, and Scales for Weighing Money	42
Abraham's Servant and Rebekah at the Well	44
Isaac meeting Rebekah	45
Esau going for Venison, to make savoury meat for his Father Isaac	48
Jacob, disguised as Esau, receiving the blessing from his Father Isaac	49
Syrian Goat	50
Jacob's Vision	52
Jacob pouring Oil on the Stone, and making his Solemn Vow at Bethel	53
The Mandrake	55
The Hazel	55
A Pastoral Scene in the East: Jacob keeping the Flocks of Laban	56
Jacob and Laban about to make a Covenant at the Heap of Witness	57
The Teraphim	58
Camels and their Furniture	58
Meeting of Jacob and Esau	61
Rachel's Tomb	64
Esau and his Family departing from the Land of Canaan	65
Joseph's Dream of his future Greatness; the Sun, Moon, and Stars	67
Joseph cast into the Pit by his jealous and vindictive Brothers	68
Joseph's Brethren showing his blood-stained Coat to their Father Jacob	69
Costume of Egyptian Women	70
Joseph in Prison, interpreting the Dreams of the Chief Butler and Baker	72
Joseph before Pharaoh, interpreting the Dream of the Seven Years of Plenty and of Famine	73
Ancient Egyptian Royal Chariot	75
Bird's-eye View of Egypt	76
Pharaoh publicly presenting Joseph to the People, as second in the Kingdom	77
Simeon detained by Joseph	80
The Servants of Joseph putting the Cup in Benjamin's Sack	81
Balsam Tree	81
Joseph's Brethren overtaken by the Egyptians: the Cup found in Benjamin's Sack	84
Joseph revealing himself to his Brethren	85
Oriental Cart	86
Ancient Egyptian Carts	87
Jacob with his Family, and Flocks and Herds, setting out for Egypt	88
Joseph presenting his Father to Pharaoh	89
The Vine	91
Jacob blessing his Twelve Sons	92
Jacob blessing the Sons of Joseph, Ephraim, and Manasseh	93
The Adder	94
The Manufacture of Coffins. From an Egyptian Painting	95
Egyptian Coffin in a perfect state	95
Egyptian Coffins	95
Remains of an Egyptian Coffin	95
Embalming of Joseph	96
Emblematic Design for Exodus	97
An Egyptian House	98
The Process of Brick Making. From an Egyptian Painting	98
Banks of the Nile	99
The Finding of the Infant Moses by Pharaoh's Daughter, on the Banks of the Nile	100
Portico of an Egyptian Temple	101
Ancient Sandals	102
Moses's Rod turned into a Serpent	104
Egyptian Taskmasters urging the enslaved Israelites to their Labour	105
Aaron's Rod changed into a Serpent	108
Fish of the Nile	108
The Plague of Frogs	109
High Priests, clothed in Leopard Skins	110
Different Costumes of the Egyptian Priesthood	110
An Egyptian Priestess	110
An Avenue of Sphynxes, leading to the Temple of Wady-Sabood	111
The Plague of Hail: Destruction of Flocks and Herds	112
Moses and Aaron before Pharaoh	113

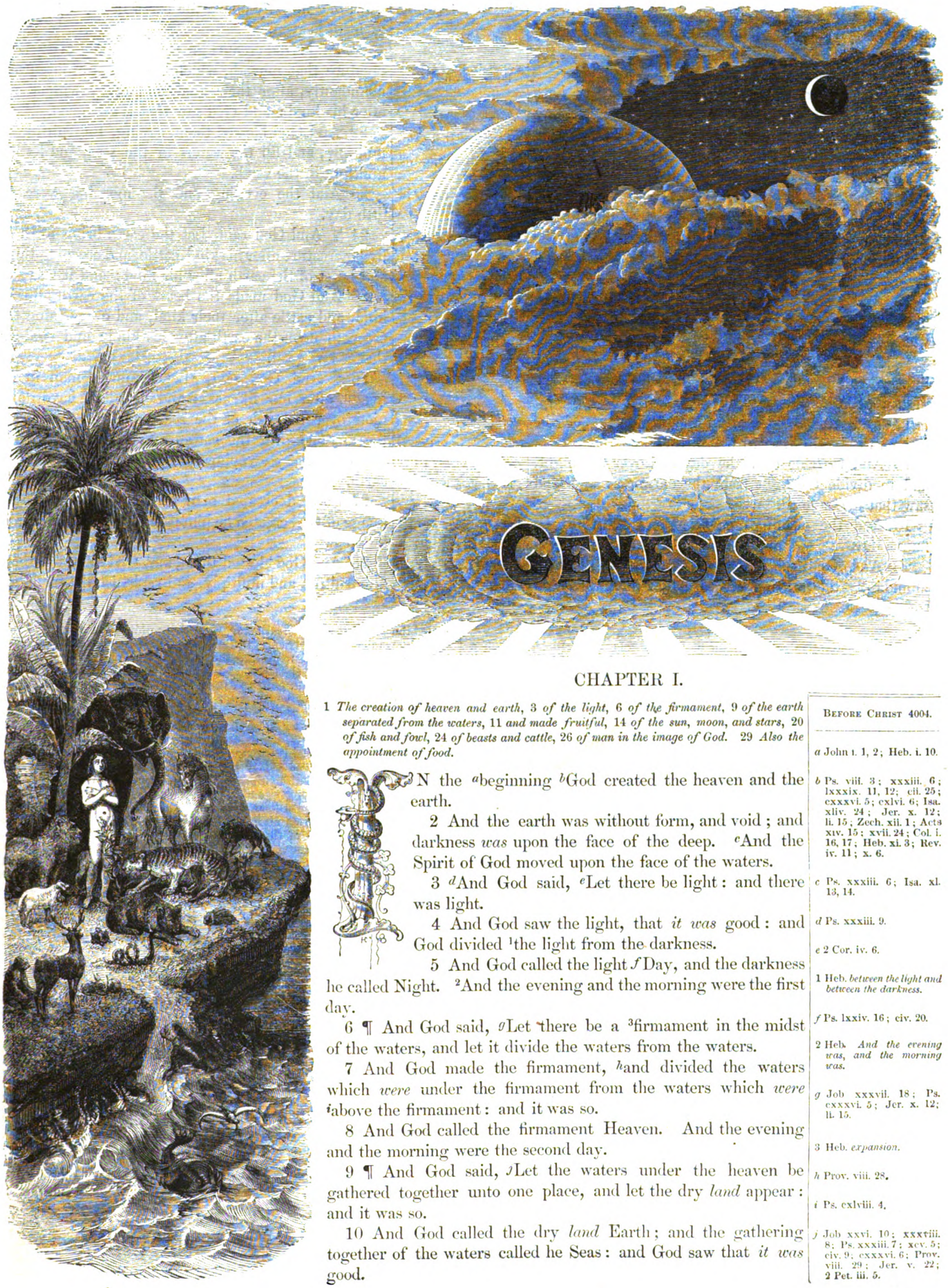
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	PAGE
The Plague of Locusts	114
Ancient Egyptian Jewels	115
Death of the Firstborn of Egypt	117
Unleavened Bread	117
Hyssop Plant	118
Edge of the Wilderness	119
The Departure of the Israelites from Egypt	120
Pharaoh and his Host in pursuit of the Israelites	121
Egyptian Archers	122
Egyptian Soldiers marching	122
Tor, near Elim	123
Pharaoh and his Host overthrown in the Red Sea	124
Miriam the Prophetess and the Women rejoicing at the overthrow of their Enemies	125
The Palm Tree	126
Ancient Minstrels and Dancers. From an Egyptian Tablet	126
Samaritan Coins, showing the probable shape of the Pot in which the Manna was laid up	127
The Coriander Plant	128
Map, showing the Journeyings of the Israelites during the Forty Years' Sojourn in the Wilderness	128
Moses striking the Rock	129
Writing Materials: the ancient Roll: Tablets, Stilus, &c.	130
Jethro, the Priest of Midian, meets Moses in the Desert	131
Mount Sinai	132
Moses on the Mount	133
Eastern Vineyard	136
Israelitish Law Court: The Accused in the presence of his Judges	137
The Hornet	138
Moses reciting the Law in the audience of the People	139
Moses and the Seventy Elders approaching the Mount	140
Workmen employed in constructing the Ark of the Covenant	141
The Golden Lamp-bearer or Candlestick	142
Consecration of Aaron and his Sons	145
The High Priest's Breastplate, showing its arrangement of the Stones, and its adjustment to the Dress	146
Jewish High Priest in his Sacerdotal Vestments	147
The Altar of Burnt Offering: Priests offering Sacrifice	149
Brasen Laver	150
The Cinnamon	151
The Israelites rejoicing before the Molten Calf	152
Moses and Joshua coming down from the Mount	153
The Israelites freely presenting their Gifts to Moses for the Construction of the Tabernacle	157
Acacia, or Shittim Wood	158
Ancient Ear and Nose Rings	158
The High Priest in the Holy of Holies: the Vessels of the Tabernacle	160
The Mercy Seat	161
Lamps	162
Mirrors	163
Silver	163
Gold	163
Seals or Signets	164
Half-Shekel	164
Shekel of the Sanctuary	164
The Pomegranate	165
Frankincense	166
Rearing the Tabernacle by the Israelites in the Wilderness	167
The Tabernacle set up, and solemn Assembly of the People	168
Emblematic Design for Leviticus	169
The Offering of Firstfruits	170
The Sin Offering of Ignorance	172
A Poor Man bringing to the Priest a Sin Offering of Two Young Pigeons	173
The Broad-tailed Sheep	176
Moses consecrating Aaron and his Sons to the Priests' Office	177
Death of Nadab and Abihu, after offering Strange Fire before the Lord	181
The Ibis, Sacred Bird of the Egyptians	183
The Leper quitting the Congregation of the People	185
The Turtledove	188
The Leper before the Altar	189
Altar of Burnt Offering	192
Altar of Incense	192
Priests officiating at the Altar: The Scapegoat sent into the Wilderness	193
Reapers and Gleaners	197
Various Forms of Trumpets in use amongst the Ancient Israelites	201
The Celebration of the Feast of Tabernacles by the German Jews	202
The Cakes of Shewbread	203
Messengers announcing the Return of the Jubilee	205
Emblematic Design for Numbers	209
The Children of Israel marching through the Wilderness	213
The Levites bearing the Ark and Sacred Vessels of the Tabernacle	216
The Trial of Jealousy	217
The Offerings of the Princes at the Dedication of the Tabernacle	221
Offerings of Gold and Silver	222
Jewish Priests blowing the Silver Trumpets before the Congregation of the People	225
The Emblems on the Standards of the Twelve Tribes of Israel	226
Garlick	227
Cucumbers	227
The Quail	228
The Return of the Spies, bearing the Grapes of Eshcol	229
The Israelites discomfited by the Canaanites	232
The Congregation of Israel stoning the Sabbath-breaker without the Camp	233
Various forms of Ancient Censers	235
Korah and his Associates swallowed up for their Rebellion	236
Moses in the Tabernacle of Witness discovers that the Rod of Aaron has budded	238
Preparing the Water of Separation from the Ashes of the Heifer	241
Aaron's Tomb on Mount Hor	242
Canaan, as referred to in the Pentateuch, in the Time of Moses	243
Moses consecrating Eleazar as Aaron's Successor	244
Plague in the Camp of the Israelites: Lifting up of the Brazen Serpent	245
Balak's Messengers beseeching Balaam to denounce a Curse upon Israel	247
Balak's Sacrifice: Balaam's Prophecy and Blessing	249
Lign Aloe	250
The Daughters of Zelophehad preferring their Request to Moses	253
An Israelite bringing to the Altar a Goat for a Sin Offering	257
Ancient Swords	259
The Spoliation of the Midianites	261
The Man-slayer, fleeing to the City of Refuge, pursued by the Avenger of Blood	265
Plan of the Cities of the Levites	267
The Plains of Jericho	268
Emblematic Design for Deuteronomy	269
Elath, on the Gulf of Akaba	272
Moses rehearsing the Law in the presence of the Israelites	273
Mount Horeb	276
A Father instructing his Family in the Law of God	277
Door inscribed with Passages from the Koran	279
An Eastern Well	231
Olive Garden	282
Moses destroying the Golden Calf	284
Funeral of Aaron	285
Mount Gerizim	287
The Hart	288
Evening Meal of the Israelites	289
Syrian Hare	292
Ethiopian Hog	292
Wild Swan	293
Lapwing	293
Gate of Beyrout	295
Syrian Ox	296
Priests and Levites showing the Sentence of Judgment	297
Ceremonies observed by the Israelites for the Expiation of uncertain Murder	301
An Oriental House-top, with a Battlement or Parapet	302
Oxen treading out Corn	305
The Presentation of the Basket of Firstfruits	307

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	PAGE
Group of Egyptian Idols: Athor; Tiphe; Isis; Osiris; Neith; Bubastis; Apis, the Bull; Beg, the Hawk; Ibis, the Crane; Shau, the Cat; Scarabæus, the Beetle	309
Encampment of the Israelites	313
Moses delivering the Law into the hands of the Priests	316
Moses viewing the Promised Land from Pisgah	320
Emblematic Design for Joshua	321
Rahab concealing the Spies among the Flax on the House-top	323
House on the Wall of the City	324
The Passage of the Jordan: Priests bearing the Ark of the Covenant	325
The Israelites setting up the Stones of Memorial in Jordan	327
Falling down of the Walls of Jericho at the blast of the Trumpets	329
The Stoning of Achan, his Family and Possessions, in the Valley of Achor	332
The Gibeonites by subtlety obtaining a League with Joshua	334
Defeat of the Amorites: Joshua commanding the Sun to stand still	337
View of Jericho	340
Hill Country of Lebanon	341
Caleb pledging his Daughter in Marriage to the Conqueror of Kirjath-sepher	344
Joshua dividing the Land of Canaan by Lot among the Tribes of Israel	345
The City of Tyre	348
Map of Canaan as distributed to the Twelve Tribes	349
Joshua sending back the Two Tribes and a Half	352
Joshua's Charge to the Elders of Israel	353
Joshua making a Covenant with the People	356
Emblematic Design for Judges	357
Askelon	358
Mount Lebanon and Vicinity	360
Ehud offering his Presents at the Court of Eglon	361
Mount Tabor	363
A Jewish Lawyer riding on a White Ass	364
Gideon destroying the Altar of Baal	365
Threshing Floor	366
Gideon overhearing the Midianite telling his Dream	368
Gideon and Followers, by the Stratagem of Lamps and Trumpets, surprising the Army of the Midianites	369
Camels richly caparisoned	371
Death of Abimelech	373
Gilead and its Vicinity	376
Jephthah met by his Daughter on his return from the Defeat of the Ammonites	377
View of Bethlehem	378
Rock Goat, or Ibex	379
Samson rending the Lion by the Vineyards of Timnath	381
Syrian Fox	382
View of Hebron	383
Samson betrayed by Delilah into the Hands of the Philistines	385
Ancient Jewish Shields and Spears	386
View of Sidon	387
Micah imploring the Danites to restore to him his Priest and Household Gods	389
Tomb of the Judges	392
Emblematic Design for Ruth	393
View of Moab	394
Reapers and Gleaners of Ancient Palestine	395
Naomi returning to Bethlehem	396
Ruth gleaning in the Field of Boas	397
Ancient Shoes	399
Boaz, in the Presence of Witnesses, buying the Inheritance	400
Emblematic Design for First Book of Samuel	401
Hannah dedicating her Child Samuel to the Service of the Lord	403
Bringing the Ark into the Camp of the Israelites	405
Representation of the Idol Dagon	407
View of Ashdod	408
Defeat of the Philistines by the Israelites	409
Samuel, the Prophet, anointing Saul King over Israel	413
Samuel, rebuking the People of Ingratitude, terrifies them by a Storm in Harvest	416
Samuel reproving Saul for his hasty and rebellious Sacrifice	417
Agag slain by the Command of Samuel	421
Valley of Elah, showing the Encampments of the Israelites and Philistines	424
David slaying Goliath	425
A Slinger	427
Saul attempting to slay David with a Javelin	429
View of Ramah	430
View of Nob	432
David feigning Madness before Achish, King of Gath	433
Mountains and Wilderness of En-gedi	436
Saul searching for David with three thousand Men	437
The Partridge	440
David's generosity in sparing the Life of the sleeping Saul	441
View of Endor	443
The Raising of Samuel, in the presence of Saul, by the Witch of Endor	444
View of Ziklag	445
Ancient Coats of Mail	447
View of Shiloh in the time of Samuel	448

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GENESIS

CHAPTER I.

1 *The creation of heaven and earth,* 3 *of the light,* 6 *of the firmament,* 9 *of the earth separated from the waters,* 11 *and made fruitful,* 14 *of the sun, moon, and stars,* 20 *of fish and fowl,* 24 *of beasts and cattle,* 26 *of man in the image of God.* 29 *Also the appointment of food.*

BEFORE CHRIST 4004.

IN the [a]beginning [b]God created the heaven and the earth.

2 And the earth was without form, and void; and darkness *was* upon the face of the deep. [c]And the Spirit of God moved upon the face of the waters.

3 [d]And God said, [e]Let there be light: and there was light.

4 And God saw the light, that *it was* good: and God divided [1]the light from the darkness.

5 And God called the light [f]Day, and the darkness he called Night. [2]And the evening and the morning were the first day.

6 ¶ And God said, [g]Let there be a [3]firmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament, [h]and divided the waters which *were* under the firmament from the waters which *were* [i]above the firmament: and it was so.

8 And God called the firmament Heaven. And the evening and the morning were the second day.

9 ¶ And God said, [j]Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.

10 And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it was* good.

a John i. 1, 2; Heb. i. 10.

b Ps. viii. 3; xxxiii. 6; lxxxix. 11, 12; cii. 25; cxxxvi. 5; cxlvi. 6; Isa. xliv. 24; Jer. x. 12; li. 15; Zech. xii. 1; Acts xiv. 15; xvii. 24; Col. i. 16, 17; Heb. xi. 3; Rev. iv. 11; x. 6.

c Ps. xxxiii. 6; Isa. xl. 13, 14.

d Ps. xxxiii. 9.

e 2 Cor. iv. 6.

1 Heb. *between the light and between the darkness.*

f Ps. lxxiv. 16; civ. 20.

2 Heb. *And the evening was, and the morning was.*

g Job xxxvii. 18; Ps. cxxxvi. 5; Jer. x. 12; li. 15.

3 Heb. *expansion.*

h Prov. viii. 28.

i Ps. cxlviii. 4.

j Job xxvi. 10; xxxviii. 8; Ps. xxxiii. 7; xcv. 5; civ. 9; cxxxvi. 6; Prov. viii. 29; Jer. v. 22; 2 Pet. iii. 5.

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11 And God said, Let the earth bring forth [1]grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.

12 And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good.

13 And the evening and the morning were the third day.

14 ¶ And God said, Let there be [a]lights in the firmament of the heaven to divide [2]the day from the night; and let them be for signs, and [b]for seasons, and for days, and years:

15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16 And God [c]made two great lights; the greater light [3]to rule the day, and [d]the lesser light to rule the night: *he made* [e]the stars also.

17 And God set them in the firmament of the heaven to give light upon the earth,

18 And to [f]rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was* good.

19 And the evening and the morning were the fourth day.

20 And God said, Let the waters bring forth abundantly the [4]moving creature that hath [5]life, and [6]fowl *that* may fly above the earth in the [7]open firmament of heaven.

21 And [g]God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was* good.

22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 ¶ And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was* good.

26 ¶ And God said, [h]Let us make man in our image, after our likeness: and [i]let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his *own* image, in the image of God created he him; [j]male and female created he them.

28 And God blessed them, and God said unto them, [k]Be fruitful, and multiply, and replenish the earth, and

BEFORE CHRIST 4004.

1 Heb. *tender grass.*

a Deut. iv. 19; Ps. lxxiv. 16; cxxxvi. 7.

2 Heb. *between the day and between the night.*

b Ps. lxxiv. 17; civ. 19.

c Ps. cxxxvi. 7—9; cxlviii. 3, 5.

3 Heb. *for the rule of the day*

d Ps. viii. 3.

e Job xxxviii. 7.

f Jer. xxxi. 35.

4 Or, *creeping.*

5 Heb. *soul.*

6 Heb. *let fowl fly.*

7 Heb. *face of the firmament of heaven.*

g Gen. vi. 20; vii. 14; viii. 19; Ps. civ. 26.

h Gen. v. 1; ix. 6; Ps. c. 3; Eccles. vii. 29; Acts xvii. 26, 28, 29; 1 Cor. xi. 7; Eph. iv. 24; Col. iii. 10; Jam. iii. 9.

i Gen. ix. 2; Ps. viii. 6.

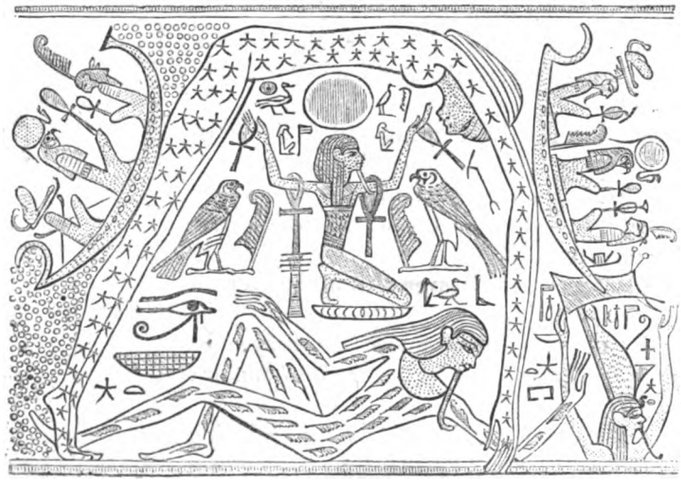
j Gen. v. 2; Mal. ii. 15; Matt. xix. 4; Mark x. 6.

k Gen. ix. 1, 7; Lev. xxvi. 9; Ps. cxxvii. 3; cxxviii. 3, 4.

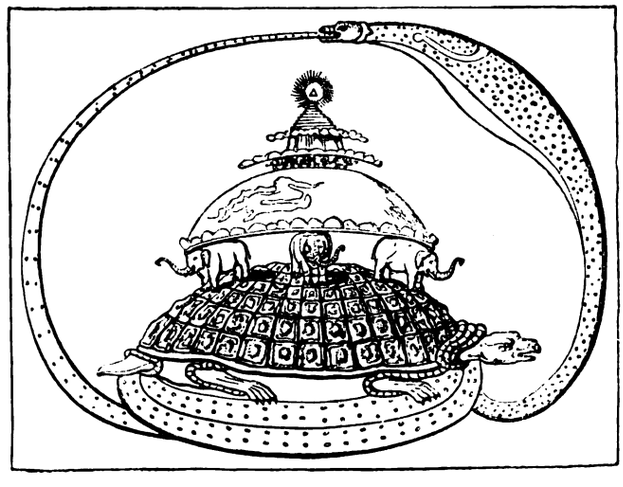
CHAPTER I.

1—25. An attentive reader of the first few words of the Bible, though a peasant or a child, may obtain more sound knowledge of the origin of all things, than was possessed by the wisest men, in different countries, during thousands of years. The ancient Egyptians, for example, symbolised the earth, as the engraving will show, by a personage with a green beard, covered with leaves, and recumbent; and heaven by a goddess, forming a vault by her arched body, and sprinkled with stars; while two boats, one carrying the rising, and the other the setting, sun, traversed the heavens by skimming the surface of the goddess's body. In the centre appears the god Maou, the divine intelligence, presiding over the equilibrium of the universe. The Hindoos, as will appear from the companion engraving, represented the universe as supported by a tortoise, the type of strength and conservative power, which reposes on the great serpent; with them, as with the ancient Egyptians, it was the emblem of eternity. The universe appears divided into three spheres: the superior one, the abode of the gods, having seven subdivisions; the intermediate region, the earth proper; and the lower region, the seven hells. Mount Meron, supposed to traverse and unite these three worlds, bears on its summit the radiant and mystic triangle, the symbol of the Creator. Some sages asserted the being of a God, others openly denied it; some maintained the existence of many gods, others represented the Deity as a corporeal being, necessarily united to matter, and ruled by an inexorable fate; and hence, in Jehovah's great condescension and mercy, Moses was commissioned to go into the midst of the multitude of ignorant and erring men, to reveal the fact that could not otherwise have been disclosed: that "IN THE BEGINNING GOD CREATED THE HEAVEN AND THE EARTH;" and to trace the steps by which, after he had scattered the darkness that enveloped the world, he clothed its surface with a rich and varied vegetation, peopled the waters with fish innumerable, the air with birds, insects, and other winged creatures, the fields with ruminating cattle, the forests with beasts of prey, and the plains with reptiles creeping on the ground.

26—31. Man was called into being as an earthly image of the invisible God, "the most beautiful hymn," as Clement says, "to the praise of the Deity." In the view of angels, and of those "morning stars" who at the creation "sang together," and who as "sons of God shouted for joy," he exhibited the most illustrious divine attributes—knowledge—righteousness—holiness. He was the high priest of this rich and lovely world, and his morning and evening psalm was as a sacrifice of adoration and thanksgiving for the entire earthly creation; amidst which he stood, not as a tyrant, but a wise, just, and benevolent sovereign. And now, God surveying his works, which had reached their completion, pronounced them "very good;" that is, perfectly adapted to the accomplishment of his purposes.



Egyptian Symbols of the Heavens and the Earth.



Hindoo Representation of the Universe.

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subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that [1]moveth upon the earth.

29 ¶ And God said, Behold, I have given you every herb [2]bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; [a]to you it shall be for meat.

30 And to [b]every beast of the earth, and to every [c]fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* [3]life, *I have given* every green herb for meat: and it was so.

31 And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

CHAPTER II.

1 *The first sabbath.* 4 *The manner of the creation.* 8 *The planting of the garden of Eden,* 10 *and the river thereof.* 17 *The tree of knowledge only forbidden.* 19, 20 *The naming of the creatures.* 21 *The making of woman, and institution of marriage.*

THUS the heavens and the earth were finished, and [d]all the host of them.

2 [e]And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

3 And God [f]blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God [4]created and made.

4 ¶ [g]These *are* the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,

5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and *there was* not a man [h]to till the ground.

6 But [5]there went up a mist from the earth, and watered the whole face of the ground.

7 And the LORD God formed man [6]*of* the [i]dust of the ground, and [j]breathed into his [k]nostrils the breath of life; and [l]man became a living soul.

8 ¶ And the LORD God planted [m]a garden eastward in Eden; and there he put the man whom he had formed.

9 And out of the ground made the LORD God to grow [n]every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

11 The name of the first *is* Pison: that *is* it which compasseth [o]the whole land of Havilah, where *there is* gold;

12 And the gold of that land *is* good: [p]there *is* [7]bdellium and the onyx stone.

13 And the name of the second river *is* Gihon:

BEFORE CHRIST 4004.

1 Heb. *creepeth.*

2 Heb. *seeding seed.*

a Gen. ix. 3; Job xxxvi. 31; Ps. civ. 14, 15; cxxxvi. 25; cxlvi. 7; Acts xiv. 17

b Ps. cxlv. 15, 16; cxlvii. 9.

c Job xxxviii. 41.

3 Heb. *a living soul.*

d Ps. xxxiii. 6.

e Ex. xx. 11; xxxi. 17; Deut. v. 14; Heb. iv. 4.

f Neh. ix. 14; Isa. lviii. 13.

4 Heb. *created to make.*

g Gen. i. 1; Ps. xc. 1, 2.

h Gen. iii. 23.

5 Or, *a mist which went up from, &c.*

6 Heb. *dust of the ground.*

i Gen. iii. 19, 23; Ps. ciii. 14; Eccles. xii. 7; Isa. lxiv. 8; 1 Cor. xv. 47.

j Job xxxiii. 4; Acts xvii. 25.

k Gen. vii. 22; Isa. ii. 22.

l 1 Cor. xv. 45.

m Isa. li. 3; Ezek. xxviii. 13; Joel ii. 3.

n Ezek. xxxi. 8.

o Gen. xxv. 18.

p Numb. xi. 7

7 *del'-yum.*

CHAPTER II.

1. The word "finished" implies a process of gradual completion, and the original for "host" denotes a band or multitude duly arranged, like an army marshalled in battle array. The correspondence of this statement with the one just made at the end of the first chapter, will be instantly perceived.

2. The pause at the close of the sixth day, and its continuance on the seventh, had some resemblance to the quietude of a person relaxing and at rest after laborious efforts; but with the unalterable difference that exists between the finite and the infinite. "The everlasting God, the Lord, the Creator of the ends of the earth," says the prophet Isaiah, "fainteth not, neither is weary." Time was artificially divided not only into days, but weeks, from the earliest ages; and at the close of the sixth day of the week, the first Sabbath dawned on the world and man. The engraving represents the god Ammon-Kneph of the ancient Egyptians, the Jupiter Ammon of the Greeks, as a species of Sphinx, a type of benevolent power in repose.

4. The "history," or the "account," would be more clear here than "generations," this phrase denoting, in other instances, as in Gen. v. 1, vi. 9, xi. 10, the beginning of a new narrative. In the first chapter, the word "day" means a period of twenty-four hours, as we read in the law given at Sinai, "In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day" (Ex. xx. 11); but here it has a wider meaning, as in Numb. iii. 1, "the *day* that the Lord spake with Moses in Mount Sinai."

7. As we have had a description of man's intellectual and moral nature (Gen. i. 27), so here is one of his physical being. The word rendered "dust," denotes the constituents of the general soil of the earth; and these are alike essential to *its* structure and *his* frame. Man, at the same time, is unlike the earth; that is inanimate; he, on the contrary, is a *living* creature.

8—14. "Eastward" refers to the east of Canaan, where this inspired history was written. The "Phrat" and the "Hiddekel," generally understood to be the Euphrates and the Tigris, and "the land of gold and precious stones," through which two of the rivers passed, assist us in approximating, at least, to the birth-place of man. The Persian Gulf, having numerous islands, of the largest of which we give an engraving, is an arm of the Indian Ocean, between Arabia and Persia, receiving at its north-western extremity the Shat-ul-Arab, formed by the union of the Euphrates and the Tigris. At the north-west of the Persian Gulf, the land of "Eden" is supposed to have been situated, where, in some one of the fertile valleys of Armenia, "the Lord planted a garden," in which man was placed.



Representation of Ammon-Kneph (the Jupiter Ammon of the Greeks), from Karnak, in Upper Egypt, a symbol of benevolent power in repose.

15. The due treatment of the soil, the use of water, and the varied training of plants and trees, so that fruits might be gathered of the most exquisite loveliness and flavour, must have been included in Adam's charge; while the flowers of Eden owned his care by an added and delicious perfume. He was not, therefore, as some have supposed, a savage, but gifted with all the knowledge, tact, and energy which was requisite to "dress and keep" the garden in which he lived in innocence.

18—25. Adam had given names to the living creatures; but though each of the feathered tribes and quadrupedal races had found its mate, in no such kindred tie could he exult. But now a deep sleep falls upon him, and "the Lord God took one of his ribs and closed up the flesh instead thereof," an evidence that shall endure for ever, of that nearest and dearest of all relationships, of which the first instance occurred when "the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man." And now it is as if Adam joyously exclaimed, as he remembered the various creatures to which he had given names: "I see before me a being like myself, one of my own species, my other self; the very supplement and complement of my existence; the inestimable gift which raises to perfection my personal happiness. This is now bone of my bones, and flesh of my flesh; she shall be called Woman (*Isha*), because she was taken out of man (*Ish*)." "One flesh," they alike obeyed the command, "Of every tree of the garden thou mayst freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it." The question has arisen, How long did this state of paradisaic innocence and happiness continue? Some have regarded the period as very brief—not more even than a single day; but this manifestly falls far short of the time that a reasonable probability requires. The first man was brought into existence in the region called Eden, and then introduced into a particular part of it, for the most agreeable of all occupations, doubtless—that of making observations on the works of God, and holding a wondrous communion with the condescending Deity, by which his mind would be excited, its capacity enlarged, and its holy felicity proportionately increased. If, too, these considerations impress us with a sense of probability, amounting to a conviction, that a period of no short duration was requisite for the exercise of man's faculties, the disclosure of his happiness, and the adoration of his Creator and Benefactor, they are greatly strengthened by the fact that they all attached to man's solitary state; and that they require a new and enlarged application when we duly regard Adam's conjugal life, in which Eve was subjected to the same moral test as himself.

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the same *is* it that compasseth the whole land of [1]Ethiopia.

14 And the name of the third river *is* [a]Hiddekel: that *is* it which goeth [2]toward the east of Assyria. And the fourth river *is* Euphrates.

15 And the LORD God took [3]the man, and put him into the garden of Eden to dress it and to keep it.

16 And the LORD God commanded the man, saying, Of every tree of the garden [4]thou mayest freely eat:

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof [b] [5]thou shalt surely die.

18 ¶ And the LORD God said, *It is* not good that the man should be alone; [c]I will make him an help [6]meet for him.

19 [d]And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and [e]brought *them* unto [7]Adam to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof.

20 And Adam [8]gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

22 And the rib, which the LORD God had taken from man, [9]made he a woman, and [f]brought her unto the man.

23 And Adam said, This *is* now [g]bone of my bones, and flesh of my flesh: she shall be called [10]Woman, because she was [h]taken out of [11]Man.

24 [i]Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

25 And they were both naked, the man and his wife, and were not ashamed.

BEFORE CHRIST 4004.

1 Heb. *Cush.*

a Dan. x. 4.

2 Or, *eastward to Assyria.*

3 Or, *Adam.*

4 Heb. *eating thou shalt eat.*

b Rom. vi. 23; 1 Cor. xv. 56; James i. 15; 1 John v. 16.

5 Heb. *dying thou shalt die.*

c 1 Cor. xi. 9; 1 Tim. ii. 13.

6 Heb. *as before him.*

d Gen. i. 20, 24.

e Ps. viii. 6.

7 Or, *the man*

8 Heb. *called.*

9 Heb. *builded.*

f Prov. xviii. 22; Heb. xiii. 4.

g Gen. xxix. 14; Judg. ix. 2; 2 Sam. v. 1; xix. 13; Eph. v. 30.

10 Heb. *Isha.*

h 1 Cor. xi. 8.

11 Heb. *Ish.*

i Gen. xxxi. 15; Ps. xlv. 10; Matt. xix. 5; Mark x. 7; 1 Cor. vi. 16; Eph. v. 31.

j Rev. xii. 9; xx. 2.

k Matt. x. 16; 2 Cor. xi. 3.

12 Heb. *Yea, because, &c.*

l 2 Cor. xi. 3; 1 Tim. ii. 14.

13 Heb. *a desire.*

m 1 Tim. ii. 14.

14 Or, *things to gird about.*

n Job xxxviii. 1.

15 Heb. *wind.*

o Job xxxi. 33; Jer. xxiii. 24; Amos ix. 3.

CHAPTER III.

1 *The serpent deceiveth Eve.* 6 *Man's shameful fall.* 9 *God arraigneth them.* 14 *The serpent is cursed.* 15 *The promised seed.* 16 *The punishment of mankind.* 21 *Their first clothing.* 22 *Their casting out of paradise.*

NOW [j]the serpent was [k]more subtil than any beast of the field which the LORD God had made. And he said unto the woman, [12]Yea, hath God said, Ye shall not eat of every tree of the garden?

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3 But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4 [l]And the serpent said unto the woman, Ye shall not surely die:

5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

6 And when the woman saw that the tree *was* good for food, and that it *was* [13]pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, [m]and did eat, and gave also unto her husband with her; and he did eat.

7 And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves [14]aprons.

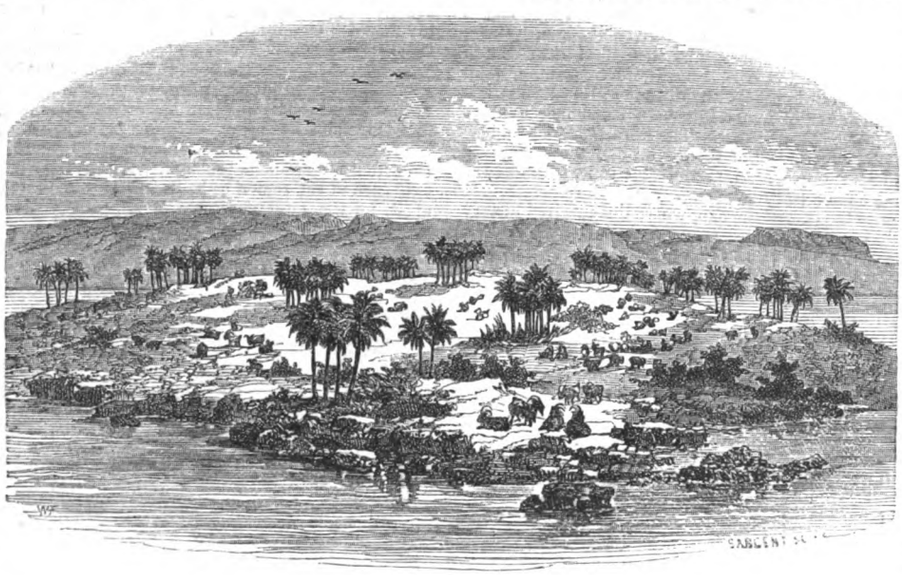
8 And they heard [n]the voice of the LORD God walking in the garden in the [15]cool of the day: and Adam and his wife [o]hid themselves from the presence of the LORD God amongst the trees of the garden.

9 And the LORD God called unto Adam, and said unto him, Where *art* thou?

CHAPTER III.

1—7. "Wise as serpents," appears to have been an ancient proverb. The agent of Eve's temptation, however, was that fallen angel described to us throughout the Scriptures, as "the old serpent, the Devil, and Satan." His language to Eve is in entire accordance with the character given him by our Lord, of "the father of lies;" unhappily his falsehood was believed, and man fell from original righteousness. At first, it seems, Adam was not present, for he took no part in the dialogue that arose; but Eve, who had sinned at the instigation of Satan, became the tempter of Adam, and so he ate also of the fruit of the forbidden tree. Hence, the words of the Apostle Paul, "By one man sin entered into the world, and death by sin." The same doctrine is taught in the "Zend-Avesta," the ancient and sacred book of the Parsees; and also in the Apocryphal Book of Wisdom: "Through envy of the devil came death into the world" (ii. 24). And from that day to this, shame has been the inseparable companion of sin. It has been supposed by some that the Deity, in communion with Adam, assumed a human form, but this cannot be established. It is enough to know that there was now, on the part of God, a direct communication with the transgressors, which is manifest from the questions propounded, and the replies that were given, condemning themselves out of their own mouths.

14. The Hindoos have a remarkable tradition that the god Krishnoo, when incarnate, had a terrible struggle with Katti-naga, the black serpent with a thousand heads, and they say that Krishnoo eventually conquered the serpent, tore his heads one by one from his body, cast them on the ground, and danced and trampled upon them. Another representation, founded on the same tradition, describes Krishnoo as treading on the serpent, which, at the same time, bites his heel. "No worshipper of Krishnoo, of any distinction," says Maurice, the Orientalist, "is without an image of this, in gold, silver, or copper." In another part of the Hindoo mythology, the king of the demons is called "the king of the serpents," of which, folded horribly together, their hell is formed. Nor is it less remarkable that the name of the serpent sovereign is Naga, and that he is the friend of



Isle of Kishm, in the Persian Gulf.

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10 And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself.

11 And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

12 And the man said, [a]The woman whom thou gavest *to be* with me, she gave me of the tree, and I did eat.

BEFORE CHRIST 4004.

a Job xxxi. 33; Prov. xxviii. 13.

b Gen. iii. 4; 2 Cor. xi. 3; 1 Tim. ii. 14.

c Ex. xxi. 29, 32.

d Isa. lxv. 25; Mic. vii. 17.

13 And the LORD God said unto the woman, What *is* this *that* thou hast done? And the woman said, [b]The serpent beguiled me, and I did eat.

14 And the LORD God said [c]unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and [d]dust shalt thou eat all the days of thy life:



ADAM AND EVE IN EDEN.

the Nagis; this appellation is Sanscrit, and is explanatory of the Hebrew Nachash, the word used for the serpent in this narrative, and throughout the Old Testament. All such traditions—and there are many, from the West as well as the East—must have originated in the sacred writings. In this passage we have, moreover, the first evangelical promise couched in terms of obscure generality, but afterwards repeated with increasing distinctness, until fully ratified and accomplished by the Saviour in his sacrifice for sin. The bruising of our heel by the serpent marks the evils that, for a time, Satan will practise on humanity; the bruising of his head, the destruction with which he will at length be visited. That destruction is to be inflicted by man, even by Him who was "made of a woman, to redeem them that are under the law." (Gal. iv. 4, 5.)

The sentence pronounced on the serpent is illustrated by the fact that, in the geological remains of animal life, the shrunken, footless serpent of later times has no existence.

16—17. The sentence on Eve, who had already received a promise of special mercy, included the pains of child-bearing, and also subjection to her husband. No curse is pronounced on either her or Adam. His sentence was, that activity, hitherto only pleasurable, should be now attended by fatigue and exhaustion. Not that thorns, thistles, and all kinds of weeds sprang up at this period for the first time, but he was now to become acquainted with them; he had sinned, and he was to go forth from the garden into the wilderness. The thorns of other lands have often a rankness and strength unknown to us. Nor is the thistle the mean and inoffensive weed of our own climate,

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15 And I will put enmity between thee and the woman, and between [a]thy seed and [b]her seed; [c]it shall bruise thy head, and thou shalt bruise his heel.

16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; [d]in sorrow thou shalt bring forth children; [e]and thy desire *shall be* [1]to thy husband, and he shall [f]rule over thee.

17 And unto Adam he said, [g]Because thou hast hearkened unto the voice of thy wife, [h]and hast eaten of the tree, [i]of which I commanded thee, saying, Thou shalt not eat of it: [j]cursed *is* the ground for thy sake; [k]in sorrow shalt thou eat *of* it all the days of thy life;

18 [l]Thorns also and thistles shall it [2]bring forth to thee; and [m]thou shalt eat the herb of the field;

19 [n]In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and [o]unto dust shalt thou return.

20 And Adam called his wife's name [3,4]Eve; because she was the mother of all living.

21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

22 ¶ And the LORD God said, [p]Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

24 So he drove out the man; and he placed at the east of the garden of Eden [q]Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

BEFORE CHRIST 4004.

a Matt. iii. 7; xiii. 38, xxiii. 33; John viii. 44; Acts xiii. 10; 1 John iii. 8.
b Ps. cxxxii. 11; Isa. vii. 14; Mic. v. 3; Matt. i. 23, 25; Luke i. 31, 34, 35; Gal. iv. 4.
c Rom. xvi. 20; Col. ii. 15; Heb. ii. 14; 1 John v. 5; Rev. xii. 7, 17.
d Ps. xlviii. 6; Isa. xiii. 8; xxi. 3; John xvi. 21; 1 Tim. ii. 15.
e Gen. iv. 7.
1 Or, *subject to thy husband.*
f 1 Cor. xi. 3; xiv. 34; Eph. v. 22—24; 1 Tim. ii. 11, 12; Tit. ii. 5; 1 Peter iii. 1, 5, 6.
g 1 Sam. xv. 23.
h Gen. iii. 6.
i Gen. ii. 17.
j Eccles. i. 2, 3; Isa. xxiv. 5, 6; Rom. viii. 20.
k Job v. 7; Eccles. ii. 23.
l Job xxxi. 40.
2 Heb. *cause to bud.*
m Ps. civ. 14.
n Eccles. i. 13; 2 Thess. iii. 10.
o Job xxi. 26; xxxiv. 15; Ps. civ. 29; Eccles. iii. 20; xii. 7; Rom. v. 12; Heb. ix. 27.
3 Heb. *Chavah.*
4 That is, *Living.*
p Like Isa. xix. 12; xlvii. 12, 13; Jer. xxii. 23.
q Ps. civ. 4; Heb. i. 7.
5 That is, *Gotten*, or, *Acquired.*
6 Heb. *Hebel.*
7 Heb. *a feeder.*
r Gen. iii. 23; ix. 20.
8 Heb. *at the end of days.*
s Numb. xviii. 12.
t Numb. xviii. 17; Prov. iii. 9.
9 Heb. *sheep*, or *goats.*
u Heb. xi. 4.

CHAPTER IV.

1 *The birth, trade, and religion of Cain and Abel.* 8 *The murder of Abel.* 11 *The curse of Cain.* 17 *Enoch the first city.* 19 *Lamech and his two wives.* 25 *The birth of Seth,* 26 *and Enos.*

AND Adam knew Eve his wife; and she conceived, and bare [5]Cain, and said, I have gotten a man from the LORD.

2 And she again bare his brother [6]Abel. And Abel was [7]a keeper of sheep, but Cain was [r]a tiller of the ground.

3 And [8]in process of time it came to pass, that Cain brought [s]of the fruit of the ground an offering unto the LORD.

4 And Abel, he also brought of [t]the firstlings of his [9]flock and of the fat thereof. And the LORD had [u]respect unto Abel and to his offering:

but a stately plant six feet high, striped, and handsome, the stem of which the Arab often plucks and eats as he passes along. At this time thistles and thorns seriously obstruct Oriental toil. So stiff and strong are the thistles, with which whole tracts are covered, that the husbandman, with his feeble instrument, avoids them, and ploughs only in the patches which are most free.



THE THORN.



THE THISTLE.

22—24. Adam was driven from Eden, and Eve appears to have followed her husband in tears and sadness. And now there appeared a special symbol of the divine presence. Cherubim were afterwards placed on the mercy-seat. (Exod. xxv. 18—22; Ps. lxxx. 1.) There was the appearance of a fire, a sword-like flame, or a bright cloud, in the Holy of Holies, and in the vision of Ezekiel; and now "the Lord God placed at the east of the garden of Eden, Cherubim, and a flaming sword, which turned every way, to keep the way of the tree of life."

CHAPTER IV.

1. Eve appears now to have experienced a mother's exultation. The name Cain means "a portion, an acquisition." The birth of Abel seems to have excited different emotions; for the primary signification of his name is "weakness," or "vanity," "grief," or "lamentation." Serenity would characterise Abel's occupation, as he watched his flocks by day and night, unless, like the youthful David in after-times, he had to chase and destroy the lion and the bear that had ventured to invade or to ravage his fold. But the character of Cain probably dictated his course of activity and energy. He practised the noble art by which the grasses of the field have been transformed into the corn-plants—the chief aliment of human subsistence; and the harsh and insipid berries of the wood into delicious fruits. What advances were made by Cain it is impossible to conjecture; but it is probable that from his employment he would acquire increasing dexterity, while the contrivances that would be necessary in his circumstances naturally tended to the improvement of his intellect. And so Cain would go on extending and improving the land he tilled, and Abel guiding and guarding his increasing flocks, as the earth pursued its path through the heavens, and the various seasons of the year arrived and passed away.

3—5. Here is a fact which demands our repeated and devout consideration. The presentation of animal sacrifices was divinely enjoined in after-times, and hence, no reason can be assigned to show that it was not required of Adam, and that Abel did not, in this instance, render obedience to the divine command. It is clear that "the firstlings of the flock" could not be slain merely for their skins, and that animal food was not granted till the time of Noah. Even to the present day it is absolutely unknown in many parts of Asia. The notion,

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5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

6 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7 If thou doest well, shalt thou not [1]be accepted? and if thou doest not well, sin lieth at the door. And [2]unto thee *shall be* his desire, and thou shalt rule over him.

8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and [a]slew him.

9 ¶ And the LORD said unto Cain, [b]Where *is* Abel thy brother? And he said, [c]I know not: *Am* I my brother's keeper?

10 And he said, What hast thou done? the voice of thy brother's [3]blood [d]crieth unto me from the ground.

11 And now *art* thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;

12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

13 And Cain said unto the LORD, [4]My punishment *is* greater than I can bear.

14 [e]Behold, thou hast driven me out this day from the face of the earth; and [f]from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, [g]*that* every one that findeth me shall slay me.

15 And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him [h]sevenfold. And the LORD [i]set a mark upon Cain, lest any finding him should kill him.

16 ¶And Cain [j]went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.

17 And Cain knew his wife; and she conceived, and bare [5]Enoch: and he builded a city, [k]and called the name of the city, after the name of his son, Enoch.

18 And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat [6]Lamech.

BEFORE CHRIST 4003.

1 Or, *have the excellency?* Heb. xi. 4.

2 Or, *subject unto thee,* Gen. iii. 16.

a Matt. xxiii. 35; 1 John iii. 12; Jude 11.

b Ps. ix. 12.

c John viii. 44.

2 Heb. *bloods.*

cir. 3875.]

d Heb. xii. 24; Rev. vi. 10.

4 Or, *Mine iniquity is greater than that it may be forgiven.*

e Job xv. 20—24.

f Ps. li. 11.

g Gen. ix. 6; Numb. xxxv. 19, 21, 27.

h Ps. lxxix. 12. [cir 3875.

i Ezek. ix. 4, 6.

j 2 Kings xiii. 23; xxiv. 20; Jer. xxiii. 39; lii. 3.

5 Heb. *Chanoch.*

k Ps. xlix. 11.

6 Heb. *Lemech.*

too, that a portion of the animal was eaten by the offerers, is refuted by the fact that the whole burnt offering was entirely consumed on the altar. The Hebrew word translated *holocaust*, is used to designate the earliest recorded sacrifices after that of Abel (Genesis viii. 20; xxii. 2, 8, 13), leaving it to be inferred, therefore, that Abel's sacrifice was one of the same kind, although in relation to it the more general term *offering* is employed, but which cannot be regarded as at all depreciating, since it is expressly applied to that of our Lord Jesus Christ. Still further: here is a member of a family rejecting the most simple, and certainly the most natural, oblation of the "first-fruits of the ground," and confidently calculating on pleasing God by presenting to him a *slain*, and not a *living* animal. "In vain," said our Lord, when referring to the Jews in their corrupt condition in his day, "do they worship me, teaching for doctrines the commandments of men;" hence, had Abel's been merely a human invention, it could have only met with condemnation. And yet it is expressly stated that "God had respect to Abel and his offering," most probably causing fire to descend from heaven to consume the sacrifice, while "to Cain and his offering he had not respect." Every offering of which we read, from this crisis to the giving of the law on Mount Sinai, was an animal, with the exception of that of Cain; his stands absolutely alone; and this anomaly, which could not but have been intentional, since what was known to Abel must have been known to Cain, was visited with a signal expression of the Divine displeasure. Hence, says the Apostle, "by faith"—and faith here is the reception of the divine testimony—"Abel offered unto God a more excellent sacrifice than Cain;" that is, says Tyndale, "a more plenteous sacrifice;" while Wycliffe renders the words of the Apostle still more literally, "a much more sacrifice;" that is, that Abel offered that which had much more in it of the nature of a sacrifice, and that he did so in the exercise of faith, that essential principle of true religion in every age; for "if we receive the witness of men, the witness of God is greater."

7. The force of this passage appears to be: "If thou doest right, shalt thou not be accepted—that is, like Abel? and if thou doest not right, is there not a sin-offering, which may be taken from the firstlings of the flock, couching at the door? It is only by doing right that thou canst be accepted, and retain over Abel the privilege of thy birthright."

8. The Septuagint, the Samaritan, and other versions read: "Cain said to Abel, his brother, 'Let us go into the field;' and there Cain became the murderer of Abel;"—the first avowed sceptic, the first fratricide. He dares to extinguish that vital flame which God only could enkindle in his brother's bosom, to consign to corruption and dust his body so "fearfully and wonderfully made," and instantly to hurry his spirit into the eternal state. What words can describe, what colours depict, so iniquitous and dreadful an atrocity! The believer proves, however suddenly cut off, that "to die is gain;"

> "The less of this cold earth, the more of heaven;
> The briefer life, the earlier immortality;"

but how will that dying struggle haunt the assassin's eye! How will that plea for life be ever present to his ear! How will that blood-stain defy removal from his hand! How will that self-accumulated mountain of iniquity press upon and weigh down his heart! Wretched man! "It is an evil and a bitter thing to sin against God!" Thou hast "sown the wind, and thou must reap the whirlwind!"

10. Cain had effectually silenced his brother's voice, so that no testimony could be borne by *him*. But the blood which he had shed had a voice which cried aloud; a voice which reached the throne of the Almighty God, and brought him down to plead the cause of the murdered Abel. The Hebrew, instead of "voice of thy brother's blood," has "voice of thy brother's bloods," which the Chaldee Targum renders:—"The voice of the bloods of the generations"—that is, the multitudes of just men who should have proceeded from thy righteous brother—calls for vengeance on thy head. The word in the plural usually signifies murder and its consequent guilt, and those who perpetrate it are called (Psalm v. 6) "men of bloods."

11—12. The ground which had drank the blood of a murdered brother was to become an instrument of inflicting the merited punishment on the guilty fratricide. The earth was designed to yield its occupants food on which to subsist, and a home in which to dwell. But both these were so far denied to Cain, that the ordinary amount of labour would not secure the usual returns from the cultivated soil; and he was thenceforth to become a fugitive and a vagabond on the earth. And to the "curse" which thus rested on "the ground," were to be added the stings of a guilty conscience, the perpetual disquietude and horror which could not fail to oppress the first murderer.

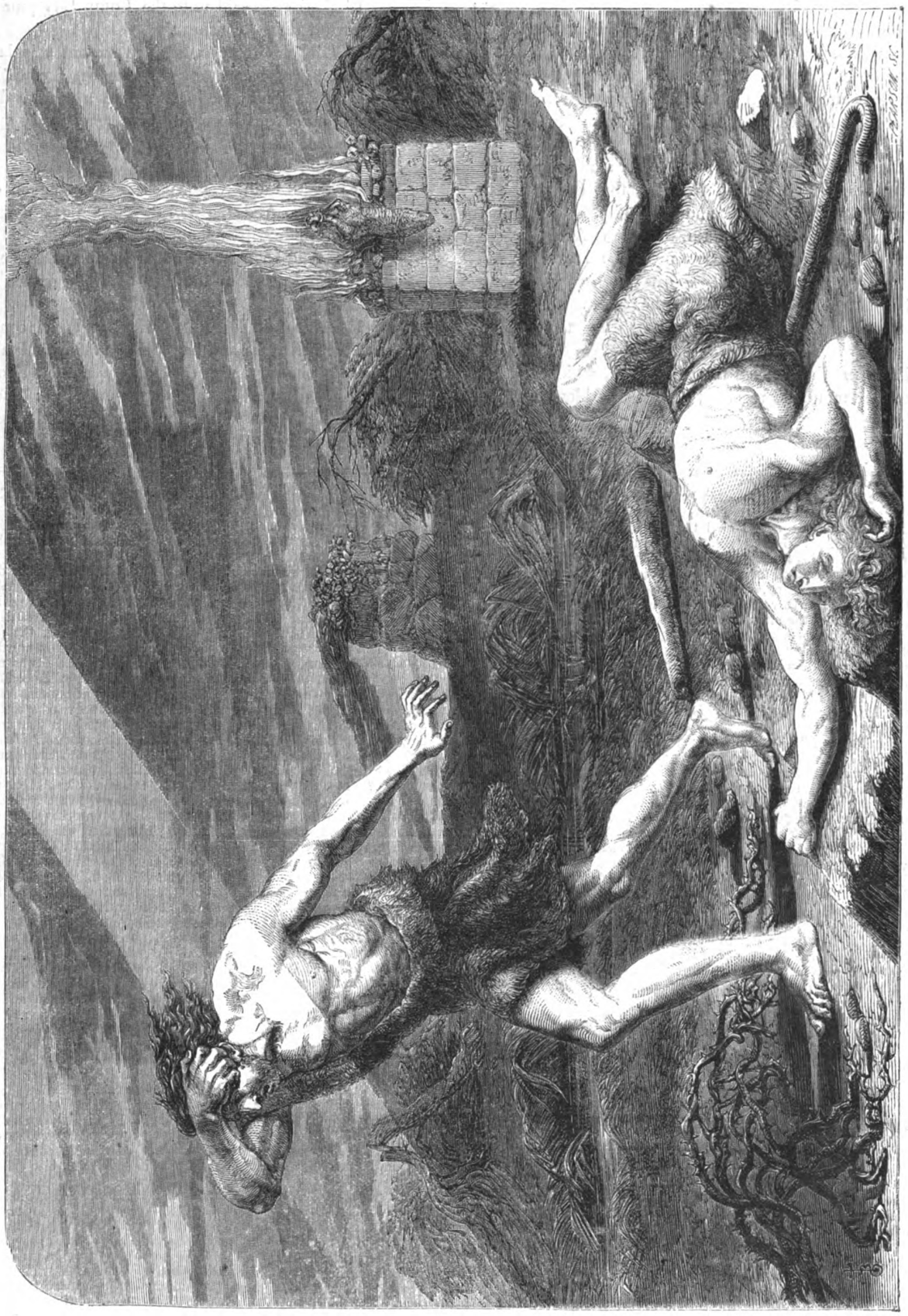
13—14. Of the dreadful weight of his punishment Cain was now fully conscious. Whether there was any working of penitence in his confession we are not told. The probability is, that he was the subject of remorse rather than of godly sorrow. Mr. Roberts remarks that modern usages of speech among the people of the East illustrate the words of Cain: "Has a man committed murder, the people say—'Ah! *all* men will kill that murderer.' This means the feeling will be universal: all will desire to have the murderer punished."

15. The question has been asked, Whom besides his father and mother had Cain to fear? And it has been replied, that as the death of Abel probably occurred about a hundred years from the Creation, and Adam had many sons and daughters, the population of the earth might now have amounted to many hundreds, or even thousands of souls. Hence God was pleased not only to denounce vengeance against any one who should murder Cain, but to give him a token, sign, or visible proof, as he gave the rainbow to Noah, and various signs to Gideon and others, that his life should be preserved. The idea of an impression or brand on the forehead, so commonly entertained, is never conveyed by the Hebrew word translated "mark."

16. "The presence of the Lord" denotes, most probably, the spot where were the appointed symbols of the divine presence, "the cherubim and the flaming sword" (Gen. iii. 24); the first locality, in fact, of public worship. "The land of Nod" was so called from the circumstance of Cain dwelling there. Nod is the original word for a vagabond, and "the land of Nod" is properly the land of the wretched outcast, who was condemned to wander up and down in it. The same term is used by David (Psalm lvi. 8) in speaking of the time when he fled from the fury of Saul: "Thou tellest my *wanderings*."

17. To the interpretation of the term "city," in anything like its ordinary sense, serious objections have, very reasonably, been urged. How could a city have been reared without the arts that arose afterwards? The term itself, too, has been regarded as warranting a different conclusion; for, traced to a root signifying "to be deep," or "to lie deep," it has been supposed that Cain chose himself a cave, and adapted it to the defence of himself and his family against the dangers to which they were exposed. Be this as it may, there is abundant proof, as we shall see hereafter, that such a course was taken by various people under peculiar circumstances. It may also be observed that "houses of clay," or mud, are the first of which the materials are mentioned in Scripture, if the Book of Job be entitled to the ancient date usually assigned to it. A hedge of briars, or of the thorny cactus, is even at the present day found sufficient in the East to be "not only impervious to beasts of prey, but to form an adequate protection, as Kitto states, from the sudden incursions of predatory hordes. Jericho is still defended in this way, and many places on the coast of Palestine are hedged in with its prickly pear. A thinly dressed or half-naked people have much dread of strong thorny plants, which tear the flesh; and this gives to them an adaptation for defence of which we, with our thick clothing, can scarcely form a conception." It was perhaps from the consciousness that his own name was infamous, that Cain gave to his dwelling-place the name of his son Enoch; the names of whose family are now recorded. They were doubtless the names of the first-born, through whom the sacred genealogies are generally reckoned.

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DEATH OF ABEL.

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THE FIRST MUSICAL INSTRUMENT.

19 ¶ And Lamech took unto him two wives: the name of the one *was* Adah, and the name of the other Zillah.

20 And Adah bare Jabal: he was the father of such as dwell in tents, and *of such as have* cattle.

21 And his brother's name *was* Jubal: he was the [a]father of all such as handle the harp and organ.

22 And Zillah, she also bare Tubal-cain, an [1]instructor of every artificer in brass and iron: and the sister of Tubal-cain *was* Naamah.

23 And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for [2]I have slain a man to my wounding, and a young man [3]to my hurt.

24 If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

25 ¶ And Adam knew his wife again; and she

BEFORE CHRIST cir. 3875.

a Rom. iv. 11, 12.

1 Heb. *whetter*

2 Or, *I would slay a man in my wound, &c.*

3 Or, *in my hurt.*

[3874.

20—21. It appears to have been a custom in the East, even from patriarchal times, to style a man "the father" of anything he discovered or invented, or in reference to which he became peculiarly distinguished. Thus there had been shepherds before, but Jabal was the first who instructed men in the care of the herd, as well as of the flock, and in the construction of dwellings which might easily be transferred from an impoverished to a better pasture; and hence he is described as "the father of such as dwell in tents, and of such as have cattle." His brother Jubal seems to have obtained the same title, as the inventor of the first musical instrument—most probably a simple pipe; for the Egyptian flute was nothing more than a cow's horn, having in it three or four holes, and their lyre had only three strings. The engraving exhibits him as he is likely to have appeared, delighting all ages of life by the melodies he produced. Jabal and Jubal were the sons of Adah.

22. The offspring of Zillah, the other wife of Lamech, were also remarkable. Tubal-Cain is not indeed mentioned as "the father" of the arts he practised; he rather seems to have acquired such extraordinary ability in the working of copper, as the term translated "brass" should doubtless be rendered, and also of iron, as to have become "the instructor" of numerous artisans, who gladly availed themselves of his knowledge, and earnestly emulated his personal dexterity. His sister Naamah, from the manner in which she is introduced, was probably the inventress of some of the more exquisite kinds of needlework.

23—24. This passage forms the earliest poetic fragment in the history of the world. It may be thus literally given:—

"And Lamech said unto his wives,
Adah and Zillah, hear my voice!
Wives of Lamech, hearken to my speech!
Have I slain a man to my wounding,
And a young man to my hurt?
If Cain shall be avenged seven times,
Then Lamech seventy times seven."

The obscurity of the original, which is not entirely removed by any translation yet made, has given rise to various opinions as to the meaning of Lamech. We prefer, however, that of those who think that this patriarch had slain a man and a young man, in self-defence; that his wives feared the descent on him, in consequence, of the sevenfold vengeance denounced against any one who should slay the murderer Cain; and that he made this appeal to soothe them by the assurance that a far heavier punishment would alight on the head of him who should dare to perpetrate violence on himself, as an innocent man.

25. After the murder of Abel, Eve had another son whom she called Seth; a name which means a substitute—a substitute for the slaughtered son.

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bare a son, and called his name [1] [2]Seth: For God, *said she*, hath appointed me another seed instead of Abel, whom Cain slew.

26 And to Seth, to him also there was born a son; and he called his name [3]Enos: then began men [a][4]to call upon the name of the LORD.

CHAPTER V.

1 *The genealogy, age, and death of the patriarchs from Adam unto Noah.*
24 *The godliness and translation of Enoch.*

THIS *is* the [b]book of the generations of Adam. In the day that God created man, in [c]the likeness of God made he him;

2 Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

3 ¶ And Adam lived an hundred and thirty years, and begat *a son* in his own likeness, after his image; and called his name Seth:

4 [d]And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters:

5 And all the days that Adam lived were nine hundred and thirty years: [e]and he died.

6 And Seth lived an hundred and five years, and begat Enos:

7 And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters:

8 And all the days of Seth were nine hundred and twelve years: and he died.

BEFORE CHRIST 3874.

1 Heb. *Sheth.* [3679.

3769.]

2 That is, *Appointed*, or, *Put.*

3 Heb. *Enosh.* [3609.

a 1 Kings xviii. 24; Ps. cxvi. 17; Joel ii. 32; Zeph. iii. 9; 1 Cor. i. 2.

4004.]

4 Or, *to call themselves by the name of the* LORD. [3544.

b 1 Chron. i. 1; Luke iii. 38.

c Gen. i. 26; Eph. iv. 24; Col. iii. 10.

3874.]

d 1 Chron. i. 1, &c. [3382.

e Heb. ix. 27.

5 Heb. *Kenan.*

6 Gr. *Maleleel.*

7 Heb. *Jered.* [3317.

3769.]

f Jude 14, 15.

8 Gr. *Mathusala.*

g Gen. vi. 9; xvii. 1; xxiv. 40; 2 Kings xx. 3; Ps. xvi. 8; cxvi. 9; cxxviii. 1; Micah vi. 8; Mal. ii. 6.

9 ¶ And Enos lived ninety years, and begat [5]Cainan:

10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters:

11 And all the days of Enos were nine hundred and five years: and he died.

12 ¶ And Cainan lived seventy years, and begat [6]Mahalaleel:

13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters:

14 And all the days of Cainan were nine hundred and ten years: and he died.

15 ¶ And Mahalaleel lived sixty and five years, and begat [7]Jared:

16 And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters:

17 And all the days of Mahalaleel were eight hundred ninety and five years: and he died.

18 ¶ And Jared lived an hundred sixty and two years, and he begat [f]Enoch:

19 And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters:

20 And all the days of Jared were nine hundred sixty and two years: and he died.

21 ¶ And Enoch lived sixty and five years, and begat [8]Methuselah:

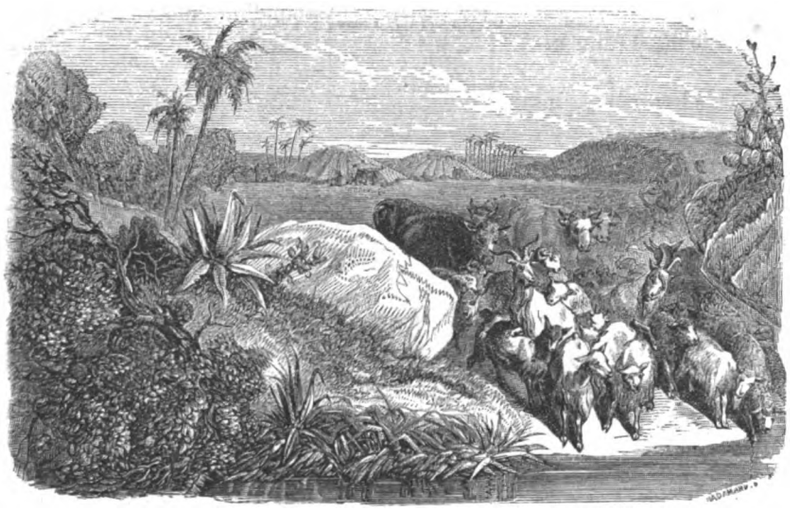
22 And Enoch [g]walked with God after he begat Methuselah three hundred years, and begat sons and daughters:

23 And all the days of Enoch were three hundred sixty and five years:

26. Seth had a son who was called Enos; and to the statement of this fact is added, "then began men to call on the name of the Lord." It has, therefore, been inferred, that, in the days of Enos, the first separation was made betwixt the true worshippers of God and the profane descendants of Cain and his associates. Adam had sons and daughters born to him after the birth of Seth, but their names are not mentioned, partly because the true religion was preserved in the line of Seth, and partly because from him was continued the succession of patriarchs till Noah. The words translated "then men began to call on the name of the Lord," may with equal propriety be rendered, "then began men to be called by the name of the Lord." The family of Seth, then, on account of its adherence to the true religion, were styled "the sons of God;" and, on the contrary, the descendants of Cain and the other branches of the family, who united with him in impiety, "the sons of men." The one was a carnal, the other a spiritual race.

CHAPTER V.

If this portion of sacred Scripture be heedlessly passed over, we shall fail to appreciate one of the most illustrious men of antediluvian times. The character of Enoch, and the close of his earthly career, are alike described in few, but most impressive words. Moses says, "he walked with God;" that is, he not only engaged, as we see by the engraving, in devotional acts, but to be spiritually-minded was the ruling habit of his life. This entire consecration of himself to God prepared him for the important services he was commissioned to perform, in instructing, comforting, and establishing the pious among his contemporaries, and also, in testifying against the conduct of the wicked, and forewarning them of the day of judgment. A very remarkable passage, showing this, occurs in the epistle of Jude, "Enoch, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." The judgment to come was, therefore, known and announced in this early age of the world. It is not Moses, but Jude, who informs us that this prophecy was delivered by Enoch; and had not the apostle been directed to record it, we might have doubted whether men were apprized of the judgment to come. One inference may be deduced from this statement, namely, that we are imperfectly acquainted with the degree of religious knowledge possessed by the antediluvians; and that it was greater than we should have supposed, from the few particulars respecting them which have been transmitted to us by Moses. In addition, however, to the record of Enoch's faith and piety, of his prophetical office, and of his "having this testimony, that he pleased God," there is the unparalleled declaration, "he was not: for God took him;"—words which Paul explains by informing us that he "was translated that he should not see death, and was not found, because God had translated him." In the antediluvian world, it is manifest that great corruption of manners prevailed, and this state of things arose from unbelief, the entire disregard of God and eternal things by all, with the exception of a few preserved by divine grace pure and faithful, while the rest were absorbed in their gains, pleasures, and iniquities. At this crisis, then, Jehovah was pleased to exempt Enoch from the operation of the general law of mortality and to translate him to heaven, most probably in the presence of competent wit-



JABAL'S TENTS AND CATTLE.

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24 And [a]Enoch walked with God: and he *was* not; for God took him.

25 And Methuselah lived an hundred eighty and seven years, and begat [1]Lamech:

26 And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters:

27 And all the days of Methuselah were nine hundred sixty and nine years: and he died.

28 ¶ And Lamech lived an hundred eighty and two years, and begat a son:

29 And he called his name [2] [3]Noah, saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed.

30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters:

31 And all the days of Lamech were seven hundred seventy and seven years: and he died.

32 And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

CHAPTER VI.

1 *The wickedness of the world, which provoked God's wrath, and caused the flood.* 8 *Noah findeth grace.* 14 *The order, form, and end of the ark.*

AND it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

2 That the sons of God saw the daughters of men that they *were* fair; and they [b]took them wives of all which they chose.

3 And the LORD said, [c]My spirit shall not always strive with man, [d]for that he also *is* flesh: yet his days shall be an hundred and twenty years.

4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men which *were* of old, men of renown.

5 ¶ And GOD saw that the wickedness of man *was* great in the earth, and *that* [4]every [e]imagination of the thoughts of his heart *was* only evil [5]continually.

6 And [f]it repented the LORD that he had made man on the earth, and it [g]grieved him at his heart.

7 And the LORD said, I will destroy man whom I have created from the face of the earth; [6]both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

8 But Noah [h]found grace in the eyes of the LORD.

9 ¶ These *are* the generations of Noah: [i]Noah was a just man *and* [7]perfect in his generations, *and* Noah walked with God.

10 And Noah begat three sons, Shem, Ham, and Japheth.

11 The earth also was corrupt [j]before God, and the earth was [k]filled with violence.

12 And God [l]looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

13 And God said unto Noah, [m]The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them [8]with the earth.

14 ¶ Make thee an ark of gopher wood; [9]rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

15 And this *is the fashion* which thou shalt make it *of:* The length of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; *with* lower, second, and third *stories* shalt thou make it.

17 [n]And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein *is*

BEFORE CHRIST 3317.

a 2 Kings ii. 11; Heb. xi. 5. 3130.] [2448.

1 Heb. *Lemech.*

2 Gr. *Noe*, Luke iii. 36; Heb. xi. 7; 1 Pet. iii. 20.

3 That is, *Rest*, or, *Comfort.*

b Deut. vii. 3, 4

2948.]

c Gal. v. 16, 17; 1 Peter iii. 19, 20.

d Ps. lxxviii. 39.

4 Or, *the whole imagination.* The Hebrew word signifieth not only *the imagination*, but also *the purposes and desires.*

e Deut. xxix. 19; Prov. vi. 18; Matt xv. 19.

5 Heb. *every day*

2353.]

f See Numb. xxiii. 19; 1 Sam. xv. 11, 29; 2 Sam. xxiv. 16; Mal. iii. 6; James i. 17.

2448.]

g Isa. lxiii. 10; Eph. iv. 30.

6 Heb. *from man unto beast.*

h Ex. xxxiii. 12, 13, 16, 17; Luke i. 30; Acts vii. 46.

i Gen. vii. 1; Ezek. xiv. 14, 20; Rom. i. 17; Heb. xi. 7; 2 Peter ii. 5.

7 Or, *upright.*

j 2 Chron. xxxiv. 27; Luke i. vi.; Rom. ii. 18; iii. 19.

k Ezek. viii. 17; xxviii. 16; Hab. ii. 8, 17.

l Ps. xiv. 2; xxxiii. 13, 14; liii. 2, 3.

m Jer. li. 13; Ezek. vii. 2, 3, 6; Amos viii. 2; 1 Peter iv. 7.

2469.]

8 Or, *from the earth.*

9 Heb. *nests.*

n 2 Peter ii. 5.

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nesses, as a proof to those who were left behind that there is an invisible world, in which the righteous shall be rewarded, and, consequently, that there is a God who judges in the earth, and who will hereafter punish the impenitent workers of iniquity.

CHAPTER VI.

Unhappily, in process of time, the descendants of Seth yielded to the suggestions of carnal appetite, broke through the restraints of piety and prudence, and joined in affinity with the descendants of Cain and the other branches of the family, who followed his apostacy. The children of these unhallowed unions are said to have been "giants;" not necessarily persons of huge bulk and extraordinary stature, for, as the Hebrew term signifies one who like the woodman fells the trees of the forest, it rather denotes their being addicted to acts of savage cruelty—felling men as if they had been trees—and that to so dreadful an extent that "the earth was filled with violence."

14. The gopher wood, which Noah was to use in building the ark, is supposed to have been that of the cypress tree. The ancient Egyptians used it for the coverings of their mummies, and the modern Greeks also choose this hard, odorous, and durable wood for their coffins. Externally the ark was an oblong building; the length of it was six times the breadth, and ten times the height; and the roof was raised, or arched, a cubit above the sides, so that it was nearly flat. There was a door set in the side of it, and a window was provided for the admission of light. There were three stories above the hold of the vessel, besides which there was the attic or garret in the roof, so that in the whole there were five compartments, which were most likely divided into rooms. In these arrangements, the adaptation of the ark to its intended purpose was complete; nor can this excite our surprise, when God himself was the artificer. In the beginning of the 17th century, Peter Hans, of Home, built two ships, after the model or proportions of the ark: one was 120 feet long, 20 wide, and 12 deep. These vessels, like that of Noah, were, at first, objects of ridicule and scorn, but experience demonstrated that they carried one-third more freight than other vessels of a similar size, though they did not require a larger crew; they were better sailors, and made their way with more swiftness. The only inconvenience with which they were regarded as chargeable was, that they were not fitted to carry guns. In other instances the ark has been shown to accord in its structure with the soundest principles of ship-building.



ENOCH.

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ENTERING THE ARK.

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THE DELUGE.

the breath of life, from under heaven; *and* every thing that *is* in the earth shall die.

18 But with thee will I establish my covenant; and [a]thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

19 And of every living thing of all flesh, two of every *sort* shalt thou bring into the ark, to keep *them* alive with thee; they shall be male and female.

20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every *sort* shall come unto thee, to keep *them* alive.

21 And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee; and it shall be for food for thee, and for them.

22 [b]Thus did Noah; according to all that God commanded him, so did he.

BEFORE CHRIST 2448.

[2349.

a 1 Peter iii. 20; 2 Peter ii. 5.

b Heb. xi. 7; See Ex. xl. 16.

c Matt. xxiv. 38; Luke xvii. 26; Heb. xi. 7; 1 Peter iii. 20; 2 Peter ii. 5.

d Ps. xxxiii. 18, 19; Prov. x. 9; 2 Peter ii. 9.

e Lev. xi.

1 Heb. *seven seven.*

f Lev. x. 10; Ezek. xliv. 23.

CHAPTER VII.

1 *Noah, with his family, and the living creatures, enter into the ark.*
17 *The beginning, increase, and continuance of the flood.*

AND the LORD said unto Noah, [c]Come thou and all thy house into the ark; for [d]thee have I seen righteous before me in this generation.

2 Of every [e]clean beast thou shalt take to thee by [1]sevens, the male and his female: [f]and of beasts that *are* not clean by two, the male and his female.

3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

4 For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every

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living substance that I have made will I [1]destroy from off the face of the earth.

5 And Noah did according unto all that the LORD commanded him.

6 And Noah *was* six hundred years old when the flood of waters was upon the earth.

7 ¶ And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

8 Of clean beasts, and of beasts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth,

9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

10 And it came to pass [2]after seven days, that the waters of the flood were upon the earth.

11 ¶ In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all [a]the fountains of the great deep broken up, and the [3][b]windows of heaven were opened.

12 And the rain was upon the earth forty days and forty nights.

13 In the selfsame day [c]entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;

14 They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every [4]sort.

BEFORE CHRIST 2349.

1 Heb. *blot out.*

2349.]

2 Or, *on the seventh day.*

a Prov. viii. 28; Ezek. xxvi. 19.

3 Or, *floodgates.*

b Ps. lxxviii. 23.

c Heb. xi. 7; 1 Peter iii. 20; 2 Peter ii. 5.

4 Heb. *wing*

d Ps. civ. 26.

e Ps. civ. 6; Jer. iii. 23.

f Job. xxii. 16; Matt. xxiv. 39; Luke xvii. 27; 2 Peter iii. 6.

5 Heb. *the breath of the spirit of life*

g 1 Peter iii. 20; 2 Peter ii. 5; iii. 6.

15 And they went in unto Noah into the ark, two and two of all flesh, wherein *is* the breath of life.

16 And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in.

17 And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.

18 And the waters prevailed, and were increased greatly upon the earth; [d]and the ark went upon the face of the waters.

19 And the waters prevailed exceedingly upon the earth; [e]and all the high hills, that *were* under the whole heaven, were covered.

20 Fifteen cubits upward did the waters prevail; and the mountains were covered.

21 [f]And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:

22 All in whose nostrils *was* [5]the breath of life, of all that *was* in the dry *land*, died.

23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven, and they were destroyed from the earth: and [g]Noah only remained *alive*, and they that *were* with him in the ark.

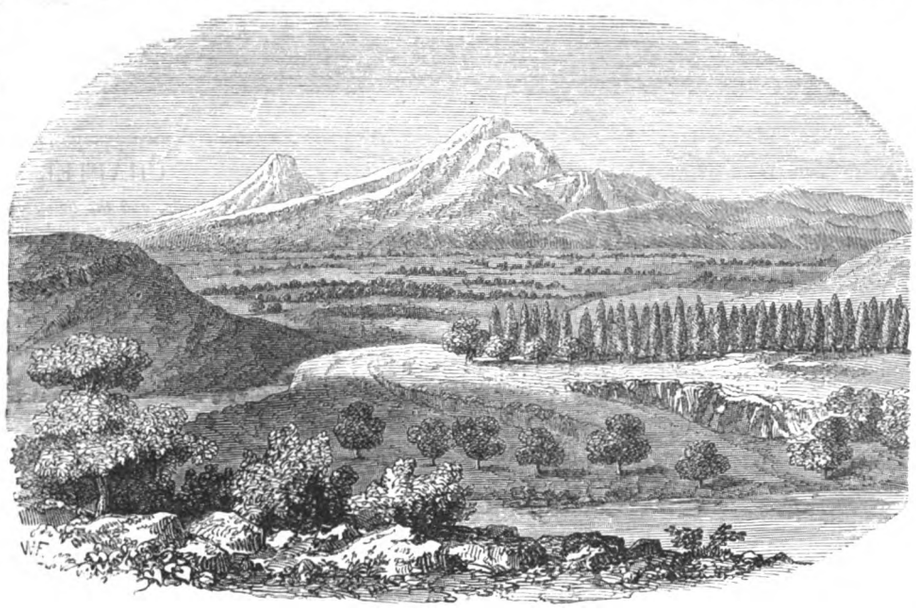
24 And the waters prevailed upon the earth an hundred and fifty days.

CHAPTER VII.

1—24. The ungodly went on recklessly in their wickedness, despite of the holy life, the prophecy, and the translation of Enoch, and of the appeals of Noah, who was "a preacher of righteousness." "They did eat, they drank, they married wives, they were given in marriage, until the day that he entered into the ark" (Luke xvii. 27). And now the rain fell and increased, while every heart was terror-stricken, every cheek turned pale, and every scoffing tongue was mute. "The windows of heaven were opened, and all the fountains of the great deep broken up." The accumulated waters soon inundated the lowlands; rising on the hill sides, they became deeper and deeper; and then, climbing up the face of the highest mountains, they triumphantly covered every summit. "And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: and Noah only remained alive, and they that were with him in the ark." This was the wreck of the work of two thousand years! The vast population, their villages and towns, and the varied products of their skill and toil, were overwhelmed in that immense inundation. Only one work, which God had devised, and their hands had helped to rear, remained entire; "the ark went upon the face of the waters;" no compartment of it was invaded by the flood; its window was stable, its door was not sprung; Noah and his family, with all the creatures that were there, were perfectly secure; for God was with him; and He is faithful to his word.

CHAPTER VIII.

4. Here, for the first time in our survey of the past, we discover a locality which, precisely determined as it is on the earth's surface, excites a proportionately intense interest. Towering aloft in grandeur and sublimity from the vale of Aras, in the country of Armenia, is Mount Ararat. Consisting of two vast conical elevations, the altitude of the one greatly surpassing that of the other, nothing can be more beautiful in its shape, or awful in its aspect, since all the surrounding mountains shrink into abject insignificance when compared with it, and it would seem to the traveller gazing upon it from the plain, as if the hugest eminences of the globe had been piled together to form this amazing aggregate of earth and rock, with its coronal of snow. With no hard features, rugged lines, or unsightly prominences, all its parts appear in perfect harmony; and when lit up by the rays of the sun, its icy peaks rise majestically into the clear and cloudless heavens, while their reflection sends forth a dazzling and even overwhelming radiance. Unable to gaze continuously on the blinding glory of its summits the eye wanders down its apparently interminable sides, till it can no longer trace their vast outlines in the midst of the horizon; when, perhaps, the eye, carried upwards by an irresistible impulse, is fixed again, for an instant, on the awful glare of Ararat, where the ark rested, on the subsidence of the waters of the deluge. Ararat is called by various names, all of which have originated in the tradition that this mountain is the actual resting place of the ark after the flood.



MOUNT ARARAT.

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CHAPTER VIII.

1 *The waters asswage.* 4 *The ark resteth on Ararat.* 7 *The raven and the dove.* 15 *Noah, being commanded,* 18 *goeth forth of the ark.* 20 *He buildeth an altar, and offereth sacrifice,* 21 *which God accepteth, and promiseth to curse the earth no more.*

AND God [a]remembered Noah, and every living thing, and all the cattle that *was* with him in the ark: [b]and God made a wind to pass over the earth, and the waters asswaged;

2 The fountains also of the deep and the windows of heaven were stopped, and [c]the rain from heaven was restrained;

3 And the waters returned from off the earth [1]continually: and after the end [d]of the hundred and fifty days the waters were abated.

4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

5 And the waters [2]decreased continually until the tenth month: in the tenth *month*, on the first *day* of the month, were the tops of the mountains seen.

6 ¶ And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:

7 And he sent forth a raven, which went forth [3]to and fro, until the waters were dried up from off the earth.

8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground;

BEFORE CHRIST 2349.

a Ex. ii. 24; 1 Sam. i. 19.

b Ex. xiv. 21.

c Job xxxviii. 37.

1 Heb. *in going and returning*

[2348.

d Gen vii. 24.

2 Heb *were in going and decreasing.*

3 Heb *in going forth and returning.*

4 Heb *caused her to come.*

9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters *were* on the face of the whole earth: then he put forth his hand, and took her, and [4]pulled her in unto him into the ark.

10 And he stayed yet other seven days; and again he sent forth the dove out of the ark;

11 And the dove came in to him in the evening; and, lo, in her mouth *was* an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth.

12 And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.

13 ¶ And it came to pass in the six hundredth and first year, in the first *month*, the first *day* of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

14 And in the second month, on the seven and twentieth day of the month, was the earth dried.

15 ¶ And God spake unto Noah, saying,

16 Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

17 Bring forth with thee every living thing that *is* with thee, of all flesh, *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

18 And Noah went forth, and his sons, and his wife, and his sons' wives with him:

19 Every beast, every creeping thing, and every

The Armenians call the entire region, to this day, Ararat. It is remarkable that when Adrammelech and Sharezer smote their father Sennacherib with the edge of the sword, they escaped into "the land of Armenia," or, as it is given in the Hebrew, "Ararat" (2 Kings xix. 37). Jeremiah speaks of "the kingdom of Ararat" (Jer. li. 27), meaning, doubtless, the whole of Armenia. The ancient interpreters render the word Ararat in Genesis and the Book of Kings by the word Armenia; Moses of Chorene derives the name from Aragi Arat, the spot of Aragi, who was King of Armenia in the days of Semiramis. And to this region the sons of men appear to have been restricted for a time, in accordance with the wise and beneficent purposes of Heaven.

6—12. Noah, in order to ascertain the degree to which the deluge had subsided, sent out first a raven, which, meeting, probably, with food among the substances floating on the waters, showed no disposition to enter the ark again, but "went forth" to and fro. It was otherwise with the dove: she speedily returned again; when despatched a second time, "she came to him in the evening, and lo, in her mouth was an olive-leaf plucked off." Here is the earliest allusion to a tree more frequently named than any other in the sacred writings, and which, above all others, is general in the scenery of Palestine. Noah now knew that the waters were abated from off the earth; and when, at the end of other seven days, he again sent forth the dove, she returned to him no more.

19. The ark had probably been the residence of Noah and his family for a solar year, when there came the welcome assurance that the waters of the deluge had retired, and the earth was restored to its wonted fruitfulness. As within the ark were the bursts of gladness and the boundings of hope, and around all nature glowed in the brightness of the sun, Noah and his family left their temporary abode, never again to seek either security or peace beneath its roof. At the divine command it had been prepared, but, like other temporary things, it was to pass away, bequeathing, however, an indelible and eternal remembrance.

20. Noah's sacrifice was even more comprehensive than Abel's. Noah "took of every clean beast, and of every clean fowl," and they were consumed



THE RAVEN.



THE DOVE.

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fowl, *and* whatsoever creepeth upon the earth, after their [1]kinds, went forth out of the ark.

20 ¶ And Noah builded an altar unto the LORD; and took of [a]every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

21 And the LORD smelled [b] [2]a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; [3]for the [c]imagination of man's heart *is* evil from his youth; neither will I again smite any more every thing living, as I have done.

22 [d] [4]While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and [e]day and night shall not cease.

CHAPTER IX.

1 *God blesseth Noah.* 4 *Blood and murder are forbidden.* 8 *God's covenant,* 13 *signified by the rainbow.* 18 *Noah replenisheth the world,* 20 *planteth a vineyard,* 21 *is drunken, and mocked of his son,* 25 *curseth Canaan,* 26 *blesseth Shem,* 27 *prayeth for Japheth,* 29 *and dieth.*

AND God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

2 [f]And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth *upon* the earth, and upon all the fishes of the sea; into your hand are they delivered.

BEFORE CHRIST 2348.

1 Heb. *families.*

a Lev. xi.

b Lev. i. 9; Ezek. xx. 41; 2 Cor. ii. 15; Eph. v. 2.

2 Heb. *a savour of rest.*

3 Or, *though.*

c Gen. vi. 5; Job. xiv. 4; xv. 14; Ps. li. 5; Jer. xvii. 9; Matt. xv. 19; Rom. i. 21; iii. 23.

d Isa. liv. 9.

4 Heb. *As yet all the days of the earth.*

e Jer. xxxiii. 20, 25.

f Hos. ii. 18.

g Deut. xii. 15; xiv. 3, 9, 11; Acts x. 12, 13.

h Rom. xiv. 14, 20; 1 Cor. x. 23, 26; Col. ii. 16; 1 Tim. iv. 3, 4.

i Lev. xvii. 10, 11, 14; xix. 26; Deut. xii. 23; 1 Sam. xiv. 33; Acts xv. 20, 29.

j Ex. xxi. 28.

k Ps. ix. 12.

l Acts xvii. 26.

m Ex. xxi. 12, 14; Lev. xxiv. 17; Matt. xxvi. 52; Rev. xiii. 10.

n Isa. liv. 9.

o Ps. cxlv. 9.

p Isa. liv. 9.

q Rev. iv. 3.

3 [g]Every moving thing that liveth shall be meat for you; even as the green herb have I given you [h]all things.

4 [i]But flesh with the life thereof, *which is* the blood thereof, shall ye not eat.

5 And surely your blood of your lives will I require; [j]at the hand of every beast will I require it, and [k]at the hand of man; at the hand of every [l]man's brother will I require the life of man.

6 [m]Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

7 And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

8 ¶ And God spake unto Noah, and to his sons with him, saying,

9 And I, behold, I establish [n]my covenant with you, and with your seed after you;

10 [o]And with every living creature that *is* with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.

11 And [p]I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

12 And God said, This *is* the token of the covenant which I make between me and you and every living creature that *is* with you, for perpetual generations:

13 I do set [q]my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

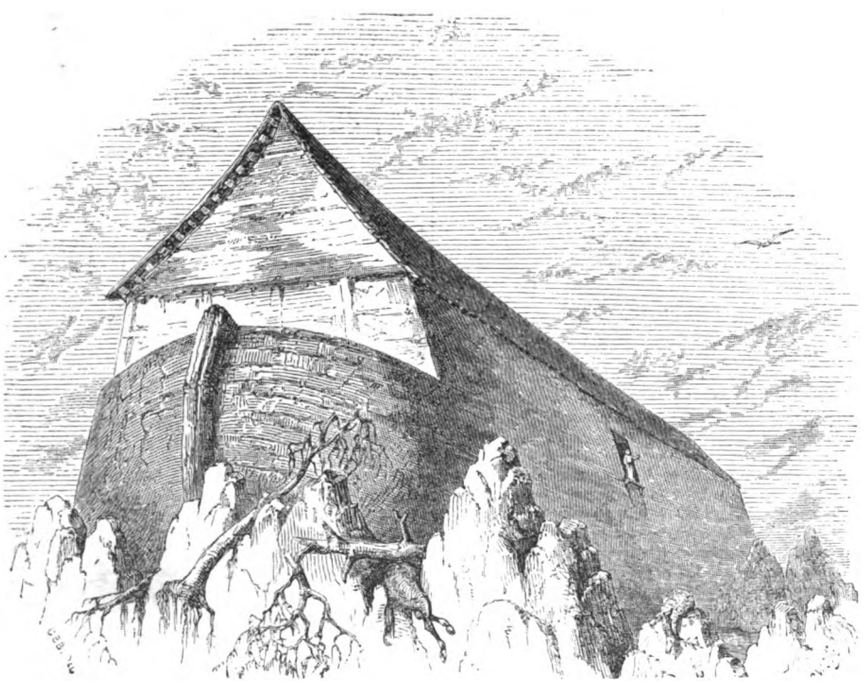
on the altar which he built. The Hebrew words, "a savour of rest," refer verbally to the name of Noah. The Chaldee says, "the Lord accepted with favour his oblation;" the Greek, "the Lord smelt a savour of sweetness;" the meaning evidently being, that as sweet odours are acceptable and grateful to man, so was Noah's sacrifice to God.

CHAPTER IX.

1—5. Noah and his sons were now ordered to replenish, to possess, and to rule a new world, with nearly the same form of benediction as that bestowed on Adam at the beginning. Their prerogatives were indeed enlarged by the grant of animal food, the only prohibition being that of "flesh with the life thereof, that is, the blood thereof." It is remarkable that the discoveries of the celebrated John Hunter, in the middle of the last century, went far to establish the fact that the blood is strictly a vital fluid, and is, in this respect, different from the other parts of the animal economy. And, unquestionably, the blood is the prime source of life—the great medium through which the constituents of the body pass, in their way from the vegetable, animal, and mineral kingdoms, to become incorporated with its tissues.

9. The word "covenant," in Scripture, does not accord in its use with that often employed among men. God cannot covenant with man, man cannot covenant with God, as man does with his fellow man. The meaning of the word, therefore, must be taken as peculiar and unique. It often signifies a solemnly declared purpose, dispensation, or promise, of God, and devolves corresponding obligations on man. In this instance, an ark was commanded to be made; the requirement on the part of Noah was faith and obedience; and hence "the covenant."

12—16. As the rainbow is produced by the refraction of the sun's rays falling on drops of rain, it must have frequently appeared to the antediluvian race. But now God appointed it as a sign that such a deluge as had taken place should occur no more. Homer speaks of the rainbow, which Saturn, "father of time," placed in the cloud, "as a sign to short-sighted men;" Virgil makes a similar statement; and thus it is evident that the Greeks and Romans have ever considered the rainbow as a divine token or portent.



THE ARK AT REST.

18—29. It has been supposed by many that Noah was chargeable with the folly and guilt of intoxication. But even were this established, there would be but the record of a solitary *act*, and not of a *habit* of the patriarch; and it might be one into which he was suddenly and insensibly betrayed. As Noah now first made wine, it is probable that he had only just drunk it, and therefore was absolutely inexperienced as to its effects; but it overpowered him, and threw him into a deep sleep, and led him to cast off the light and loose garments ordinarily worn in the East. If we hold him to have been really intoxicated, he seems to have been thrown off his guard, or "overtaken in a fault," but even then

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14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

15 And [a]I will remember my covenant, which *is* between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that *is* upon the earth.

17 And God said unto Noah, This *is* the token of the covenant, which I have established between me and all flesh that *is* upon the earth.

18 ¶ And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham *is* the father of [1]Canaan.

19 [b]These *are* the three sons of Noah: [c]and of them was the whole earth overspread.

20 And Noah began *to be* [d]an husbandman, and he planted a vineyard:

21 And he drank of the wine, [e]and was drunken; and he was uncovered within his tent.

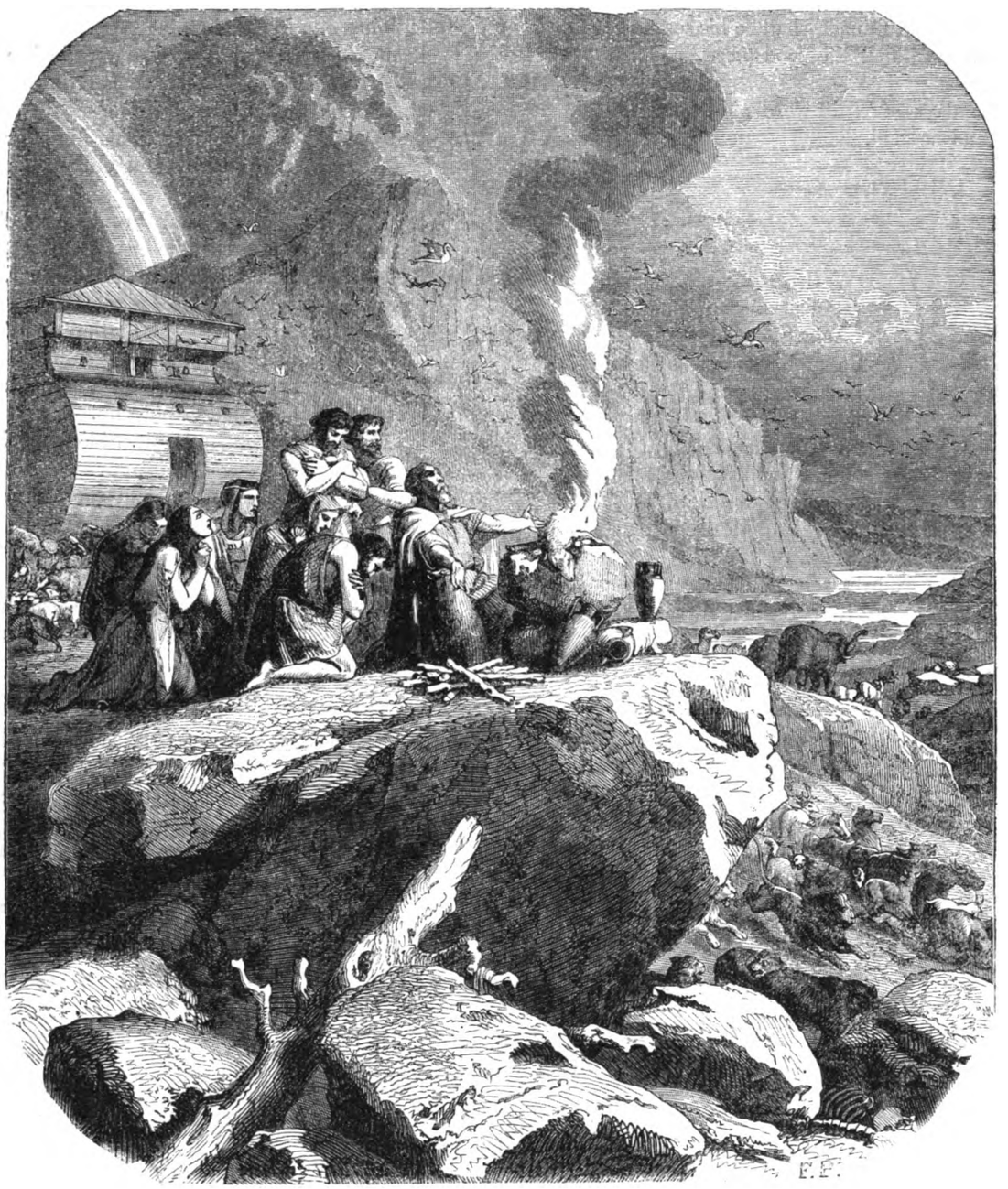
BEFORE CHRIST 2348.

[a] Ex. xxviii. 12; Lev. xxvi. 42, 45; Ezek. xvi. 60.

[1] Heb *Chenaan.*

[b] Gen. v. 32.

[c] 1 Chron. i. 4, &c.



NOAH'S SACRIFICE.

[d] Prov. xii. 11.

[e] Prov. xx. 1; 1 Cor. x. 12.

[f] Ex. xx. 12; Gal. vi. 1.

2347.]

22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

23 [f]And Shem and Japheth took a garment, and laid *it* upon both their shoulders, and went backward, and covered the nakedness of their father; and their

it probably taught him to be more watchful for the future, for we never read that the error was repeated. No sooner did he awake "from his wine," than, with a perfect knowledge of all that had occurred, he denounced a curse on Canaan, the descendant of Ham, it may be for instigating or sharing in his father's misconduct; and pronounced a blessing on the children of Shem and Japheth, which has been realised in the history of the world.

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faces *were* backward, and they saw not their father's nakedness.

24 And Noah awoke from his wine, and knew what his younger son had done unto him.

25 And he said, [a]Cursed *be* Canaan; [b]a servant of servants shall he be unto his brethren.

26 And he said, [c]Blessed *be* the LORD God of Shem; and Canaan shall be [1]his servant.

27 God shall [2]enlarge Japheth, [d]and he shall dwell in the tents of Shem; and Canaan shall be his servant.

28 ¶ And Noah lived after the flood three hundred and fifty years.

29 And all the days of Noah were nine hundred and fifty years: and he died.

CHAPTER X.

1 *The generations of Noah.* 2 *The sons of Japheth.* 6 *The sons of Ham.* 8 *Nimrod the first monarch.* 21 *The sons of Shem.*

NOW these *are* the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood.

2 [e]The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

3 And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.

4 And the sons of Javan; Elishah, and Tarshish, Kittim, and [3]Dodanim.

BEFORE CHRIST 2347.

a Deut. xxvii. 16.

b Josh. ix. 23; 1 Kings ix. 20, 21.

c Ps. cxliv. 15; Heb. xi. 16.

[cir. 2218.

1 Or, *servant to them.*

2 Or, *persuade.*

1998.]

d Eph. ii. 13, 14; iii. 6.

e 1 Chron. i. 5, &c.

3 Or, as some read it, *Rodanim.*

f Ps. lxxii. 10; Jer. ii. 10; xxv. 22; Zeph. ii. 11.

g 1 Chron. i. 8, &c.

h Jer. xvi. 16; Micah vii. 2.

i Gen. vi. 11.

j Micah v. 6.

4 Gr. *Babylon.*

5 Or, *he went out* into *Assyria.*

6 Or, *the streets of the city.*

k 1 Chron. i. 12.

7 Heb. *Tzidon.*

5 By these were the [f]isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

6 ¶ [g]And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.

7 And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah: and the sons of Raamah; Sheba, and Dedan.

8 And Cush begat Nimrod: he began to be a mighty one in the earth.

9 He was a mighty [h]hunter [i]before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.

10 [j]And the beginning of his kingdom was [4]Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

11 Out of that land [5]went forth Asshur, and builded Nineveh, and [6]the city Rehoboth, and Calah,

12 And Resen between Nineveh and Calah: the same *is* a great city.

13 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

14 And Pathrusim, and Casluhim, ([k]out of whom came Philistim,) and Caphtorim.

15 ¶ And Canaan begat [7]Sidon his firstborn, and Heth.

16 And the Jebusite, and the Amorite, and the Girgasite,

17 And the Hivite, and the Arkite, and the Sinite,

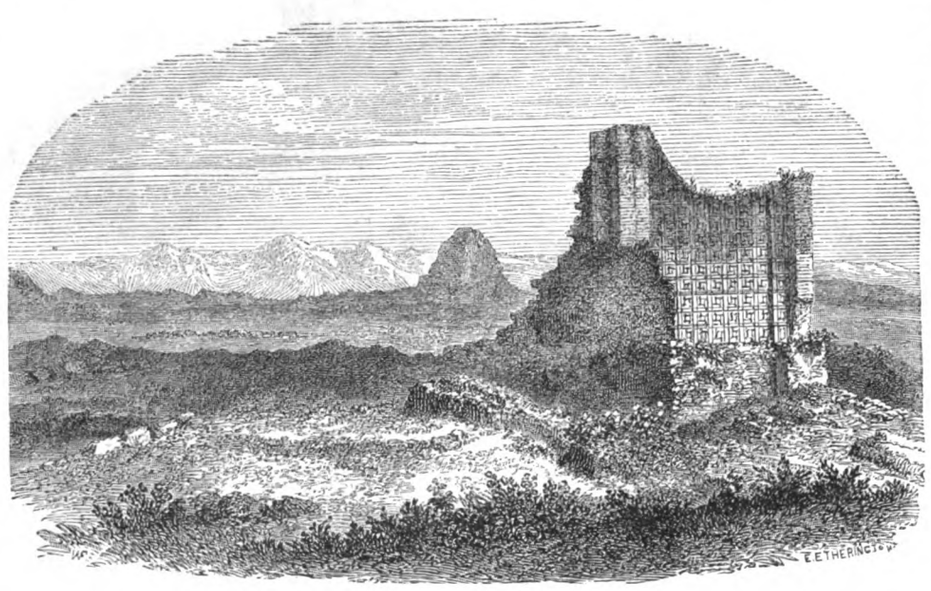
18 And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.

29. The traditions respecting the tomb of Noah in Armenia are of a date anterior to the Christian era. This small and ancient monument was restored in the twelfth century under the Emirs of the Adser Naïdjan, just at the time that they were erecting, at a short distance from the site of the monument, a magnificent mosque in honour of the patriarch.

CHAPTER X.

1—8. The three great streams of population which descended from Noah's family, and a number of traditions concerning the origin of nations, strikingly harmonise with this Scripture outline. The progeny of Shem spread, as a pastoral race, over the vast levels between Ararat and Arabia, especially those bordering on the Euphrates, and from thence to the Syrian shore of the Mediterranean. The posterity of Ham appear to have dispersed themselves to the Mediterranean on the side of Palestine and of Egypt, extending to the Lybian desert, and up the valley of the Nile. The family of Japheth entered, according to the prediction of "enlargement," on the possession of a far wider extent of territory, embracing the entire continent eastward and westward north of the great range of Taurus, founding the Indo-Teutonic nations, which have spread to the Asiatic shores of the Pacific Ocean, and the European coasts of the Atlantic. "The isles of the Gentiles" are supposed to include the southern coasts of Asia Minor and Europe, as, in the infancy of science, all countries were called islands to which the ordinary route was by water, whether completely insulated or not.

9. The Greek version styles Nimrod "a giant hunter," and, doubtless, his extraordinary prowess and success in the chase laid the basis of the power which he afterwards wielded. Signalising himself at first, perhaps, by some feat of daring intrepidity, at the sight or hearing of which others stood aghast, Nimrod might have become, under the influence of the passions fired by ambition, not only a chieftain, but a despot, raised by shouts of acclamation to the pinnacle of dominion over men, who afterwards writhed and groaned beneath his iron vassalage. As the name of Nimrod signifies "an impious rebel," it is supposed that it was not given to him originally, but that it was subsequently applied as a characteristic appellation.



NOAH'S TOMB IN ARMENIA.

10. The identity of the name of Babel with ancient Babylon may be surmised from the fact, that in the Greek it is literally Babulōne, and that in the later sacred writings, the Baby-

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19 [a]And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto [1]Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha.

20 These *are* the sons of Ham, after their families, after their tongues, in their countries, *and* in their nations.

21 ¶ Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were *children* born.

22 The [b]children of Shem; Elam, and Asshur, and [2]Arphaxad, and Lud, and Aram.

23 And the children of Aram; Uz, and Hul, and Gether, and Mash.

24 And Arphaxad begat [3c]Salah; and Salah begat Eber.

BEFORE CHRIST cir. 2218.

[2247.

a Numb. xxxiv. 2—12; Josh. xii. 7, 8.

1 Heb. *Azzah.*

b 1 Chron. i. 17, &c.

2 Heb. *Arpachshad.*

3 Heb. *Shelah.*

c Gen. xi. 12.

d 1 Chron. i. 19.

4 That is, *Division.*

25 [d]And unto Eber were born two sons: the name of one *was* [4]Peleg; for in his days was the earth divided; and his brother's name *was* Joktan.

26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

27 And Hadoram, and Uzal, and Diklah,

28 And Obal, and Abimael, and Sheba,

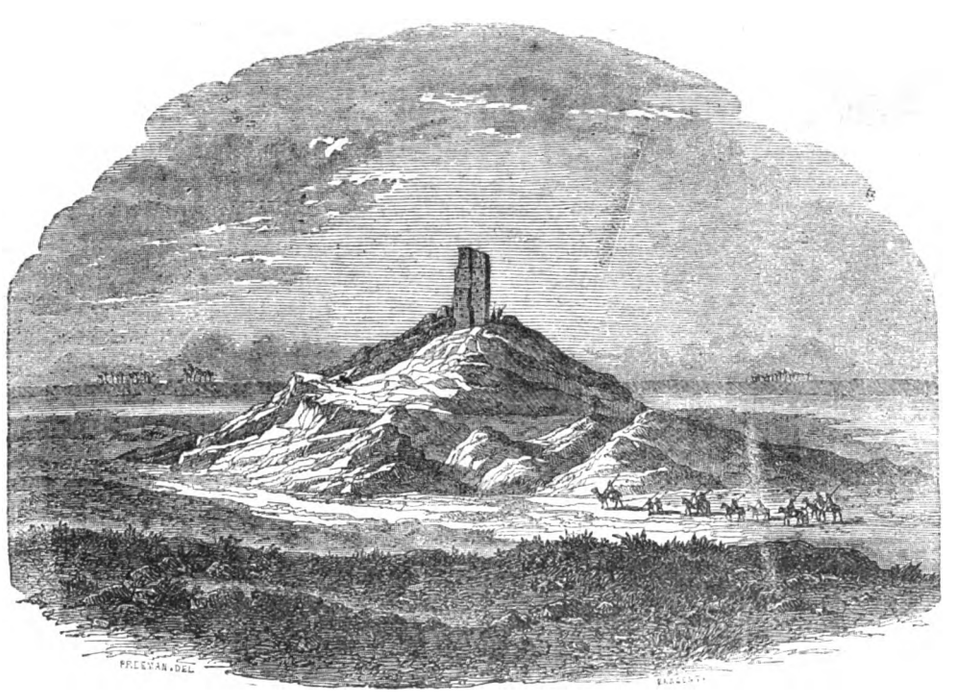
29 And Ophir, and Havilah, and Jobab: all these *were* the sons of Joktan.

30 And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east.

31 These *are* the sons of Shem, after their families, after their tongues, in their lands, after their nations.

32 These *are* the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.

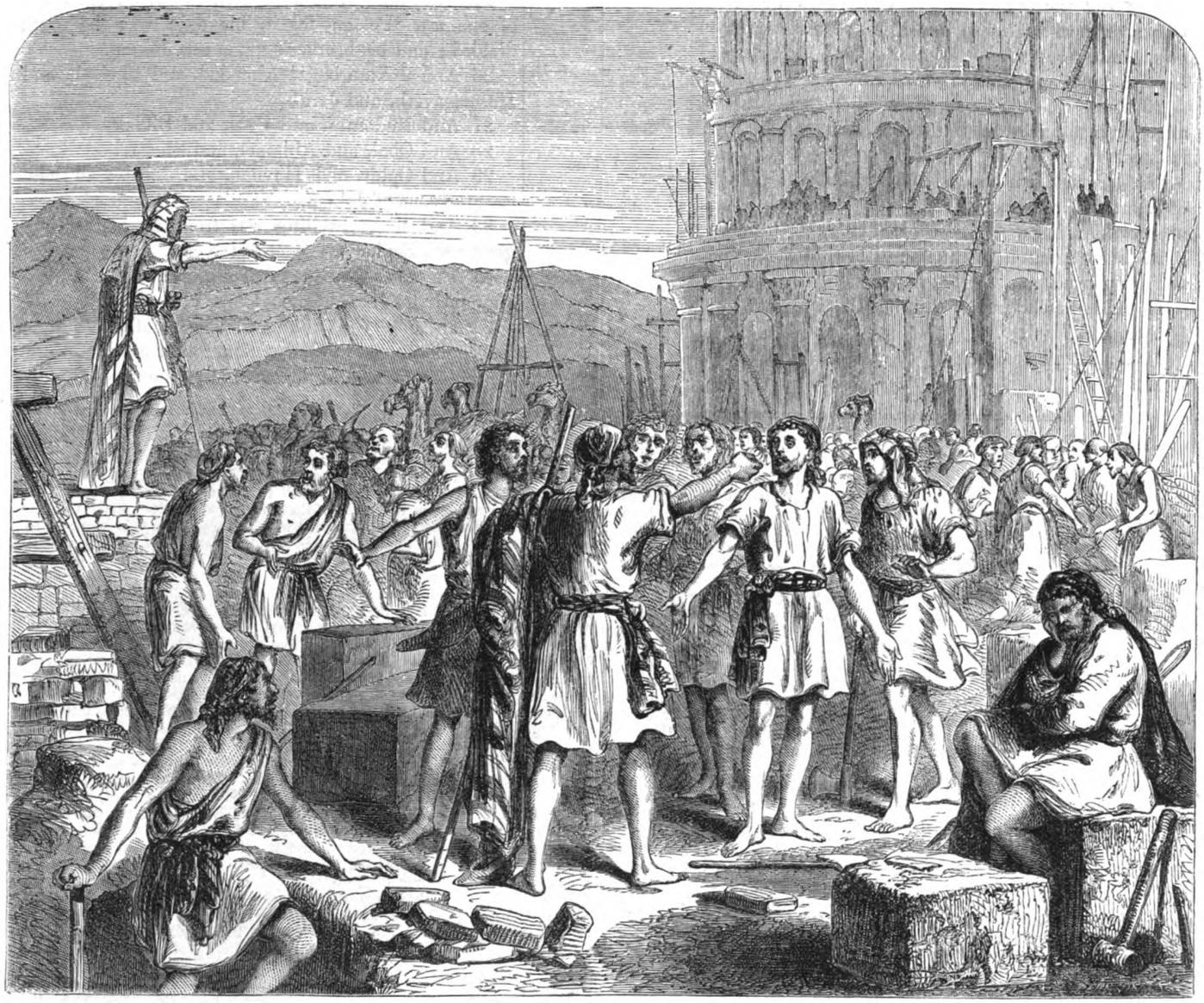
lonians, or Chaldeans, are called "the children of Babel." This first post-diluvian city could now have been but of little importance; but on its site arose the famous metropolis of the Assyrian empire. To Belus, Semiramis, Nebuchadnezzar, and his queen, called by Herodotus; Nitocris, its extent, grandeur, and glory are ascribed; but to Nimrod belongs the honour of the earliest building that was reared on its site—the ruins near Hellat being still called Babel by the Arabs. Another city over which Nimrod established his power was Erech, the name of which Bochart seeks in the Arracha, or Aracca, of the old geographers, which was situated on the Tigris, on the borders of Babylonia and Susiana; and it was, probably, the same city which Herodotus calls Arderikka, or Great Erech. It was conjectured by Rosenmüller, that Erech was probably nearer to Babylon than Aracca; and this notion has been sustained by Colonel Taylor, the British Resident at Bagdad, who considers that the site of the ancient Erech is found in the great mounds of primitive ruins called Irak, Joka, and Seukerah, by the nomade Arabs, and sometimes El Asayeah, "the place of pebbles." These mounds, which are now surrounded by the almost perpetual marshes and inundations of the lower Euphrates, lie some miles east of that stream, about midway between the site of Babylon and its junction with the Tigris. The site of Accad, the third city of Nimrod's power, has been much disputed. According to Colonel Taylor, there is, however, a remarkable pile of ancient buildings, called Akker-Koof, in Settacene, and known by the Turks as Akker-i-Nimroud and Akker-i-Babel, which he naturally concluded to be identical with it. Akker-Koof is about nine miles west of the Tigris, at the spot where that river most nearly approaches the Euphrates. A heap of ruins, called Nimrod's hill, consists of a mound, surmounted by a mass of brick-work, which looks either like a tower, or an irregular pyramid, according to the point from which it is viewed. It is about 400 feet in circumference at the bottom, and rises to the height of 125 feet above the sloping elevation on which it stands. The mound, which seems to form the foundation of the pile, is a mass of rubbish, accumulated by the decay of the superstructure. In the ruin itself, the sun-dried bricks of which it is composed can be traced very distinctly. They are cemented together by lime and bitumen, and are divided into courses varying from twelve to twenty feet in height, and are separated by layers of reeds, as is usual in the more ancient remains of this primitive region. Travellers have been perplexed to make out the use of this remarkable monument, which has given rise to the hazarding of many strange conjectures. The embankments of canals and reservoirs, and the remnants of brick-work occupying the place all around, show that on the hill was situated an important city; and as its construction declares it to be a Babylonian relic, it is highly probable that it was one of those pyramidal structures erected on high places, which were consecrated to the heavenly bodies, and served at once as the temples and observatories of those remote times. Such buildings were, indeed, common to all Babylonian towns; and those which remain appear to have been constructed, more or less, on the model of that in the metropolitan city. Calneh, the fourth city mentioned in connection with Nimrod's sway, is supposed to be identical with the Calnos of Isaiah, and the Canneh of Ezekiel, and to have been subsequently called Ctesiphon. It lay on the Tigris, opposite Seleucia, and was once the capital of the Parthians. In the time of the prophet Amos, Calneh appears to have constituted an independent principality; but it was not long before it became a prey, with the rest of Western Asia, to the Assyrians. That it was afterwards a considerable town is probable from its being one of the places that traded with Tyre. The site of Ctesiphon, or Calneh, was subsequently occupied by El-Madain, or "the two cities," of which the only remains are the ruins of a remarkable palace, called Tauk-Kesra, some mounds of rubbish, and a considerable extent of massive wall, towards the river. The ruined palace, with its broken arch, although standing on low ground, is a most conspicuous object, and, in ascending the river, is seen at a considerable distance, in varied and striking points of view, in consequence of the serpentine course of the stream in this part. Ashur, from Asshur, the son of Shem, was, originally, of small extent, and formed the second part of the kingdom usurped by Nimrod, who built, or rather restored, three other cities, Rehoboth, Calah, and Resen. On the right bank of the Euphrates, at the north-western extremity of the plain of Shinar, and three miles and a half south-west of the town of Mayadin, are extensive ruins round a castle, still bearing the name of Rehoboth. In several old maps, Calah is marked at some distance eastward of the Tigris; and Sir H. C. Rawlinson appears to have identified the ruins of Holwan, about a hundred and thirty miles north-east of Bagdad, with those of this ancient city. There are also reasonable grounds for supposing that the extensive ruins which lie between Nineveh and Calah, and which are still called after Nimrod, represent the great city of Resen.



BIRS NIMROUD.

11. It is here stated that Asshur built Nineveh. But the marginal reading accords with the words of Micah, who, when predicting the overthrow of Assyria by the Medes and Babylonians, says: "They shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof." The design of the sacred historian is, therefore, manifestly to represent Nimrod as an ambitious conqueror, who, while his brethren, the other sons of Cush, settled in the south, seized on Babylonia, and, passing from thence into Assyria, already partially colonised by the Ashurites, from whom it took its name, built Nineveh, with other strongholds.

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THE CONFUSION OF TONGUES.

CHAPTER XI.

1 *One language in the world.* 3 *The building of Babel.* 5 *The confusion of tongues.* 10 *The generations of Shem.* 27 *The generations of Terah the father of Abram.* 31 *Terah goeth from Ur to Haran.*

AND the whole earth was of one [1]language, and of one [2]speech.

2 And it came to pass, as they journeyed [3]from the east, that they found a plain in the land of Shinar; and they dwelt there.

3 And [4]they said one to another, Go to, let us make brick, and [5]burn them throughly. And they had brick for stone, and slime had they for morter.

4 And they said, Go to, let us build us a city and a tower, [a]whose top *may reach* unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

BEFORE CHRIST 2247.

1 Heb. *lip.*

2 Heb. *words.*

3 Or, *eastward*, as Gen. xiii. 11; 2 Sam. vi. 2, with 1 Chron. xiii. 6.

4 Heb. *a man said to his neighbour.*

cir. 2247.]

5 Heb. *burn them to a burning.*

a Deut. i. 28.

b Acts xvii. 26.

c Gen. xi. 1.

d Ps. ii. 1.

e Ps. ii. 4; Acts ii. 4, 5, 6.

f Gen. xlii. 23; Deut. xxviii. 49; Jer. v. 15; 1 Cor. xiv. 2, 11.

g Luke i. 51.

6 That is, *Confusion.*

[2346.

h 1 Cor. xiv. 23.

i 1 Chron. i. 17.

5 And the LORD came down to see the city and the tower, which the children of men builded.

6 And the LORD said, Behold, [b]the people *is* one, and they have all [c]one language; and this they begin to do: and now nothing will be restrained from them, which they have [d]imagined to do.

7 Go to, [e]let us go down, and there confound their language, that they may [f]not understand one another's speech.

8 So [g]the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

9 Therefore is the name of it called [6]Babel; [h]because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

10 ¶ [i]These *are* the generations of Shem: Shem *was* an hundred years old, and begat Arphaxad two years after the flood:

11 And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.

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12 And Arphaxad lived five and thirty years, [a]and begat Salah:

13 And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters.

14 And Salah lived thirty years, and begat Eber:

15 And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.

16 [b]And Eber lived four and thirty years, and begat [c]Peleg:

17 And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.

18 And Peleg lived thirty years, and begat Reu:

BEFORE CHRIST 2311.

[2247.

a See Luke iii. 36.

b 1 Chron. i. 19.

2281.]

c Called, Luke iii. 35, *Phalec.*

[2217.



SARAH TAKEN INTO PHARAOH'S HOUSE.

CHAPTER XI.

3. Though in the alluvial plain watered and periodically inundated by the Euphrates, neither rocky strata nor detached blocks can be found, yet materials for building are not wanting. There was a tenacious and silty soil, and there was also an earthy resin called bitumen, which was found on mountains and in valleys. A recent discovery casts a special light on this passage; for at Hit, a district a little higher up the river than the ruins of Babylon, there are now numerous springs of a similar substance, called petroleum. It was, then, with the materials thus obtained that the people proposed to build a city and a tower.

6—7. The effect of the confusion of tongues is thus quaintly but graphically described by a poet, who called himself Du Bartas:—

"Bring me, quoth one, a trowel, quickly—quick.
One brings him up a hammer; then this brick,
Another bids, and then they cleave a tree;
Make fast this rope, and then they let it flee.
One calls for planks; another mortar lacks;
They bear the first a stave—the last an axe.
One would have spikes, and him a spade they give;
Another asks a saw, and gets a sieve.
Thus crossly crost, they prate and prate in vain;
What one hath made, another mars again."

The ruins of the Tower of Babel are supposed by some to have been discovered in the Birs Nimroud. Rich says:—"Just as we were within the proper distance, so necessary to the production of grandeur of view, the Birs at once burst upon our sight in the midst of rolling masses of black,

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19 And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.

20 And Reu lived two and thirty years, and begat [a]Serug:

21 And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.

22 And Serug lived thirty years, and begat Nahor:

23 And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.

24 And Nahor lived nine and twenty years, and begat [b]Terah:

25 And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters.

26 And Terah lived seventy years, and [c]begat Abram, Nahor, and Haran.

27 ¶ Now these *are* the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.

28 And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.

29 And Abram and Nahor took them wives: the name of Abram's wife *was* Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.

30 But Sarai was barren; she *had* no child.

31 And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from [d]Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.

32 And the days of Terah were two hundred and five years: and Terah died in Haran.

BEFORE CHRIST 2217.

2185.]

a Luke iii. 35, *Saruch.*

2155.]

b Luke iii. 34, *Thara.*

2126.]

c Josh. xxiv. 2; 1 Chron. i. 26.

2056.]

1996.]

d Neh. ix. 7; Acts vii. 4.

e Neh. ix. 7; Isa. xli. 2; Acts vii. 3; Heb. xi. 8.

f Deut. xxvi. 5; 1 Kings iii. 8.

g Gal. iii. 14.

[1921.

h Ex. xxiii. 22, Numb. xxiv. 9.

i Ps. lxxii. 17; Acts iii. 25; Gal. iii. 8.

j Heb. xi. 9.

cir. 1923.]

k Deut. xi. 30; Judg. vii. 1.

1921.]

CHAPTER XII.

1 *God calleth Abram, and blesseth him with a promise of Christ.* 4 *He departeth with Lot from Haran.* 6 *He journeyeth through Canaan,* 7 *which is promised him in a vision.* 10 *He is driven by a famine into Egypt.* 11 *Fear maketh him feign his wife to be his sister.* 14 *Pharaoh, having taken her from him, by plagues is compelled to restore her.*

NOW the [e]LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

2 [f]And I will make of thee a great nation, and I will bless thee, and make thy name great; [g]and thou shalt be a blessing.

3 [h]And I will bless them that bless thee, and curse him that curseth thee; [i]and in thee shall all families of the earth be blessed.

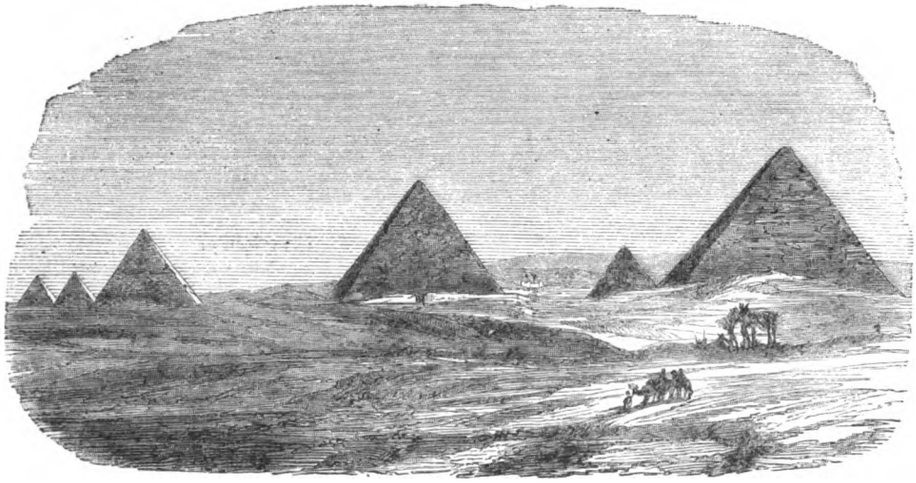
4 So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram *was* seventy and five years old when he departed out of Haran.

5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

6 ¶ And Abram passed [j]through the land unto the place of Sichem, [k]unto the plain of Moreh. And the Canaanite *was* then in the land.

7 And the LORD appeared unto Abram, and said,

thick clouds, partially obscured by that kind of haze whose indistinctness is one great cause of sublimity; while a few catches of stormy light, thrown on the desert in the background, served to give some idea of the immense extent and dreary solitude of the waste surrounding the venerable pile." The Birs is a mound, of an oblong form, the whole circumference being 762 yards. At the eastern side it is cloven by a deep furrow, and is not more than 50 or 60 feet high; but on the western side, it rises in a conical figure to the elevation of 198 feet—nearly the height of the Monument in London. On its summit is a solid pile of brick, diminishing in thickness to the top, which is broken and irregular, and rent by a large fissure, extending through a third of its height. The other parts of the summit are occupied by immense fragments of brickwork, of no determinate figure, tumbled together, and changed into solid vitrified masses, yet clearly showing the layers of brick—as if they had endured the violence of the fiercest fire. These reliques stand on a prodigious mound, the whole of which is in ruins, channelled by the weather, and strewed with fragments of marble and other stones. Most of the mounds appear to have a certain degree of connection with each other, and these present walls and passages, or galleries, formed of well-burnt brick, laid in lime mortar of extreme toughness; but in one of them, called the Tower of Belus, large solid masses, or fillings up between the wall, are observed, of unburnt bricks. These latter are more rudely shaped than the burnt bricks, being rather clods of earth, composed of a kind of clay-mortar, intermixed with chopped straw, to prevent it from falling to pieces. The unburnt bricks are laid in very thick cement of clay, with layers of reeds above the courses of brick.



THE PYRAMIDS OF EGYPT.

27. Abram was a descendant of Shem, in the ninth generation from Noah. He belonged to the family of Eber, whence the nation descended from him was called "Hebrew." His father, Terah, had two other sons, named Nahor and Haran. Haran died when comparatively young, leaving a son, Lot, and two daughters, Iscah and Milcah. Some suppose that Iscah, called afterwards Sarah, became the wife of Abram. This family had lived in Ur of the Chaldees, but the word of God came to Abram, saying, "Get thee out of thy country, and from thy kindred, and come into the land that I shall shew thee" (Acts vii. 3). The country to which he was to go was not at first indicated, but, "by faith Abram went out, not knowing whither he went." His father and brother were willing to accompany him, and they halted on the way at Haran in Mesopotamia, till the death of Terah. The divine command was now renewed, and Canaan proved to be the land to which he was to proceed—a journey of 250 or 300 miles, or of 800 or 1,000 miles, according as Upper or Lower Chaldea is assumed to be the place of his departure.

CHAPTER XII.

6. "Shechem," or "Sychar," now Nabulus, lies between Mount Gerizim and Mount Ebal.

10. Egypt was called Mizraim, the name of

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[a]Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

8 And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, *having* Beth-el on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD.

9 And Abram journeyed, [1]going on still toward the south.

10 ¶ And there was a famine in the land: and Abram [b]went down into Egypt to sojourn there; for the famine *was* grievous in the land.

11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou *art* a fair woman to look upon:

12 Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This *is* his wife: and they will kill me, but they will save thee alive.

13 Say, I pray thee, thou *art* my sister: that it may be well with me for thy sake; and my soul shall live because of thee.

14 ¶ And it came to pass, that, when Abram was come into Egypt, the Egyptians [c]beheld the woman that she *was* very fair.

15 The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house.

BEFORE CHRIST 1921.

[a] Ps. cv. 9, 11.

[1] Heb. *in going and journeying.*

[b] Ps. cv. 13.

[cir. 1920.

[c] Matt. v. 28.

one branch of the family of Ham. Mizraim, however, properly denotes Lower Egypt, as being that part of the country with which the Israelites were specially acquainted. This designation was extended by the later Arabs to the entire country. The Greek and European name is, according to Champollion, of uncertain origin and signification. UPPER EGYPT, or the Thebaid, of which Thebes was the capital, is the most southern portion of the country. MIDDLE EGYPT extended from Chemnis to the head of the Delta, and was divided into seven nomes or counties, and hence was called Heptanomis. Its capital was Memphis. LOWER EGYPT embraces the rest of the country to the sea-coast, which is especially fertile, from the overflow of the Nile. At the time Egypt was visited by Abram, it was a mighty kingdom, ruled by a sovereign. Its buildings were of a very remarkable character. The style of architecture adopted by any people arises ordinarily from necessity, and here its operation is apparent. The Egyptians wanted to keep out not only the rain and the wind, but the hot rays of the sun, and in so doing they succeeded. The sea of sand on which their edifices were reared, presenting to the eye a dull monotonous landscape, required diversity in their architecture, and this also was gained. The contrast, therefore, between an Egyptian building, and one intended for the undulating and rich landscape of Greece—ignorantly attributed, sometimes, to a deficiency in genius and taste, supplies proof, on the contrary, of intelligent and sagacious adaptation. Every part, in fact, appears, in the highest degree, appropriate: the high walls would keep out the sand; the forms adopted would secure agreeable masses of shadow; and the roofs, not of any fragile materials, but constructed of stones immensely thick, would secure an agreeable coolness. The people, meanwhile, were countless in number, and sunk in idolatry, and both these facts are illustrated in the engraving we give, exhibiting multitudes at the Temple of Ipsambul, to celebrate a festival of the goddess Isis. As Lepsius, the traveller, looked on the most stupendous masses of stone that human labour has ever been known to rear, he wrote:—"When Abraham came to Egypt for the first time, he saw these very pyramids, which had been already built many centuries before his coming;" and it is necessary to keep in view the facts now stated, in order to judge rightly of circumstances yet to be considered.



TEMPLE OF IPSAMBUL.

11–13. Abram, who had not been long in Canaan before the occurrence of a severe famine, was conscious of a fresh difficulty in proceeding to a country where food was plentiful. His wife Sarah was very fair, and he feared that some of the great ones, perhaps the sovereign of Egypt, might put him to death, in order to obtain possession of *her*; woman being regarded in that country, as she is still in the East, as the mere slave or toy of man. A wife, however, was bound to her husband in Egypt by a rigid law; and hence Abram seems to have thought that they would obtain her rather as a widow than a wife. In the East, at the present time, a sovereign may, at his pleasure, take possession of the daughters or sisters of a subject, without being chargeable by his people with an act of violence; but to take a man's wife against his will would be declared by Orientals, submissive as they usually are, an intolerable outrage. Now it was clearly Abram's duty, going as he and his wife did to Egypt, with the object of escaping the famine in

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16 And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels.

17 And the LORD [a]plagued Pharaoh and his house with great plagues because of Sarai Abram's wife.

18 And Pharaoh called Abram, and said, What *is* this *that* thou hast done unto me? why didst thou not tell me that she *was* thy wife?

19 Why saidst thou, She *is* my sister? so I might have taken her to me to wife: now therefore behold thy wife, take *her*, and go thy way.

20 [b]And Pharaoh commanded *his* men concerning him: and they sent him away, and his wife, and all that he had.

CHAPTER XIII.

1 *Abram and Lot return out of Egypt.* 7 *By disagreement they part asunder.* 10 *Lot goeth to wicked Sodom.* 14 *God reneweth the promise to Abram.* 18 *He removeth to Hebron, and there buildeth an altar.*

AND Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.

2 [c]And Abram *was* very rich in cattle, in silver, and in gold.

3 And he went on his journeys from the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai;

BEFORE CHRIST 1920.

[a] 1 Chron. xvi. 21; Ps. cv. 14; Heb. xiii. 4.

[b] Prov. xxi. 1.

[c] Ps. cxii. 3; Prov. x. 22.

[d] Ps. cxvi. 17.

[e] 1 Cor. vi. 7.

[1] Heb. *men brethren:* Ex. ii. 13; Ps. cxxxiii. 1; Acts vii. 26.

[f] Rom. xii. 18; Heb. xii. 14; James iii. 17.

cir. 1918.]

[g] Deut. xxxiv. 3; Ps. cvii. 34.

[h] Isa. li. 3.

[cir. 1917.

[i] 2 Peter ii. 7, 8.

4 Unto the place of the altar, which he had made there at the first: and there Abram [d]called on the name of the LORD.

5 ¶ And Lot also, which went with Abram, had flocks, and herds, and tents.

6 And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

7 And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land.

8 And Abram said unto Lot, [e]Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we *be* [1]brethren.

9 *Is* not the whole land before thee? separate thyself, I pray thee, from me: [f]if *thou wilt take* the left hand, then I will go to the right; or if *thou depart* to the right hand, then I will go to the left.

10 And Lot lifted up his eyes, and beheld all [g]the plain of Jordan, that it *was* well watered every where, before the LORD destroyed Sodom and Gomorrah, [h]*even* as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar.

11 Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.

12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and [i]pitched *his* tent toward Sodom.

Canaan, to commit himself and her to the providential care of the Almighty. But, before he entered it, his faith became weak, and he preferred expediency to principle. Sarah was, indeed, the daughter of his half-brother Haran, and so far, according to Eastern usage, she was his sister; but when Abram entreated her to speak of herself as such, he intended that she should deny her being his wife. This, if not the utterance of a falsehood, was an equivocation; it admits of no defence; and its record by the sacred writers is one proof out of many of their invariable fidelity.

14. The name of Pharaoh appears to have been merely a prefix to that of the sovereigns of Egypt, as Cæsar and Augustus were applied to the emperors of Rome. As the word Phra, in the language of Egypt, meant the sun, so, when the monarch was called Pharaoh, he was invested with the highest attributes of which the people could conceive. For as the sun rules the day, he became the object of idolatry at a very remote period; and into this dreadful evil the Egyptians had fallen, for there is scarcely a monument among its ruins in which the sun is not represented and invoked as a deity.

15. As Abram expected so it fell out: "the princes of Egypt" spake of Sarah's beauty. She came, be it remembered, from a region where the women have fair and fresh complexions, rendering them objects of attraction, as they are still, to people of darker hue; and she "was taken into Pharaoh's house." "And what," says Dr. Kitto, "is their object? what their motive? They seek to supplant some favourite sultana, or to supply her loss; to give to a Maintenon the place of a Montespan, or to find a Du Barry for a Pompadour, and thus to work their way to court honours, court favours, and court pensions. In these princes of Pharaoh we may see the prototypes of the titled valets of the Fourteenth and Fifteenth Louis; and in this short verse the character of the court memoirs of the seventeenth century."

16—20. The gifts of Pharaoh were, doubtless, considered by him to be suitable to Abram, who had flocks and herds, with servants to attend them. But no sooner did he discover that Sarah was actually the patriarch's wife, than Pharaoh rebuked him for his misrepresentation of her relationship, and insisted on their immediate departure from Egypt.

CHAPTER XIII.

1. That is, the south of Canaan.

3. On the eastern branch of the Nabalus road to Jerusalem, and on the top of a hill inclosed by fruitful vales, is Ain Zebrud. Pursuing this branch of the road southward, for less than two miles, Beitin is reached, which is most probably the ancient Bethel. Originally called Suez, it is twenty miles south of Shechem, and fifteen north of Jerusalem. Should the reader be at a loss to see any great resemblance between Beitin and Bethel, it should be observed that Beit, "house," is the exact Arabic equivalent of the Hebrew Beth, and the final *n* of *l*. Most of the actual changes of letters in the transference from Hebrew into Arabic occur, as in other languages, in the letters *l*, *m*, *n*, and *r*. Dr. Robinson must be considered as having satisfactorily established that, both from name and situation, Beitin can be no other than the Bethel so celebrated in the Old Testament history, although not mentioned in the New. In the time of Jerome, that is, about the fourth century, it was still a small inhabited village. The Christians in the neighbourhood call it Beitil. The ruins of Bethel show that it must have revived, and have been enlarged after the days of Jerome. They lie principally at the extremity of a low ridge, with a slight shelving on each side of it, and surrounded by higher ground; consisting of numerous foundations and broken walls, of no great height, and loose stones, some of which are of considerable size. Among the inclosures are what may be taken for remains of churches or public buildings, although they cannot be clearly made out. A large tank, about 100 paces by 75, is close to the site, constructed in the fashion of the tanks in India, with a principal door of large stones on the south, and with walls on the two sides adjoining to this. It seems to have been fed partly from springs at the bottom, and partly from the elevated grounds contiguous to it. East of the ruins, and about a quarter of a mile distant from them, is the Burj Beitin, or "Tower of Beitin," at which also are the remains of a Greek church. South of this, and about the same distance from it, are the remains of another church. Bethel is not now inhabited. It was long lost sight of, until, in 1836, the Rev. C. B. Elliott visited the spot, in company with Mr. Nicolayson, the Jerusalem Missionary, and recognised in it the Bethel of Scripture. When visited by Dr. Robinson, two years later, he says:—"A few Arabs, probably from some neighbouring village, had pitched their tents here for the summer, to watch their flocks and fields of grain; and they were the only inhabitants. From them we obtained milk, and also butter of excellent quality, which might have done honour to the days when the flocks of Abram and Isaac were pastured on these hills. It was, indeed, the finest we found anywhere in Palestine." A large and tolerably well-conditioned place, called Deir Diwan, lies in an uneven rocky basin, at the head of a valley, and its position is high, though shut in by hills. The declivities around are covered with grain, olive, and fig-trees, all growing among the rocks, and everything denotes good husbandry. The place is said to produce large quantities of excellent figs. No traces of antiquity are to be found here, but on the south are some ruins on a low hill, or projecting point. In the eastern valley are some excavated tombs. The western valley is the broadest, and the rocks on that side are precipitous for a few feet. There are three reservoirs, dug mostly out of the rocks, and bearing marks of antiquity. On the hill itself are ruins or foundations of large hewn stones, but in no great number, many stones having, probably, been taken away to build the modern village. Robinson conjectures, and that reasonably, that it may be the site of the ancient Hai, or Ai, between which city and Bethel Abram pitched his tent.

7. A resident in India has often seen, on a distant plain, a number of shepherds or herdmen struggling together from some of the same causes which promoted strife in the patriarchal age. As the fields have no fence, but simply a ridge which divides one from another, the cattle of one man easily trespass on the land of his neighbour. When the paddy, or rice, has been

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13 But the men of Sodom [a]*were* wicked and sinners before the LORD exceedingly.

14 ¶ And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:

15 For all the land which thou seest, [b]to thee will I give it, and [c]to thy seed for ever.

BEFORE CHRIST cir. 1917.

a Ezek. xvi. 49; 2 Peter ii. 7, 8.
b Numb. xxxiv. 12; Deut. xxxiv. 4; Acts vii. 5.
c 2 Chron. xx. 7; Ps. xxxvii. 22, 29; cxii. 2.



SEPARATION OF ABRAM AND LOT.

newly cut, and the grass left amongst the stubble is long and green, the herdmen are very tenacious, and woe to the intruding ox if within reach of stick or stone, until he returns to his master's field; while the servants here start up on seeing their cattle beaten, and load the assailants with rancorous abuse. They now approach each other; words are followed by blows; the weaker succumb to their antagonists, and some of the party

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16 And [a]I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, *then* shall thy seed also be numbered.

17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

18 Then Abram removed *his* tent, and came and dwelt in the [1]plain of Mamre, which *is* in Hebron, and built there an altar unto the LORD.

CHAPTER XIV.

1 *The battle of four kings against five.* 12 *Lot is taken prisoner.* 14 *Abram rescueth him.* 18 *Melchizedek blesseth Abram.* 20 *Abram giveth him tithe.* 22 *The rest of the spoil, his partners having had their portions, he restoreth to the king of Sodom.*

AND it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of [b]Elam, and Tidal king of nations;

2 *That these* made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of [c]Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.

3 All these were joined together in the vale of Siddim, [d]which is the salt sea.

4 Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

5 And in the fourteenth year came Chedorlaomer, and the kings that *were* with him, and smote [e]the Rephaims [f]in Ashteroth Karnaim, and [g]the Zuzims in Ham, [h]and the Emims in [2]Shaveh Kiriathaim,

6 [i]And the Horites in their mount Seir, unto [3]El-paran, which *is* by the wilderness.

7 And they returned, and came to En-mishpat, which *is* Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt [j]in Hazezon-tamar.

8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same *is* Zoar;) and they joined battle with them in the vale of Siddim;

9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.

10 And the vale of Siddim *was full of* slime-pits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain.

11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

12 And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.

13 ¶ And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these *were* confederate with Abram.

BEFORE CHRIST cir. 1917.

a Ex. xxxii. 13; Numb. xxiii. 10; Deut. i. 10; 1 Kings iv. 20; 1 Chron. xxvii. 23; Isa. xlviii. 19; Jer. xxxiii. 22; Rom. iv. 16—18; Heb. xi. 12.

1 Heb. *plains.*

b Isa. xi. 11.

c Deut. xxix. 23.

d Numb. xxxiv. 12; Deut. iii. 17; Josh. iii. 16; Ps. cvii. 34.

e Deut. iii. 11.

f Josh. xii. 4; xiii. 12.

g Deut. ii. 20.

h Deut. ii. 10, 11.

2 Or, *The plain of Kiriathaim.*

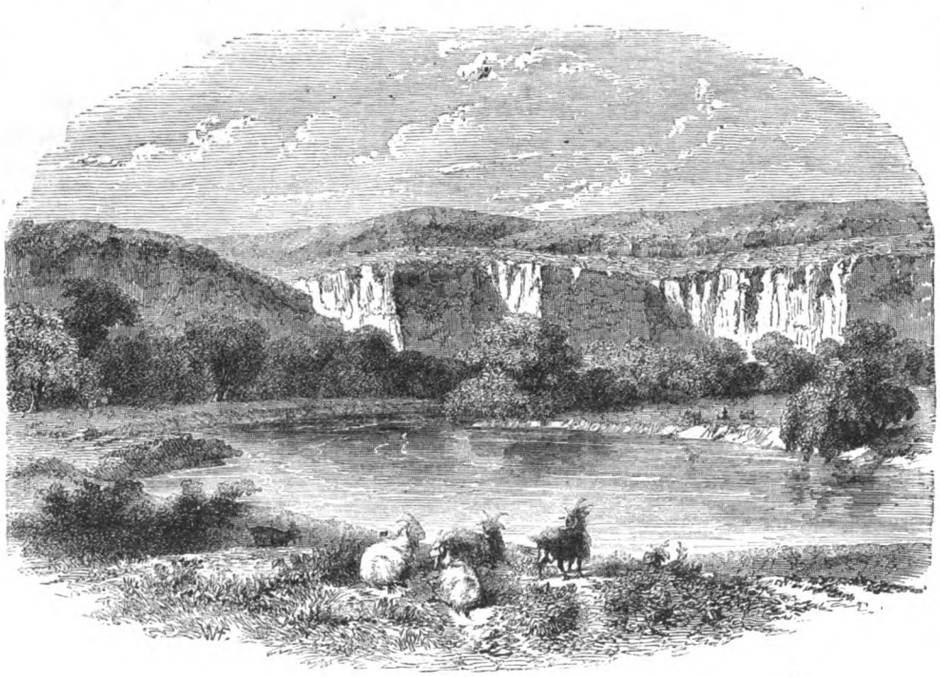
i Deut. ii. 12, 22.

3 Or, *The plain of Paran,* Gen. xxi. 21; Numb. xii. 16; xiii. 3.

j 2 Chron. xx. 2.

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are nearly destroyed in the infuriated strife that is excited. A missionary in India, on his journey to Meerut, halted under the shade of a tree, in the outskirts of a large village, by the road-side. As he sat there, two persons in the neighbourhood came up, and, respectfully saluting him, entreated him to act as umpire between them, and settle a dispute in which they had long been involved, as to the boundaries of their respective lands. The missionary declined to interfere in this matter, but intimated his willingness to give them some information respecting questions of far higher importance. He read and explained the Scriptures, to which they listened with attention and delight; and as he was about to proceed on his way, the disputants embraced each other, with apparent cordiality, and declared that henceforth they would be friends.



THE BANKS OF THE JORDAN.

10. Various streams gliding into Lake Huleh mingle their waters there, and issue forth in one fine river—the Jordan. At this point it is a smooth-flowing stream, and it continues so for about two miles. "The bed of the river," Dr. Wilson remarks, "is unequal in depth, varying from two to six or seven feet. The stream is rather rapid, and it seems plentifully stocked with fish. It is thirty-four yards wide. Numerous reeds, rushes, canes, thorns, oleanders, and other plants, line its banks. We noticed the papyrus, which is also seen on the banks of some of the rivers running into the Mediterranean, on the western coast." The distance between Lake Huleh and the Lake of Tiberias, in a direct line, is ten miles; and on either side the Jordan is still bounded by a goodly land. On this it was that the eyes of Lot were fixed, and this was the land he wished to possess. On the west is a fine woodland country, which the tribe of Naphtali afterwards held, and which is described as "satisfied with favour, and full with the blessing of the Lord." Along the eastern bank extend those grassy plains where, in ancient times, the cattle of Bashan were fattened, and where the children of Manasseh grew rich in flocks, and rejoiced in the fertility of the land. Wretched Arab tents, and huts formed of reeds, are now thinly scattered over the deserted plains. What a contrast to the time when it was "even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar." Instead of "Zoar," which was situated at the extremity of the plain of Jordan, the Syriac gives "Zoan," which was situated in the south of Egypt, and in a well-watered country. This substitution of a single letter, *n* for *r*, renders the passage perfectly plain.

12. Canaan, so called from Canaan, the son of Ham, lies between the Mediterranean on the west, the wilderness of Paran, Idumœa, and Egypt on the south, the mountains of Arabia on the east, and the mountains of Lebanon and Phœnicia on the north.

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14 And when Abram heard that his brother was taken captive, he [1]armed his [2]trained *servants*, [a]born in his own house, three hundred and eighteen, and pursued *them* [b]unto Dan.

15 And he divided himself against them, he and his servants, by night, and [c]smote them, and pursued them unto Hobah, which *is* on the left hand of Damascus.

16 And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

17 ¶ And the king of Sodom [d]went out to meet him [e]after his return from the slaughter of Chedorlaomer, and of the kings that *were* with him, at the valley of Shaveh, which *is* the [f]king's dale.

18 And [g][3]Melchizedek king of Salem brought forth bread and wine: and he *was* [h]the priest of [i]the most high God.

19 And he blessed him, and said, [j]Blessed *be* Abram of the most high God, [k]possessor of heaven and earth.

20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes [l]of all.

21 And the king of Sodom said unto Abram, Give me the [4]persons, and take the goods to thyself.

22 And Abram said to the king of Sodom, I [m]have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth,

BEFORE CHRIST, cir. 1913

1 Or, *led forth.*

2 Or, *instructed.*

a Eccles. ii. 7.

b Deut. xxxiv. 1; Judg. xviii. 29.

c Isa. xli. 2, 3.

d Judg. xi. 34; 1 Sam. xviii. 6.

e Heb. vii. 1.

f 2 Sam. xviii. 18.

g Heb. vii. 1.

3 Mel-kiz'e-dek.

h Ps. cx. 4; Heb. v. 6.

i Mic. vi. 6; Acts xvi. 17.

j Ruth iii. 10; 2 Sam. ii. 5.

k Matt. xi. 25.

l Heb. vii. 4.

4 Heb. *souls.*

m Ex. vi. 8; Dan. xii. 7; Rev. x. 5, 6.

n So Esther ix. 15, 16.

o Dan. x. 1; Acts x. 10, 11.

p Dan. x. 12; Luke i. 13, 30.

q Ps. iii. 3; v. 12; lxxxiv. 11; xci. 4; cxix. 114.

r Ps. xvi. 5; lviii. 11; Prov. xi. 18.

s Acts vii. 5.

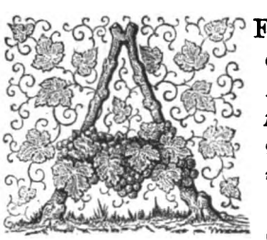
t 2 Sam. vii. 12; xvi. 11; 2 Chron. xxxii. 21.

23 That [n]I will not *take* from a thread even to a shoelatchet, and that I will not take any thing that *is* thine, lest thou shouldest say, I have made Abram rich:

24 Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.

CHAPTER XV.

1 *God encourageth Abram.* 2 *Abram complaineth for want of an heir* 4 *God promiseth him a son, and a multiplying of his seed.* 6 *Abram is justified by faith.* 7 *Canaan is promised again, and confirmed by a sign,* 12 *and a vision.*



FTER these things the word of the LORD came unto Abram [o]in a vision, saying, [p]Fear not, Abram: I *am* thy [q]shield, *and* thy exceeding [r]great reward.

2 And Abram said, Lord GOD, what wilt thou give me, [s]seeing I go childless, and the steward of my house *is* this Eliezer of Damascus?

3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.

4 And, behold, the word of the LORD *came* unto him, saying, This shall not be thine heir; but he that [t]shall come forth out of thine own bowels shall be thine heir.

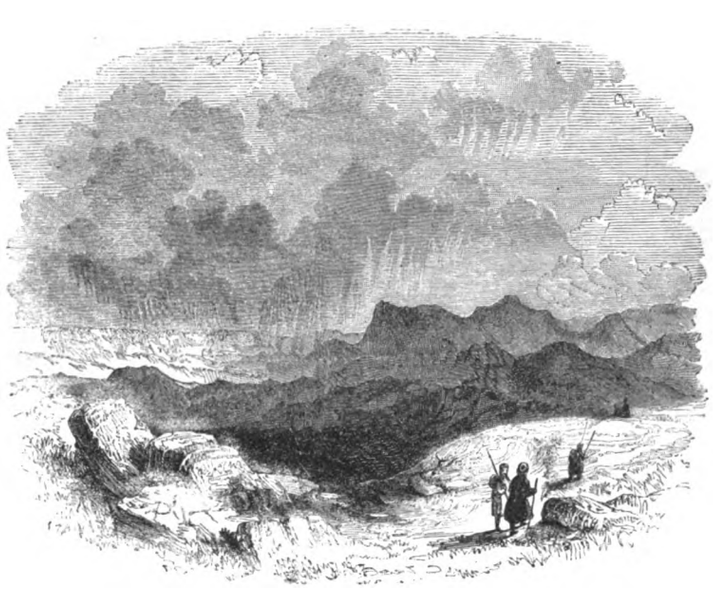
CHAPTER XIV.

1. The term "king" is often applied in the East to the chief of a tribe, or the ruler of a small town. Ellasar was probably in Media. Elam is the ancient name of Persia. Shinar includes the plains of Babylon about the junction of the Euphrates and the Tigris, and extends to the Persian Gulf. The part of the plain lying east of Jolan, the ancient Gaulonitis, as far as the range of hills which comes down from the neighbourhood of Damascus, is called the Hauran, and here it is supposed were the nations of which Tidal was the king.

2. The rulers are here mentioned of the cities of the plain, or vale, to which hereafter there will be many references—Sodom, Gomorrah, Admah, Zeboiim, and Zoar. The name first given to this site was "the vale of Siddim." After the destruction of these cities it was called "the Salt Sea." They stood around its southern extremity.

5. Ashteroth, Karnaim, or "the giant's valley," at this time the residence of the Rephaims, who were of gigantic stature, was, 470 years after, at the period of the Exodus, the residence of Og, King of Bashan. The Zuzims in Ham dwelt further south, about the mouth of the Jordan, and the north-east coast of the Dead Sea. The Emims were a kindred tribe in the same neighbourhood.

6. Some have supposed the Horites to have been the first dwellers in caves, either formed by nature, or easily excavated; and for the inhabitation or construction of these, the mountains of Edom afforded peculiar facilities. Hence the aboriginal inhabitants were called *Horim*, that is, cave-dwellers. The country of Judea, being mountainous and rocky, is full of caverns; to which the inhabitants were accustomed to flee for shelter from the incursions of their enemies. Many other instances might easily be mentioned as having occurred in different countries. In the village of Tuffeaux, on the Loire, numerous caverns are to be seen; and what is still more remarkable, they may be found for leagues, not only by the river, but spread over the interior of the country. At first sight they have been supposed to be natural formations; but on close inspection many, at least, appear to be scooped in the rock by the hand of man. Here various classes of the people have found a dwelling-place; from the beggar who seeks merely a shelter, and the peasant who scantily furnishes his rocky chamber, to the man of wealth, who builds himself a summer retreat, and ornaments his wild haunt in every way that his fancy or taste may suggest. The villages of Georgia and some parts of Armenia are built partly under ground, and thus a stranger finds himself walking on the roof of a house, when he supposes himself on plain ground. The greatest part of these subterranean dwellings are lighted by apertures at the top.



EDOM AND MOUNT HOR.

7. The invaders extended their conquests to Mount Hor, in Seir or Edom. Thence they directed their course up the Arabah, the plain of Jordan, to En-mishpat, Kadesh-Barnea, and the wilderness of Paran, south of Judea, to Hazezon-tamar. Chedorlaomer returned along the valley of the Jordan to Dan, above the waters of Merom, the modern Huleh, where he and his people were overtaken by Abram, and pursued fifty miles further, to Hobah, beyond Damascus.

10. De Saulcy, a French traveller, lately discovered around the southern extremity of the Dead Sea treacherous and concealed chasms, and "slimepits," which made the travelling exceedingly difficult and dangerous. A short time before his visit, a camel had sunk into one of these chasms and was lost. Several of the traveller's horses sank into these slimepits south of the Dead Sea; one was lost, and all might have perished but for the skilful guidance and precautions of the faithful Arabs who accompanied him.

14. It may appear strange to a native of England, that Abram should have so many servants, trained to arms, and "born in his own house;" yet many

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5 And he brought him forth abroad, and said, Look now toward heaven, and [a]tell the [b]stars, if thou be able to number them: and he said unto him, [c]So shall thy seed be.

6 And he [d]believed in the LORD; and he [e]counted it to him for righteousness.

7 And he said unto him, I *am* the LORD that brought thee out of Ur of the Chaldees, [f]to give thee this land to inherit it.

BEFORE CHRIST cir. 1913.

[a] Ps. cxlvii. 4.
[b] Jer. xxxiii. 22.
[c] Ex. xxxii. 13; Deut. i. 10; x. 22; 1 Chron. xxvii. 23; Rom. iv. 18; Heb. xi. 12.
[d] Rom. iv. 3, 9, 22; Gal. iii. 6; James ii. 23.
[e] Ps. cvi. 31.
[f] Ps. cv. 42, 44; Rom. iv. 13.
[g] Judg. vi. 17, 37; 1 Sam. xiv. 9, 10; 2 Kings xx. 8; Luke i. 18.
[h] Jer. xxxiv. 18, 19
[i] Lev. i. 17

8 And he said, Lord GOD, [g]whereby shall I know that I shall inherit it?

9 And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.

10 And he took unto him all these, and [h]divided them in the midst, and laid each piece one against another: but [i]the birds divided he not.

Hindoos in North Ceylon once possessed numbers of slaves, who were born on their own grounds. One instance is mentioned of a man who had nearly a thousand of his fellow creatures at one time, the descendants of his slaves, and, in the strongest sense of the word, his vassals.

18—20. Abram had conquered the enemies of his family, for the four kings had taken Lot, his nephew, prisoner. He had also defeated his own foes. Melchizedek expressly says, "God hath delivered thine enemies into thy hand;" and the traditions of the Jews affirm that the four kings had determined to destroy Abram himself. He had subdued the enemies of a tribe, some of whom were in covenant or treaty with him. (Gen. xiv. 13.) He had conquered the invaders of Canaan, who desired to impose on Lot, and on Abram, or on his family, the foul idolatries from which they had been graciously delivered; and he now was blessed by Melchizedek in the king's dale, on the south-west of Jerusalem, which communicated with the Valley of Jehoshaphat on the south-east, and the neighbouring territory. As Melchizedek was king of Salem, and the enemies of that peculiar territory were defeated by Abram, he might be deemed both its deliverer and its conqueror; and the action of Melchizedek seems to imply the formal, though not the actual tendering of his small principality, including the capital of the whole country, to Abram. It implied that the patriarch was the superior chief by right of conquest, though it does not appear that he became the lord and possessor of the city of Melchizedek. The city was not possessed by the family of Abram till the days of David. If the city of Melchizedek may be regarded as the capital of Palestine at that time, we may deem the opinion of Lightfoot to be correct, that Melchizedek resigned to Abram the virtual sovereignty of the whole country; and thus confirmed by surrender, if not by treaty, the possession which Abram had gained by conquest. Various have been the opinions of expositors respecting Melchizedek. Some have conjectured that he was Shem, who, as Abram's venerable progenitor, was entitled to peculiar respect. But Shem's genealogy was well known; and Levi was descended from him as well as from Abram, which is irreconcileable with the apostle's reasoning on the subject. (Heb. vii. 1—10.) Others have thought it was the Son of God himself, but, surely, the apostle, in this case, would never have said, that Melchizedek was "made like to the Son of God;" or that Christ was constituted "a priest after the order of Melchizedek," or that he was a type of himself! Though we are not told *who* he was, yet we may reasonably conclude he was a person venerable for sanctity, who ruled over his subjects in righteousness, while they lived under him in peace; which, when oppression and violence prevailed among their neighbours, perhaps gave the name of Melchizedek, which signifies "King of righteousness," to him, and to his city that of Salem, the meaning of which is "peace." The bread and wine he offered constituted a suitable refreshment for Abram's weary followers; and it is remarkable that Christ has appointed the same as the symbols of his body and blood. Melchizedek is the only person *expressly* spoken of as the priest of the true God, before the institution of Aaron's priesthood. In this he had neither predecessor nor successor; but was divinely appointed to this service for special purposes.

22. To lift up the right hand, with the fingers towards heaven, is, in the East, equivalent to an oath. Does a man make a solemn promise, and should the person to whom it is made express a doubt, it is common to say, "Lift up your hand;" which means swear that you will fulfil your word. A letter directed to Mahomed Issoof, by the Regent of Mysore, was sealed with his seal of signature; and on the back was stamped the print of a hand—a form equivalent to an oath with the people of that country.

CHAPTER XV.

10—18. The Hebrew word for "covenant" is supposed by some to be derived from a root meaning to divide or cut asunder, because covenants were made, in ancient times, by dividing a beast, and by the parties covenanting, passing between the parts of the animal so divided. Rabbi Solomon Jarchi states that "it was a custom with those who entered into covenants with each other, to take a heifer and cut it in two, and then the contracting persons passed between the pieces." This act appears to have signified, that they mutually agreed, if they broke their engagements, to submit to the punishment of being cut asunder. Homer alludes to this practice in making covenants. At the Areopagus, in Athens, the parties concerned in any legal covenant were placed between the severed members of consecrated victims, when they bound their families by a most solemn oath to the sacred fulfilment of all the stipulated conditions of the covenant that was made. Herodotus says that Xerxes ordered one of the sons of Pythius to be cut in two, and one half to be placed on each side of the way, that his army might pass between them. A very remarkable passage occurs in Jeremiah xxxiv. 18—21, where the Lord thus denounces his righteous judgments upon the unrighteous:—"I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof, into the hand of their enemies."



MELCHIZEDEK BLESSES ABRAM.

11. The birds of the East often appear in such numbers as would astonish a visitor from Britain. They rarely prey on living animals, if they can satiate themselves with dead bodies. All such within their reach are attacked with the utmost voracity, and they tear carcases even to the very bone. It was, therefore, necessary that Abram should not only prepare the sacrifice, but watch it when ready, and drive away all the birds that assailed it.

13. "Serve" means to hold them in bondage. From the birth of Isaac till the departure of the Israelites from Egypt was 405 years.

16. That is, from the going down of Jacob and his family into Egypt. The fourth generation from Levi and Judah were Moses and Caleb. As

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11 And when the fowls came down upon the carcases, Abram drove them away.

12 And when the sun was going down, [a]a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.

13 And he said unto Abram, Know of a surety [b]that thy seed shall be a stranger in a land *that is* not their's, and shall serve them; and [c]they shall afflict them four hundred years;

14 And also that nation, whom they shall serve, [d]will I judge: and afterward [e]shall they come out with great substance.

15 And [f]thou shalt go [g]to thy fathers in peace; thou shalt be buried in a good old age.

16 But [h]in the fourth generation they shall come hither again: for the iniquity [i]of the Amorites [j]*is* not yet full.

17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and [1]a burning lamp that [k]passed between those pieces.

18 In the same day the LORD made a covenant with Abram, saying, [l]Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

19 The Kenites, and the Kenizzites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaims,

21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

BEFORE CHRIST cir. 1913.

a Job iv. 13.

b Ex. xii. 40; Ps. cv. 23; Acts vii. 6.

c Ex. i. 11; Ps. cv. 25.

d Ex. vi. 6; Deut. vi. 22.

e Ex. xii. 36; Ps. cv. 37.

f Job v. 26.

g Acts xiii. 36.

h Ex. xii. 40.

i 1 Kings xxi. 26.

j Dan. viii. 23; Matt. xxiii. 32; 1 Thess. ii. 16.

1 Heb. *a lamp of fire.*

k Jer. xxxiv. 18, 19.

l Ex. xxiii. 31; Numb. xxxiv. 3; Deut. i. 7; xi. 24; xxxiv. 4; Josh. i. 4; 1 Kings iv. 21; 2 Chron. ix. 26; Neh. ix. 8; Ps. cv. 11; Isa. xxvii. 12.

[1911.

CHAPTER XVI.

1 *Sarai, being barren, giveth Hagar to Abram.* 4 *Hagar, being afflicted for despising her mistress, runneth away.* 7 *An angel sendeth her back to submit herself,* 11 *and telleth her of her child.* 15 *Ishmael is born.*

NOW Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name *was* [m]Hagar.

2 And Sarai said unto Abram, Behold now, the LORD [n]hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may [2]obtain children by her. And Abram hearkened to the voice of Sarai.

3 And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

4 ¶ And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was [o]despised in her eyes.

5 And Sarai said unto Abram, My wrong *be* upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: [p]the LORD judge between me and thee.

6 [q]But Abram said unto Sarai, [r]Behold, thy maid *is* in thy hand; do to her [3]as it pleaseth thee. And when Sarai [4]dealt hardly with her, [s]she fled from her face.

m Gal. iv. 24.

n 1 Sam. i. 5, 6

2 Heb. *be builded by her.*

o 2 Sam. vi. 16; Prov. xxx. 21, 23.

p 1 Sam. xxiv. 12.

q Prov. xv. 1; 1 Peter iii. 7

r Job ii. 6; Ps. cvi. 41, 42; Jer. xxxviii. 5.

3 Heb. that which is *good in thine eyes.*

4 Heb. *afflicted her.*

s Ex. ii. 15.

the "Amorites" were the principal people, their name denotes all the Canaanites.

17. "The smoking furnace and burning lamp" are considered by some to represent the severe trials of Israel in Egypt, to which a reference will be found in v. 13; and their joyful deliverance, according to the prediction in v. 14, with the hopes and supports in the meanwhile afforded them. Thus, certainly, the Lord attested his acceptance of Abram's sacrifice, by the symbols of his presence passing between the parts of them, and probably, at length, consuming them; but not, as it may be supposed, till Abram had also passed between them. The burning lamp or fire is still used in the East, in confirmation of a covenant. Should a person in the evening make a solemn promise to perform something for another, and should the latter doubt his word, the former will say, pointing to the flame of the lamp, "That is the *witness*." In the ancient writings of India, where the fabled marriages of the gods and demi-gods are described, it is always said the ceremony was performed in the presence of the god of *fire*. It is also a general practice at the present day, when marriages are celebrated, to have a *fire* as a witness of the transaction. The fire, always of one or two kinds of wood, being kindled in the centre of the room, the young couple sit on stools; but when the Brahmin, that is the priest, begins to repeat his incantations, they rise from their seats, and the bridegroom puts the little finger of his left hand round the little finger of the bride, and they walk round the fire three times from left to right. "Fire," it is said, "is the witness of their covenant; and if they break it, fire will be their destruction."



THE BIRDS DRIVEN AWAY FROM THE SACRIFICE.

19—21. It is probable that before the conquest of Canaan, some of these tribes had merged into others.

CHAPTER XVI.

2. Female slaves in the East constituted a part of the private patrimony of a wife, and hence it was considered that she might dispose of them as she pleased. Not only the person of the slave, but the produce of her labour, were her owner's property, and her children were regarded as belonging to her mistress. A second instance of the kind now mentioned occurs, Gen. xxx. 3, but in both there was a flagrant violation of the primal law of marriage, productive in these cases, as well as others, of incalculable evils.

7. As the desert of Shur lies between the south of Canaan and Egypt, it is probable that Hagar was returning to her own land.

8—12. This declaration was signally fulfilled in the rapid increase of Ishmael's immediate descendants. Isaac, the child of promise, had only two sons—Jacob and Esau. One hundred and sixty-nine years after the delivery of this prophecy, Jacob had twelve sons, while the children of Ishmael had become a trading nation. At the time when eleven of the sons of Jacob were plotting the destruction of their brother Joseph, "behold, a company of Ishmaelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt."

12. The literal reading of the Hebrew is "a wild ass man;" the very word used in other parts of Scripture to denote that animal being applied to Ishmael in this prophecy. In the book of Job it is said:

"Who hath sent out the wild ass free?
Or who loosed the bands of the wild ass?
Whose house I have made the wilderness,
And the barren land his dwelling.
He scorneth the multitude of the city,
Neither regardeth he the crying of the driver;
The range of the mountains is his pasture,
And he searcheth after every green thing."

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7 ¶ And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to [a]Shur.

8 And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

9 And the angel of the LORD said unto her, Return to thy mistress, and [b]submit thyself under her hands.

10 And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

11 And the angel of the LORD said unto her, Behold, thou *art* with child, and shalt bear a son, [c]and shalt call his name [1]Ishmael; because the LORD hath heard thy affliction.

12 And he will be a wild man; his hand *will be* against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.

13 And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?

14 Wherefore the well was called [2]Beer-lahai-roi; behold, *it is* [d]between Kadesh and Bered.

15 ¶ And [e]Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael.

16 And Abram *was* fourscore and six years old, when Hagar bare Ishmael to Abram.

CHAPTER XVII.

1 *God reneweth the covenant.* 5 *Abram his name is changed in token of a greater blessing.* 10 *Circumcision is instituted.* 15 *Sarai her name is changed, and she blessed.* 17 *Isaac is promised.* 23 *Abraham and Ishmael are circumcised.*

AND when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, [f]*I am* the Almighty God; [g]walk before me, and be thou [h] [3]perfect.

2 And I will make my covenant between me and thee, and will multiply thee exceedingly.

3 And Abram fell on his face: and God talked with him, saying,

BEFORE CHRIST 1911.

a Ex. xv. 22.

b Tit. ii. 9; 1 Peter ii. 18.

c Matt. i. 21; Luke i. 13, 31.

1 That is, *God shall hear.*

2 That is, *The well of him that liveth* and *seeth me.*

d Numb. xiii. 26.

e Gal. iv. 22.

f Ex. vi. 3; Deut. x. 17.

g 1 Kings ii. 4; viii. 25; 2 Kings xx. 3.

h Deut. xviii. 13; Job. i. 1; Matt. v. 48.

3 Or, *upright*, or, *sincere.*

i Rom. iv. 11, 12, 16; Gal. iii. 29.

4 Heb. *multitude of nations.*

j Neh. ix. 7.

5 That is, *Father of a great multitude.*

k Rom. iv. 17.

l Matt. i. 6, &c.

m Gal. iii. 17.

1910.]

n Heb. xi. 16.

o Rom. ix. 8.

p Ps. cv. 9, 11.

6 Heb. *of thy sojournings.*

q Ex. vi. 7; Lev. xxvi. 12; Deut. iv. 37; xiv. 2; xxvi. 18; xxix. 13.

r Acts vii. 8.

1898.]

s Acts vii. 8; Rom. iv. 11.

7 Heb. *a son of eight days.*

t Lev. xii. 3; Luke ii. 21; John vii. 22; Phil. iii. 5.

u Ex. iv. 24.

8 That is, *Princess.*

v Gen. xviii. 10.

9 Heb. *she shall become nations.*

w Gal. iv. 31; 1 Peter iii. 6.

4 As for me, behold, my covenant *is* with thee, and thou shalt be [i]a father of [4]many nations.

5 Neither shall thy name any more be called Abram, but [j]thy name shall be [5]Abraham; [k]for a father of many nations have I made thee.

6 And I will make thee exceeding fruitful, and I will make nations of thee, and [l]kings shall come out of thee.

7 And I will [m]establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, [n]to be a God unto thee, and to [o]thy seed after thee.

8 And [p]I will give unto thee, and to thy seed after thee, the land [6]wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and [q]I will be their God.

9 ¶ And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.

10 This *is* my covenant, which ye shall keep, between me and you and thy seed after thee; [r]Every man child among you shall be circumcised.

11 And ye shall circumcise the flesh of your foreskin; and it shall be [s]a token of the covenant betwixt me and you.

12 And [7]he that is eight days old [t]shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which *is* not of thy seed.

13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

14 And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul [u]shall be cut off from his people; he hath broken my covenant.

15 ¶ And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but [8]Sarah *shall* her name *be.*

16 And I will bless her, [v]and give thee a son also of her: yea, I will bless her, and [9]she shall be *a mother* [w]of nations; kings of people shall be of her.

17 Then Abraham fell upon his face, and laughed, and said in his heart, Shall *a child* be born unto him

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Aristotle states that the wild ass exceeds horses in swiftness; Xenophon asserts that he has long legs, is very rapid in running, is swift as a whirlwind, and has strong and stout hoofs; and Aelian confirms his testimony. Mr. Morier, a very high authority of our own times, says, "We gave chase to two wild asses, which had so much the speed of our horses, that when they had got to some distance, they stood still, and looked behind at us, snorting with their noses in the air, as if in contempt of our endeavours to catch them." The wild ass is, therefore, a striking figure of the Bedouin, or Bedawen Arabs, whose name signifies "dwellers in the wilderness," and who are remarkable for their physical energy and savage independence. Their dress and food, their manners and customs, are precisely what they were in the patriarchal age. When it is said "his hand shall be against every man, and every man's hand against him," the prediction more immediately concerns Ishmael's descendants. Of them a traveller truly says: "The man that is honest beyond the powers of corruption, in the relations of private life, is a robber by profession towards every one he meets abroad. 'I have gained this captive and this wealth in the desert of our ancestors,' says the freebooter, on his return. 'I have gained it, God be praised, in the desert which is mine, and which God bestowed with all that is in it on my father Ismail, and his posterity.'" Assuredly, no warrior has ever yet been able to deprive him of it. It is supposed by some that all Arabs are Ishmaelites, but this cannot be the case, because the descendants of Cush, the eldest son of Ham, settled in Southern Arabia, and subsequently extended themselves to other parts. Others, as well as the Ishmaelites, dwelt in and peopled various parts of Arabia. All are now, without distinction, called Arabs, and many boast that Abraham was their father. Still, this is a vain pretence. The Arabs who subsist on the produce of their fields, and dwell in towns and villages, are the descendants of Joktan (Gen. x. 25).

CHAPTER XVII.

1—3. The Lord, by revealing himself as "the Almighty," or the all-sufficient God, most powerfully enforced the subsequent exhortation to Abram, to "walk before him," and to be "perfect." It is as if God had said, alluding to his conduct in Egypt, and also to Hagar: "Have recourse no more to unbelieving expedients; keep thou the path of uprightness; and leave me to fulfil my promise at the time and in the manner that I deem best." And now the patriarch's name is changed, from Abram, *high father*, or *father of elevation*, to Abraham, *father of a great multitude.* Abram, as we have seen, was the patriarch's original name; but the extended form which it was henceforth to bear was given it to make it significant of the promise of a numerous posterity, which was, at the same time, made to Abraham.

20. Arabs who live in towns, especially those near the sea-coast, have had, through their commerce, so much intercourse with strangers, as to have lost many of their ancient manners and customs. But the true Arabs, who have always valued their freedom higher than wealth and luxury, live in detached tribes, and still adhere to the primitive form of government, the habits, and usages of their ancestors. Their nobles they call sheikhs. A sheikh rules over his family and all his servants. If they are unable by themselves to defend their

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that is an hundred years old? and shall Sarah, that is ninety years old, bear?

18 And Abraham said unto God, O that Ishmael might live before thee!

19 And God said, [a]Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, *and* with his seed after him.

20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.

21 But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.

22 And he left off talking with him, and God went up from Abraham.

23 ¶ And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him.

24 And Abraham *was* ninety years old and nine, when he was circumcised in the flesh of his foreskin.

25 And Ishmael his son *was* thirteen years old, when he was circumcised in the flesh of his foreskin.

26 In the selfsame day was Abraham circumcised, and Ishmael his son.

27 And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

BEFORE CHRIST 1898.

[1898.

a Gal. iv. 28

b Heb. xiii. 2.

c 1 Peter iv. 9.

d Judg. vi. 18; xiii. 15.

e Judg. xix. 5; Ps. civ. 15.

1898.]

1 Heb. *stay.*

2 Heb. *you have passed.*

3 Heb. *hasten.*

CHAPTER XVIII.

1 *Abraham entertaineth three angels.* 9 *Sarah is reproved for laughing at the strange promise.* 17 *The destruction of Sodom is revealed to Abraham.* 23 *Abraham maketh intercession for the men thereof.*

AND the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day;

2 [b]And he lift up his eyes and looked, and lo, three men stood by him: [c]and when he saw *them*, he ran to meet them from the tent door, and bowed himself toward the ground,

3 And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant:

4 Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree:

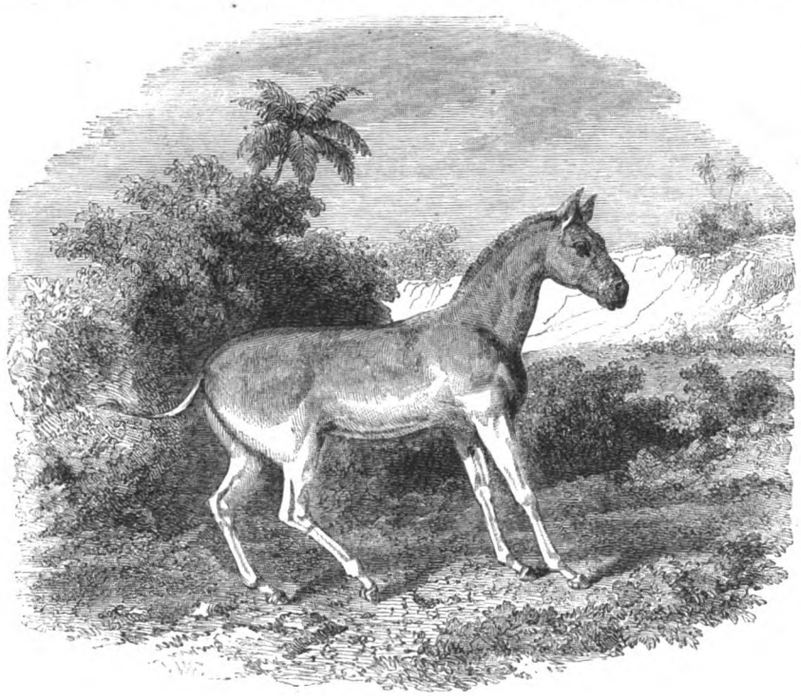
5 And [d]I will fetch a morsel of bread, and [e][1]comfort ye your hearts; after that ye shall pass on: for therefore [2]are ye come to your servant. And they said, So do, as thou hast said.

6 And Abraham hastened into the tent unto Sarah, and said, [3]Make ready quickly three measures of fine meal, knead *it*, and make cakes upon the hearth.

7 And Abraham ran unto the herd, and fetcht a calf tender and good, and gave *it* unto a young man; and he hasted to dress it.

8 And he took butter, and milk, and the calf which he had dressed, and set *it* before them; and he stood by them under the tree, and they did eat.

property against a hostile neighbour, several petty sheikhs unite, and choose a chief from among themselves. Several sheikhs, with the assent of the petty sheikhs, submit to one still more powerful, who is called sheik-al-kebir, and the entire body of united tribes is then named after the family of the sheikh who rules supreme. The government remains in the family of every greater or smaller sheikh, and from among the sons or nearest relations, not the eldest, but he who appears best fitted for the office, is chosen. Little or nothing in the way of taxes is paid to superiors. Every little sheikh is not only the protector, but also the leader of his family; he is accordingly looked upon by the greater sheikh rather as a confederate than a subject. If one of the little sheikhs is dissatisfied with the chief, and unable to depose him, he removes with his family to another tribe, which is generally glad to strengthen itself. Every sheikh, however inconsiderable he may be, must, therefore, endeavour to govern his tribe well, if not from a sense of right, yet from fear of being deposed or deserted. The names of many tribes, once possessing great power, have fallen into oblivion; and small families, before unknown, have raised themselves to importance.



THE WILD ASS.

CHAPTER XVIII.

1. Chandler says, when travelling in Asia Minor, "At ten minutes after ten, we had in view several fine bays, and a plain full of booths, with the Turcomans sitting by the doors, under sheds resembling porticos; or by shady trees, surrounded by flocks of goats." And so it is still in the East. Even the Arab, habitually covetous, and who would wrangle for hours to obtain the smallest coin, is remarkable for his hospitality. Though, too, he would on the morrow do you a serious injury, if he could do it secretly, to his pecuniary advantage, yet while under his roof, or in his tent, he holds your life sacred. Burckhardt, the traveller, says that "a violation of hospitality, by the betraying of a guest, has not been known in the memory of man." To have eaten salt and bread with the freebooter of the desert, is, indeed, to obtain a pledge of safety far more solemn than an oath. The violation of it by an Arab, in the smallest degree, would make him despicable to himself, and an object of marked abhorrence in his tribe. It is even said that a notorious delinquent, Jacoub ben Laith, had broken into a palace, and collected a valuable booty; but just as he was about to carry it away, he kicked something that made him stumble; when putting it to his mouth the better to distinguish it, he found it was a lump of salt. Instantly he fled, leaving behind his accumulated treasure.

4. One of the first rites of hospitality observed towards strangers among the ancients

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9 ¶ And they said unto him, Where *is* Sarah thy wife? And he said, Behold, in the tent.

10 And he said, I will certainly return unto thee [a]according to the time of life; and, lo, [b]Sarah thy wife shall have a son. And Sarah heard *it* in the tent door, which *was* behind him.

11 Now [c]Abraham and Sarah *were* old *and* well stricken in age; *and* it ceased to be with Sarah after the manner of women.

12 Therefore Sarah laughed within herself, saying, [d]After I am waxed old shall I have pleasure, my [e]lord being old also?

13 And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?

14 [f]Is any thing too hard for the LORD? [g]At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.

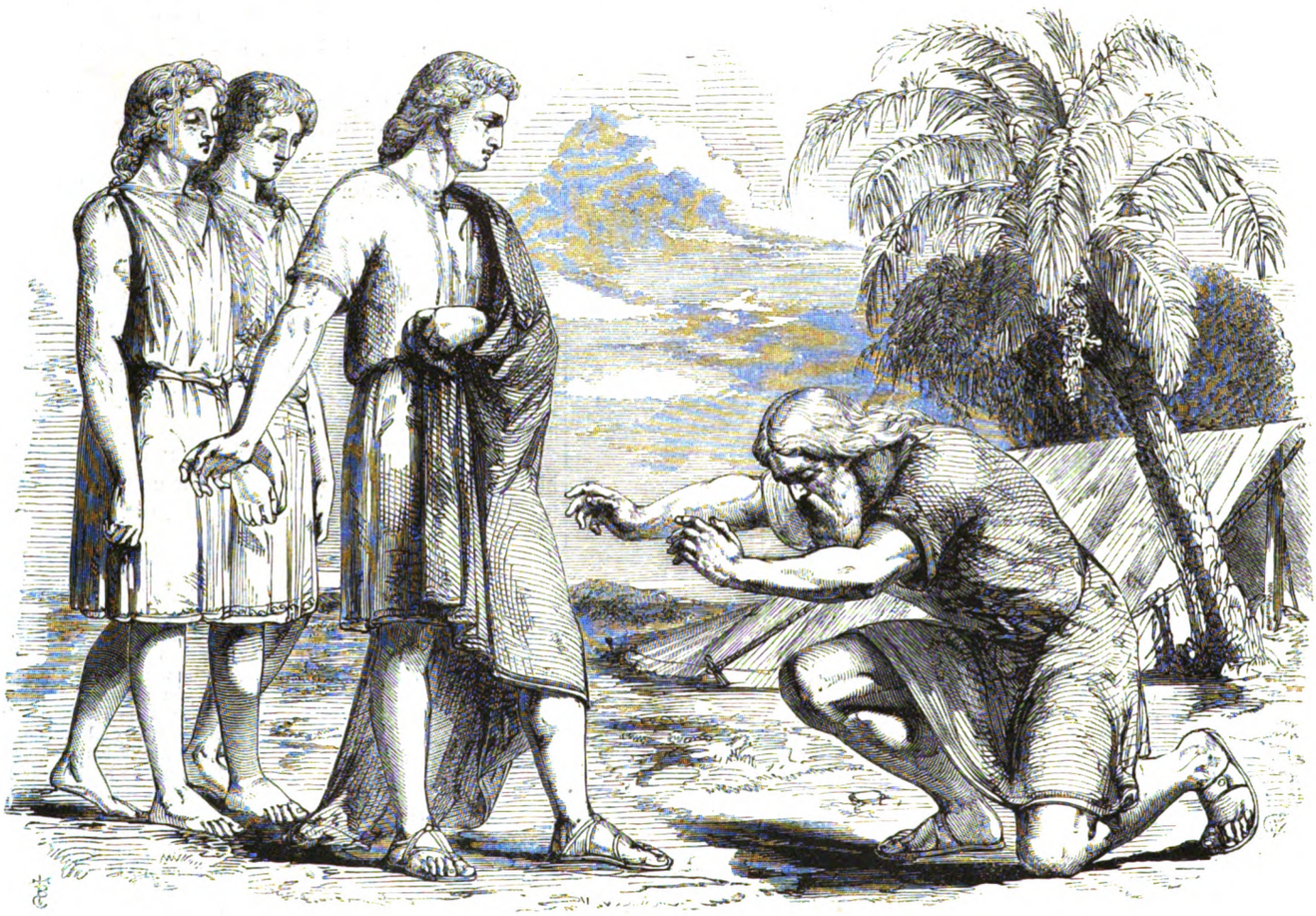
15 Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.

16 ¶ And the men rose up from thence, and looked toward Sodom: and Abraham went with them [h]to bring them on the way.

17 And the LORD said, [i]Shall I hide from Abraham that thing which I do;

BEFORE CHRIST 1898.

a 2 Kings iv. 16.
b Rom. ix. 9.
c Rom. iv. 19; Heb. xi. 11, 12, 19.
d Luke i. 18.
e 1 Peter iii. 6.
f Jer. xxxii. 17; Zech. viii. 6; Matt. iii. 9; xix. 26; Luke i. 37.
g 2 Kings iv. 16.
h Rom. xv. 24; 3 John vi.
i Ps. xxv. 14; Amos iii. 7; John xv. 15.



ABRAHAM AND THE THREE ANGELS.

was washing their feet. Among the Hindoos, as soon as a guest enters a house, he finds this still to be the case, in the presentation of water for the same purpose. Even water to wash the feet makes a part of the offerings to an idol. And when it is remembered that the people of Eastern lands wear neither shoes nor stockings, that the sandal chiefly defends the sole of the foot, and that the upper part soon becomes dirty from the dust of the soil, it will be seen at once how the washing of the feet and ankles, or the presenting water for so doing, became a natural and necessary part of true hospitality.

6. The process required of Sarah is still of common occurrence. Dr. Shaw relates "that in cities and villages, where there are public ovens, the bread is usually leavened; but among the Bedouins, as soon as the dough is kneaded, it is made into thin cakes, which are immediately baked upon the coals, or else in a small earthen vessel, like a frying pan."

7. The conduct of Abraham, on this occasion, is not to be considered as in any wise degrading. A traveller in the East remarks, "The greatest prince of these countries is not ashamed to fetch a lamb from his herd, and kill it, whilst the princess is impatient till she has prepared her fire and kettle to dress it."

5—9. The common abode of the Syrian shepherd is still the tent; and from the permanency of the customs of these people, it is highly probable that the dwellings of the patriarchs strongly resembled the common Arab tents. Mr. Buckingham received the rites of hospitality in one which occupied a space of about thirty feet square, and was formed by one large awning, supported by twenty-four small poles, in four rows of six each, the ends of the awning being drawn out by cords fastened to pins in the ground. Each of these poles giving a pointed form to the part of the awning which it supported, the outside looked like a number of umbrella-tops, or small Chinese spires. The half of the square was open in front, and at the sides, having two rows of poles clear; and the third was closed by a reeded partition, behind which was the apartment of the females. "The form of Abraham's tent," says Mr. Buckingham, "seems to have been exactly like the one in which we now sit, for in both there was a shaded open front, in which he could sit in the heat of the day, and yet be seen afar off; and the apartment of the females, where Sarah was, when he stated her to be *within the tent*, was immediately behind this, wherein she prepared the meal for the guests, and from whence she listened to the prophetic declaration." A tent is soon pitched, fixing the poles, and driving the stakes to which the cords are attached, firmly into the ground. The only residence of the patriarchs was one made of canvas or hair. The Arab expression for erecting tents means, "they have built the houses," and this explains the term houses as used in the Bible for tents. The patriarchs pitched their tents where they pleased, and under the shade of trees whenever this was practicable. Abraham's tent was pitched under a tree in the plains of Mamre. Deborah, the prophetess, dwelt under a palm-tree

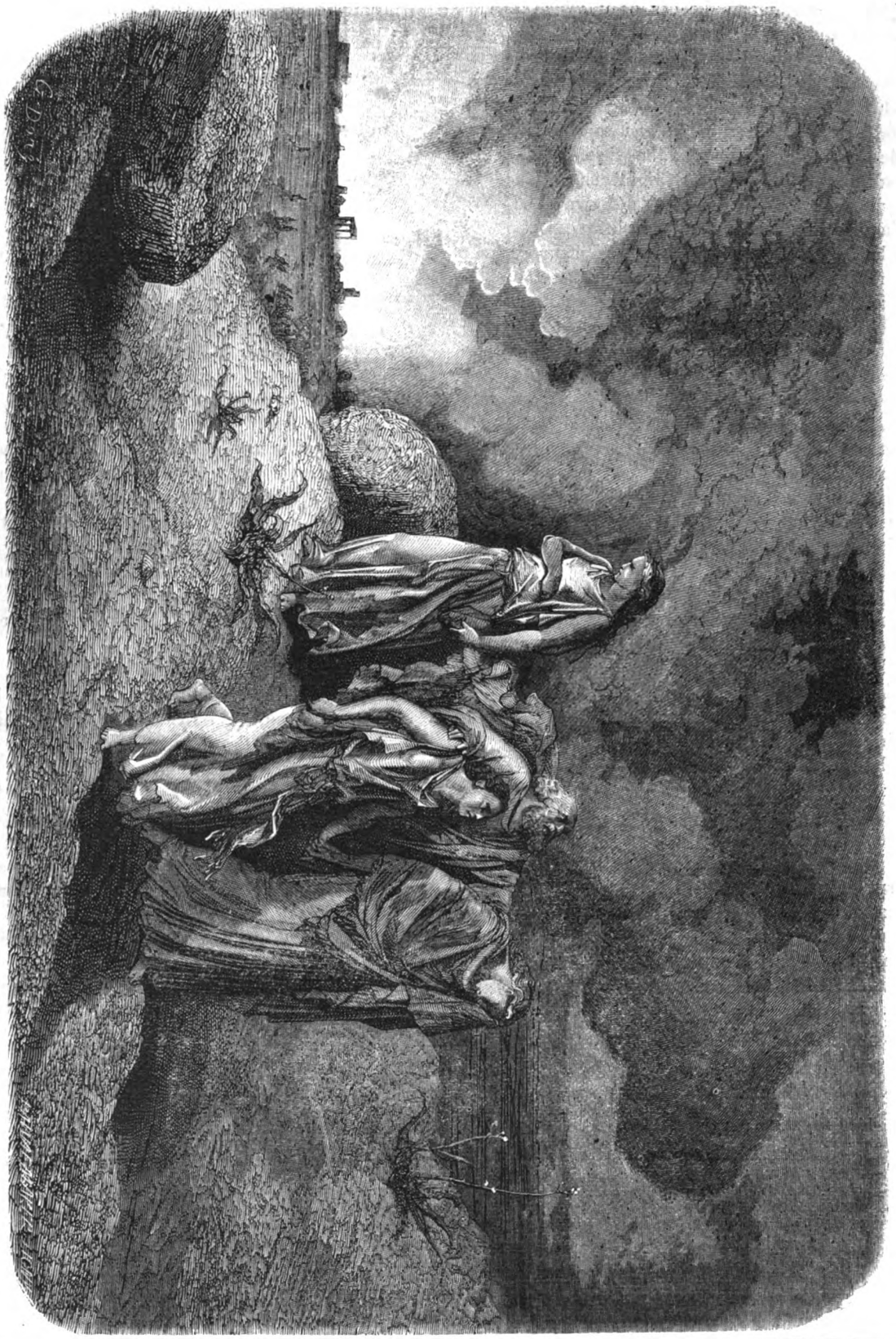
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18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be [a]blessed in him?

19 For I know him, [b]that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

BEFORE CHRIST 1898.

a Acts iii. 25; Gal. iii. 8.
b Deut. iv. 9, 10; vi. 7; Josh. xxiv. 15; Eph. vi. 4.



THE DESTRUCTION OF SODOM AND GOMORRAH.

between Ramah and Bethuel, in Mount Ephraim. It is said, "Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beersheba, all the days of Solomon;" which shows the safety of the people even in the rural districts of the country. And to this day in the East it is the custom in many places to plant about their buildings trees, which, growing high and broad, afford a cooling and refreshing shade.

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20 And the LORD said, Because [a]the cry of Sodom and Gomorrah is great, and because their sin is very grievous;

21 [b]I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, [c]I will know.

22 And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD.

23 ¶ And Abraham [d]drew near, and said, [e]Wilt thou also destroy the righteous with the wicked?

24 [f]Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that *are* therein?

25 That be far from thee to do after this manner, to slay the righteous with the wicked: and [g]that the righteous should be as the wicked, that be far from thee: [h]Shall not the Judge of all the earth do right?

26 And the LORD said, [i]If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

27 And Abraham answered and said, [j]Behold now, I have taken upon me to speak unto the Lord, which *am* [k]*but* dust and ashes:

28 Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for *lack of* five? And he said, If I find there forty and five, I will not destroy *it*.

29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do *it* for forty's sake.

30 And he said *unto him*, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do *it*, if I find thirty there.

31 And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy *it* for twenty's sake.

32 And he said, [l]Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. [m]And he said, I will not destroy *it* for ten's sake.

33 And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

BEFORE CHRIST 1898.

a James v. 4.

b Ex. iii. 8.

c Deut. viii. 2; xiii. 3; Josh. xxii. 22; Luke xvi. 15; 2 Cor. xi. 11.

d Heb. x. 22.

e Numb. xvi. 22; 2 Sam. xxiv. 17.

f Jer. v. 1.

g Job viii. 20; Isa. iii. 10, 11.

h Job viii. 3; xxxiv. 17; Ps. lviii. 11; xciv. 2; Rom. iii. 6.

i Jer. v. 1; Ezek. xxii. 30.

j Luke xviii. 1.

k Job iv. 19; Eccles. xii. 7; 1 Cor. xv. 47, 48; 2 Cor. v. 1.

l Judg. vi. 39.

m James v. 16.

n Heb. xiii. 2.

o See Luke xxiv. 28.

p Isa. iii. 9.

q Judg. xix. 22.

r Rom. i. 24, 27; Jude vii.

s Judg. xix. 23.

t See Judg. xix. 24.

u 2 Peter ii. 7, 8.

v Ex. ii. 14.

w See 2 Kings vi. 18; Acts xiii. 11.

CHAPTER XIX.

1 Lot entertaineth two angels. 4 The vicious Sodomites are stricken with blindness. 12 Lot is sent for safety into the mountains. 18 He obtaineth leave to go into Zoar. 24 Sodom and Gomorrah are destroyed. 26 Lot's wife is a pillar of salt. 30 Lot dwelleth in a cave. 31 The incestuous original of Moab and Ammon.

AND there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing *them* rose up to meet them; and he bowed himself with his face toward the ground;

2 And he said, Behold now, my lords, [n]turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, [o]Nay; but we will abide in the street all night.

3 And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

4 ¶ But before they lay down, the men of the city, *even* the men of Sodom, compassed the house round, both old and young, all the people from every quarter:

5 [p]And they called unto Lot, and said unto him, Where *are* the men which came in to thee this night? [q]bring them out unto us, that we [r]may know them.

6 And [s]Lot went out at the door unto them, and shut the door after him,

7 And said, I pray you, brethren, do not so wickedly.

8 [t]Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as *is* good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.

9 And they said, Stand back. And they said *again*, This one *fellow* [u]came in to sojourn, [v]and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, *even* Lot, and came near to break the door.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

11 And they smote the men [w]that *were* at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

CHAPTER XIX.

24—25. The Dead Sea is inclosed on the east and west by very high mountains; on the north it is bounded by the plain of Jericho, on which side it also receives the waters of the Jordan; on the south it is open, and extends beyond the reach of the eye. It is about twenty-four leagues long, and six or seven broad. This remarkable lake, the most extensive of all the lakes of Judea, is usually called the Dead Sea, from a common, but erroneous tradition that birds attempting to fly over it drop down dead into its waters—waters in which (so says the tradition) no creature can exist. Its Biblical name is the Salt Sea, or the Sea of the Plain; the former referring to the saline matter with which its waters are charged; the latter denoting, as it is supposed, that its waters flow where the Valley of Siddim once displayed all its fertility and loveliness. As the traveller stands on the borders of the Dead Sea, the eye affects the heart. The first impression produced by these waters, is one of awe. The sun may rise gloriously over the eastern hills, and descend into the abyss beneath, but the mind recurs to that memorable morning, when the sun arose on the cities of the plain for the last time; and when Abraham, looking towards Sodom, and all the surrounding places, "beheld, and, lo, the smoke of the country went up as the smoke of a furnace." Beneath those sluggish waters, which seem as "a vast cauldron of metal, fused, but motionless," lie the graves of a multitude, visited by the righteous judgments of the Almighty, submerged and undisturbed for more than seven and thirty centuries. The Dead Sea, as it now appears, is a memorial of this extraordinary catastrophe. Lieut. Lynch, who recently explored the Dead Sea as well as the Jordan in all their parts, considers the inference from the Scripture account to be, that this entire chasm which constitutes the Dead Sea was a plain, sunk and overwhelmed by the wrath of God, and that this is sustained by the extraordinary character of the soundings that have been taken. From these, it was apparent that the bottom of the Dead Sea consists of two submerged plains—one elevated, the other depressed. The former, which is merely the southern bay, is at an average of thirteen feet below the water; the latter, or northern part, containing the great body of the water, lies at least 1,300 feet below the surface. Through the largest and deepest portion, in the line corresponding with the bed of the Jordan, runs a ravine, which again seems to correspond with the Wady-el-Jeib, or ravine, within the ravine at the south end of the Dead Sea. The obvious inference is that the channel of the Jordan through this plain, with the plain itself through which it flowed, sank down, leaving the ancient bed of the river through the middle of it still distinguishable. "We entered on the sea," says Lieut. Lynch, "with conflicting opinions. One of the party was sceptical, and another, I think, a profane unbeliever of the Mosaical account. After twenty-two days' close investigation, if I am not mistaken, we were unanimous in the conviction of the truth of the Scriptural account of the destruction of the cities of the plain." Zoar was spared from overthrow at the entreaty of Lot. What is now called the Waddy Kerak, opens on the isthmus of the

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12 ¶ And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, [a]bring *them* out of this place:

13 For we will destroy this place, because the cry of them is waxen great before the face of the LORD; and [b]the LORD hath sent us to destroy it.

14 And Lot went out, and spake unto his sons in law, [c]which married his daughters, and said, [d]Up, get you out of this place; for the LORD will destroy this city. [e]But he seemed as one that mocked unto his sons in law.

15 ¶ And when the morning arose, then the angels hastened Lot, saying, [f]Arise, take thy wife, and thy two daughters, which [1]are here; lest thou be consumed in the [2]iniquity of the city.

16 And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; [g]the LORD being merciful unto him: [h]and they brought him forth, and set him without the city.

17 ¶ And it came to pass, when they had brought them forth abroad, that he said, [i]Escape for thy life; [j]look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

18 And Lot said unto them, Oh, [k]not so, my Lord:

19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die:

20 Behold now, this city *is* near to flee unto, and it *is* a little one: Oh, let me escape thither, (*is* it not a little one?) and my soul shall live.

21 And he said unto him, See, [l]I have accepted [3]thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

22 Haste thee, escape thither; for [m]I cannot do any thing till thou be come thither. Therefore the name of the city was called [4]Zoar.

23 ¶ The sun was [5]risen upon the earth when Lot entered into Zoar.

24 Then [n]the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;

25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and [o]that which grew upon the ground.

26 ¶ But his wife looked back from behind him, and she became [p]a pillar of salt.

27 ¶ And Abraham gat up early in the morning to the place where he stood before the LORD:

28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and,

BEFORE CHRIST 1898.

a 2 Peter ii. 7, 9.
b 1 Chron. xxi. 15.
c Matt. i. 18.
d Numb. xvi. 21, 45.
e Ex. ix. 21; Luke xvii. 28; xxiv. 11.
f Numb. xvi. 24, 26; Rev. xviii. 4.
1 Heb. *are found.*
2 Or, *punishment.*
g Luke xviii. 13; Rom. ix. 15, 16.
h Ps. xxxiv. 22.
i 1 Kings xix. 3.
j Gen. xix. 26; Matt. xxiv. 16—18; Luke ix. 62; Phil. iii. 13, 14.
k Acts x. 14.
l Job xlii. 8, 9; Ps. cxlv. 19.
3 Heb. *thy face.*
m Ex. xxxii. 10; Deut. ix. 14; Mark vi. 5.
4 That is, *Little.*
5 Heb. *gone forth.*
n Deut. xxix. 23; Isa. xiii. 19; Jer. xx. 16; l. 40; Ezek. xvi. 49, 50; Hos. xi. 8; Amos iv. 11; Zeph. ii. 9; Luke xvii. 29; 2 Peter ii. 6; Jude 7.
o Ps. cvii. 34.
p Luke xvii. 32.

peninsula, and the conjecture of the travellers Irby and Mangles, as to the character of the ruins they found there, agrees with all the ancient notices of the site of Zoar, and is supported by the approval of later travellers. "In the lower part of this valley, there is very clearly an ancient site; stones that have been used in building, though for the most part unhewn, are strewed over a great surface of uneven ground, and mixed both with bricks and pottery. This appearance continues without interruption, during the space of, at least, half a mile, quite down to the plain, so that it would seem to be a place of considerable extent. We noticed one column, and we found a pretty specimen of antique variegated glass. It may possibly be the site of the ancient Zoar."

26. A pillar is mentioned by Josephus, the Jewish historian, who expresses his belief in its identity with that into which Lot's wife was transformed. "I have seen it," he says, "and it remains to this day." It was long believed that as fast as any part of it was washed away, it was supernaturally renewed. There can be no doubt of the fact as recorded by Scripture, but the superstition which still prevails in the East may suggest to us its existence and operation in former times. Lynch saw on the eastern side of the very remarkable mountain of Usdum, or, from the first two letters being transposed, Sudum, a lofty round pillar, standing apparently detached from the general mass, at the head of a deep, narrow, and abrupt chasm. On landing to examine it, he found that the beach was a soft, slimy mud, incrusted with salt, and, that a short distance from the water, it was covered with saline fragments and flakes of bitumen. He discovered the pillar to be of solid salt, capped with carbonate of lime, cylindrical in front, and pyramidal behind. The upper or rounded part was about forty-three feet high, resting on a kind of oval pedestal, from forty to sixty feet above the level of the sea. It slightly decreased in size upwards, crumbled at the top, and was an entire mass of crystallisation. A prop, or buttress, connected it with the mountain behind, and the whole was covered with fallen particles of a light stone colour. "Here, then," it may probably be said, "is the pillar of salt into which Lot's wife was transformed." So, however, it *cannot* be: the judicial visitation on Lot's wife occurred on the *eastern* side of the sea, but this pillar stands on the *western*.



A PILLAR OF SALT.

31—38. The motive of Lot's daughters, however overweening it might be, exhibits their criminal desire, by unlawful means, to raise up sons to perpetuate their father's race. They gave their offspring the names of "Moab," that is "waters of the father," and "Ben-ammi," which means "the son of the people." Their crooked and wicked policy ended, as such a course always does, in disastrous consequences. Moab was one of the bitterest enemies of Abraham's descendants, and as idolatrous as the children of Ammon. These circumstances are the last which Scripture records of the history of Lot; the time and place of his death are unknown.

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lo, [a]the smoke of the country went up as the smoke of a furnace.

29 ¶ And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

30 ¶ And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

31 And the firstborn said unto the younger, Our father *is* old, and *there is* not a man in the earth [b]to come in unto us after the manner of all the earth:

32 Come, let us make our father drink wine, and we will lie with him, that we [c]may preserve seed of our father.

33 And they made their father drink wine that night: and the firstborn went in, and lay with her

BEFORE CHRIST 1898.

a Rev. xviii. 9

b Deut. xxv 5

c Mark xii. 19.

[cir 1898.

d Deut. ii. 9

e Deut. ii. 19

f Ps. cv. 14.

1 A-bim'e-lek.

g Job xxxiii. 15.

h Gen. xx. 7.

his name Ben-ammi: [e]the same *is* the father of the children of Ammon unto this day.

CHAPTER XX.

1 *Abraham sojourneth at Gerar,* 2 *denieth his wife, and loseth her.* 3 *Abimelech is reproved for her in a dream.* 9 *He rebuketh Abraham,* 14 *restoreth Sarah,* 16 *and reproveth her.* 17 *He is healed by Abraham's prayer.*

AND Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar.

2 And Abraham said of Sarah his wife, She *is* my sister: and [1]Abimelech king of Gerar sent, and took Sarah.

3 But [f]God came to Abimelech [g]in a dream by night, and said to him, [h]Behold, thou *art but* a dead



ABIMELECH RESTORING SARAH TO ABRAHAM.

father; and he perceived not when she lay down, nor when she arose.

34 And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, *and* lie with him, that we may preserve seed of our father.

35 And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.

36 Thus were both the daughters of Lot with child [k]by their father.

37 And the firstborn bare a son, and called his name Moab: [d]the same *is* the father of the Moabites unto this day.

38 And the younger, she also bare a son, and called

2 Heb. *married to an husband.*

i 2 Kings xx. 3; 2 Cor. i. 12.

3 Or, *simplicity,* or, *sincerity.*

j Ex. xxxiv. 24; 1 Sam. xxv. 26, 34.

k Lev. vi. 2; Ps. li. 4.

l 1 Sam. vii. 5; 2 Kings v. 11; Job xlii. 8; James v. 14, 15; 1 John v. 16.

1897.]

m Numb. xvi. 32, 33.

man, for the woman which thou hast taken; for she *is* [2]a man's wife.

4 But Abimelech had not come near her: and he said, Lord, wilt thou slay also a righteous nation?

5 Said he not unto me, She *is* my sister? and she, even she herself said, He *is* my brother: [i]in the [3]integrity of my heart and innocency of my hands have I done this.

6 And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for [l]I also withheld thee from sinning [k]against me: therefore suffered I thee not to touch her.

7 Now therefore restore the man *his* wife; [l]for he *is* a prophet, and he shall pray for thee, and thou shalt live: and if thou restore *her* not, know thou that thou shalt surely die, thou, [m]and all that *are* thine.

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HAGAR AND ISHMAEL CAST FORTH.

BEFORE CHRIST 1898.

8 Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid.

9 Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, [a]that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done.

10 And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?

11 And Abraham said, Because I thought, Surely [b]the fear of God *is* not in this place; and they will slay me for my wife's sake.

12 And yet indeed *she is* my sister; she *is* the daughter of my father, but not the daughter of my mother; and she became my wife.

13 And it came to pass, when [c]God caused me to wander from my father's house, that I said unto her, This *is* thy kindness which thou shalt shew unto me; at every place whither we shall come, say of me, He *is* my brother.

14 And Abimelech took sheep, and oxen, and menservants, and womenservants, and gave *them* unto Abraham, and restored him Sarah his wife.

15 And Abimelech said, Behold, my land *is* before thee: dwell [1]where it pleaseth thee.

16 And unto Sarah he said, Behold, I have given thy brother a thousand *pieces* of silver: behold, he *is* to thee a covering of the eyes, unto all that *are* with thee, and with all *other:* thus she was reproved.

17 ¶ So Abraham [d]prayed unto God: and God healed Abimelech, and his wife, and his maidservants; and they bare *children.*

18 For the LORD had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.

[a] Ex. xxxii. 21; Josh. vii. 25.

[b] Ps. xxxvi. 1; Prov. xvi. 6.

[c] Heb. xi. 8.

[1] Heb. *as is good in thine eyes.*

[d] Job xlii. 9, 10.

CHAPTER XX.

1. Gerar was a city of Arabia Petræa, under a king of the Philistines, twenty-five miles from Eleutheropolis, beyond Daroma, in the south of Judah. It is mentioned in Gen. x. 19; and from hence it appears to have been situated in the angle where the south and west sides of Canaan met, and to have been not far from Gaza. Jerome, in his Hebrew traditions on Genesis, says: "From Gerar to Jerusalem was three days' journey."

2. Abimelech, like Pharaoh, appears to have been a regal, not a personal name.

9. The frailty of man is painfully evident in the case of Abraham, since even that patriarch, whose character for integrity stood so high, could, for a second time, be guilty of prevarication, by which he had already been involved in so much danger in Egypt, and for which he was so severely reproved. In this instance, however, he was systematically wrong, for he had enjoined on Sarah, before he left his father's house (ver. 13), "At every place whither we shall come, say of me, He is my brother." This was, indeed, literally true, for Sarah was his half-sister, as he says she was the daughter of his father, but not of his mother (ver. 12); but practically false, because it led to the idea that she was a single woman. The repetition of the offence increased its criminality. Abimelech's conduct, on the contrary, appears to great advantage. It was, doubtless, the custom of his people, to bring every woman who came into

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CHAPTER XXI.

1 *Isaac is born.* 4 *He is circumcised.* 6 *Sarah's joy.* 9 *Hagar and Ishmael are cast forth.* 15 *Hagar in distress.* 17 *The angel comforteth her.* 22 *Abimelech's covenant with Abraham at Beer-sheba.*



AND the LORD [a]visited Sarah as he had said, and the LORD did unto Sarah [b]as he had spoken.

2 For Sarah [c]conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.

3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.

4 And Abraham [d]circumcised his son Isaac being eight days old, as God had commanded him.

5 And Abraham was an hundred years old, when his son Isaac was born unto him.

6 ¶ And Sarah said, [e]God hath made me to laugh, *so that* all that hear [f]will laugh with me.

7 And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born *him* a son in his old age.

8 And the child grew, and was weaned: and Abraham made a great feast the *same* day that Isaac was weaned.

9 ¶ And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, [g]mocking.

10 Wherefore she said unto Abraham, [h]Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, *even* with Isaac.

11 And the thing was very grievous in Abraham's sight because of his son.

12 ¶ And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for [i]in Isaac shall thy seed be called.

13 And also of the son of the bondwoman will I make a nation, because he *is* thy seed.

14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave *it* unto Hagar, putting *it* on her shoulder, and the child, and [j]sent her away: and she departed, and wandered in the wilderness of Beer-sheba.

BEFORE CHRIST cir. 1898.

a 1 Sam. ii. 21.

b Gal. iv. 23, 28.

c Acts vii. 8; Gal. iv. 22; Heb. xi. 11.

d Acts vii. 8.

e Ps. cxxvi. 2; Isa. liv. 1; Gal. iv. 27.

cir. 1897.]

f Luke i. 58.

g Gal. iv 29.

h Gal. iv. 30.

i Rom. ix. 7, 8; Heb. xi. 18.

cir. 1892.]

j John viii. 35.

k Ex. iii. 7.

l Numb. xxii. 31; See 2 Kings vi. 17, 18, 20; Luke xxiv. 16, 31.

m Josh. ii. 12; 1 Sam. xxiv. 21

1 Heb. *if thou shalt lie unto me.*

15 And the water was spent in the bottle, and she cast the child under one of the shrubs.

16 And she went, and sat her down over against *him* a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against *him*, and lift up her voice, and wept.

17 And [k]God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he *is*.

18 Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.

19 And [l]God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad to drink.

20 And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer.

21 And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

22 ¶ And it came to pass at that time, that Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, God *is* with thee in all that thou doest:

23 Now therefore [m]swear unto me here by God [1]that thou wilt not deal falsely with me, nor with my son, nor with my son's son: *but* according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

24 And Abraham said, I will swear.

25 And Abraham reproved Abimelech because of a well of water, which Abimelech's servants had violently taken away.

26 And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I *of it*, but to day.

27 And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant.

28 And Abraham set seven ewe lambs of the flock by themselves.

29 And Abimelech said unto Abraham, What *mean* these seven ewe lambs which thou hast set by themselves?

30 And he said, For *these* seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well.

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the country to Gerar, which was a royal city, if she were distinguished by her personal attractions; and Abimelech seems to have entertained no doubt of his right to add her to the number of his wives. But, when it was divinely intimated to him that Sarah was the wife of Abraham, he admitted the error into which he had been led. The term "prophet," applied to Abraham on this occasion, not only signifies one who foretels future events, but an instructor, a mediator, or one eminent for his abilities and eloquence. Thus Aaron is styled a "prophet," because he was the spokesman of Moses in the presence of Pharaoh; and the Apostle Paul gives the same title to Epimenides, a heathen poet (Titus i. 12).

12. This peculiar mode of contracting marriage appears to have become, in after ages, a common practice. At Athens, it was accounted lawful to marry a half sister on the father's side, but it was forbidden to marry a half sister by the same mother. Montesquieu remarks in his "Spirit of Laws," that this custom was originally derived from those republican institutions which would not permit that two portions of land, and consequently, two inheritances, should devolve on the same person. A man that married his sister only by his father's side, could inherit but one estate, that of his father; but by marrying his sister by the same mother, it might happen that this sister's father, having no male issue, might leave her his estate, and consequently the brother that married her might be possessed of both estates.

16. It is probable that these pieces of silver were shekels. So it is understood in the Targum, the Jewish paraphrase; the Greek version employs the word *didrachma*, by which the Hebrew shekel is rendered in Gen. xxiii. 15, 16. The words of Abimelech, "Thy brother is to thee a covering of the eyes, unto all that are with thee, and with all other," have led to the supposition that the "thousand pieces of silver" were given to purchase veils for Sarah, and the women who were with her. But it should be remembered that Eastern veils are not the thin fabrics which are common with us, but so thick as to prevent their faces from being seen. The Egyptian women, to this day, wear a face-veil, which is a long strip of muslin reaching nearly to the feet, and allowing only the eyes to be seen. "A covering of the eyes" would be, in fact, a concealment of the entire person; and Abimelech seems, therefore, to intimate, that Sarah's married state hid her completely from all men except her husband; and under this conviction he dismissed her from his presence, but with bounteous presents. Abimelech, as he refers to Sarah's "brother," delicately reproves the equivocation by which he had been deceived; and the last words of the verse have especial force, if the rendering be adopted of the Greek version, which is, "all things speak the truth."

CHAPTER XXI.

10. The following extract from the traveller Babie, shows a striking similarity of practice with that to which this passage refers, among a race of people very remote, both as to local situation and time. "The

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31 Wherefore he called that place [1]Beer-sheba; because there they sware both of them.

32 Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

33 ¶ And *Abraham* planted a [2]grove in Beer-sheba, and called there on the name of the LORD, [a]the everlasting God.

34 And Abraham sojourned in the Philistines' land many days.

CHAPTER XXII.

1 *Abraham is tempted to offer Isaac.* 3 *He giveth proof of his faith and obedience.* 11 *The angel stayeth him.* 13 *Isaac is exchanged with a ram.* 14 *The place is called Jehovah-jireh.* 15 *Abraham is blessed again.* 20 *The generation of Nahor unto Rebekah.*

AND it came to pass after these things, that [b]God did tempt Abraham, and said unto him, Abraham: and he said, [3]Behold, *here* I *am*.

2 And he said, Take now thy son, [c]thine only *son* Isaac, whom thou lovest, and get thee [d]into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

3 ¶ And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

4 Then on the third day Abraham lifted up his eyes, and saw the place afar off.

5 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

6 And Abraham took the wood of the burnt offering, and [e]laid *it* upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

7 And Isaac spake unto Abraham his father, and said, My father: and he said, [4]Here *am* I, my son. And he said, Behold the fire and the wood: but where *is* the [5]lamb for a burnt offering?

8 And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and [f]laid him on the altar upon the wood.

10 And Abraham stretched forth his hand, and took the knife to slay his son.

11 And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here *am* I.

12 And he said, [g]Lay not thine hand upon the lad, neither do thou any thing unto him: for [h]now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son* from me.

13 And Abraham lifted up his eyes, and looked, and behold behind *him* a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

BEFORE CHRIST cir. 1891.

cir. 1891.]

1 That is, *The well of the oath.*

2 Or, *tree.*

a Deut. xxxiii. 27; Isa. xl. 28; Rom. xvi. 26; 1 Tim. i. 17.

b 1 Cor. x. 13; Heb. xi. 17; James i. 12; 1 Peter i. 7.

1872.]
Jos. Ant

3 Heb. *Behold me.*

c Heb. xi. 17.

d 2 Chron. iii. 1.

e John xix. 17

4 Heb. *Behold me.*

5 Or, *kid.*

f Heb. xi. 17; James ii. 21.

g 1 Sam. xv. 22; Mic. vi. 7, 8.

h James ii. 22.

Alguoquins make a great distinction between the wife to whom they give the appellation of *the entrance of the hut*, and those whom they term of *the middle of the hut;* these last are the servants of the other, and their children are considered of an inferior rank to those who are born of the first and legitimate wife. Among the Caribs also, one wife possesses rank and distinction above the rest."

15. "She cast the child under one of the shrubs," means rather, that Hagar sent Ishmael to it, as a defence from the scorching heat of the desert.

16. Here is a common figure in ancient writings; "The distance of an arrow.—So far as the arrow flies."

21. Paran is the name of a district between Egypt and Edan, extending from Beersheba nearly to Mount Sinai, and still inhabited by wandering tribes of Arabs.

22—24. An eastern oath was formerly, and still is, exceedingly solemn and comprehensive. When Bruce was at Shekh Ammer, he entreated the protection of the governor in pursuing his journey, and he says, speaking of those who were assembled together at this time in the house, "The great people among them came, and after joining hands, repeated a kind of prayer, of about two minutes long, by which they declared themselves and their children accursed, if ever they lifted up their hands against me in the *tell*, or field in the desert; or in case that I or mine should fly to them for refuge, if they did not protect us at the risk of their lives, their families, and their fortunes; or, as they emphatically expressed it, 'to the death of the last male child among them.'"

25. Wells were, and still are, of great value in hot countries, especially where the flocks are numerous; because water is scarce, and the digging to find it is attended by much cost in time and labour.

27—28. Bruce, relating the manner in which a compact was made between his party and some shepherds in Abyssinia, says: "Medicines and advice being given on my part, faith and protection pledged on theirs, two bushels of wheat and seven sheep were carried down to the boat;" a similar means of ratifying their covenants to that adopted on the occasion now described.



THE FOUR-HORNED RAM.

CHAPTER XXII.

1. To "tempt," in this passage, means to try, or put to the test. Abraham was constituted "the father of them that believe," most impressively; and the time was now come for him to show his confidence in Jehovah's power and faithfulness. The Scripture narrative of his trial has inimitable beauties, and is at once tenderly and awfully instructive.

13. It has been supposed by some that this animal was the four-horned ram, of which we give an engraving; and it is easy to see that a bunch of horns so variously twisted, would have involved the animal in fresh difficulties, whatever way he turned in the endeavour to extricate himself.

14. These words should be read, "in the mount of the Lord it shall be *provided;*" the allusion being evidently to Abraham's reply to Isaac's question: "Where is the lamb for a burnt offering?" "My son, God will provide himself a lamb." So it is in very different circumstances; and hence the proverb, "Man's extremity is God's opportunity."

19. Hebron is situated among the mountains of Judah, in a deep valley, in a country abounding in pasturage. Twenty-five miles south-west from Hebron is Beersheba, in the southernmost part of Canaan, in the midst of a broad undulating country on the borders of the great desert. It took its name, which means the well of the oath, from the one which confirmed Abraham's treaty with Abimelech. This region, before the drought of summer, is overspread with verdure, and was well suited for the grazing of the vast herds of the patriarchs.

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14 And Abraham called the name of that place [1]Jehovah-jireh: as it is said *to* this day, In the mount of the LORD it shall be seen.

15 ¶ And the angel of the LORD called unto Abraham out of heaven the second time,

BEFORE CHRIST 1872.

1 That is, *The* LORD *will see* or *provide.*

a Ps. cv. 9; Luke i. 73; Heb. vi. 13, 14.

b Jer. xxxiii. 22

18 [d]And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

19 So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.



ABRAHAM OFFERING ISAAC.

16 And said, [a]By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only *son:*

17 That in blessing I will bless thee, and in multiplying I will multiply thy seed [b]as the stars of the heaven, and as the sand which *is* upon the sea [2]shore; and thy seed shall possess [c]the gate of his enemies;

2 Heb. *lip.*

c Mic. i. 9.

d Acts iii. 25; Gal. iii. 8, 9, 16, 18.

e Job i. 1

f Job xxxii. 2

20 ¶ And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she hath also born children unto thy brother Nahor;

21 [e]Huz his firstborn, and Buz his brother, and Kemuel the father [f]of Aram,

22 And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

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23 And Bethuel begat [a]Rebekah: these eight Milcah did bear to Nahor, Abraham's brother.

24 And his concubine, whose name *was* Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

CHAPTER XXIII.

1 *The age and death of Sarah.* 3 *The purchase of Machpelah,* 19 *where Sarah was buried.*

AND Sarah was an hundred and seven and twenty years old: *these were* the years of the life of Sarah.

2 And Sarah died in [b]Kirjatharba; the same *is* Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

BEFORE CHRIST 1860.

[a] Called, Rom. ix. 10, *Rebecca.*

[b] Josh. xiv. 15; Judg. i. 10.

[c] 1 Chron. xxix. 15; Ps. cv. 12; Heb. xi. 9, 13.

[d] Acts vii. 5.

[1] Heb. *a prince of God.*

3 ¶ And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,

4 [c]I *am* a stranger and a sojourner with you: [d]give me a possession of a buryingplace with you, that I may bury my dead out of my sight.

5 And the children of Heth answered Abraham, saying unto him,

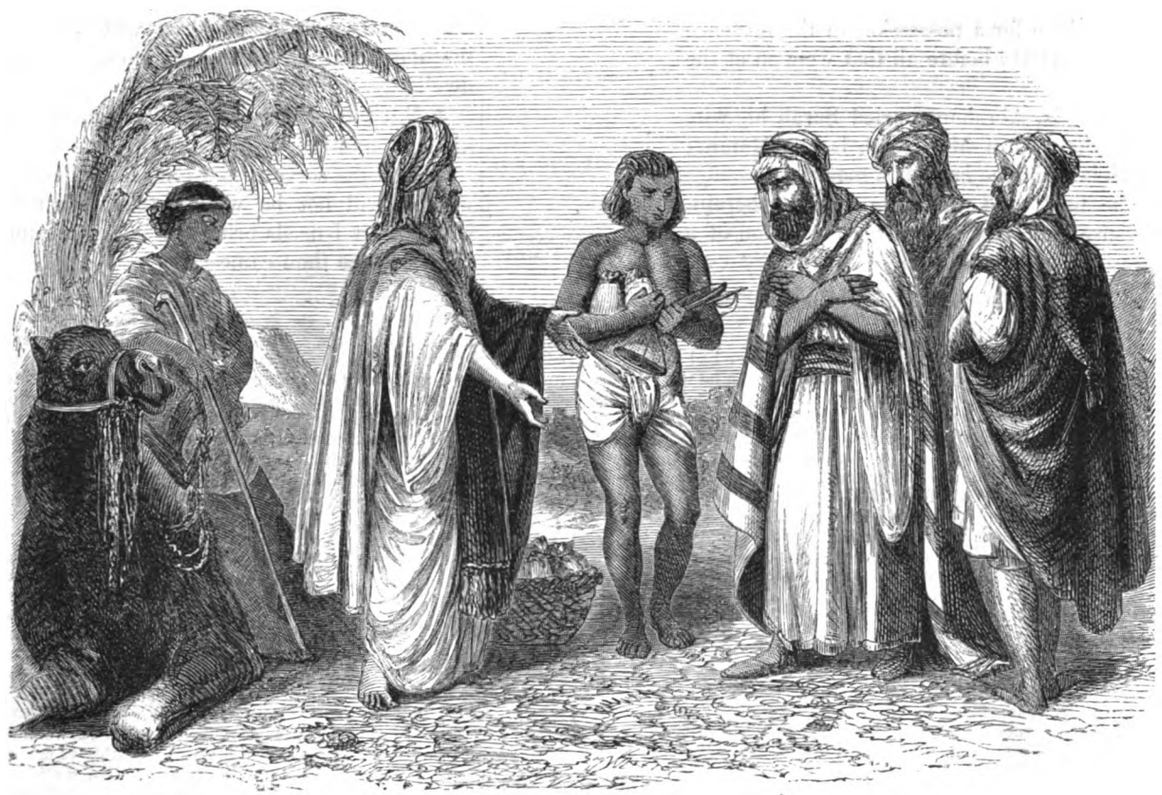
6 Hear us, my lord: thou *art* [1]a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

7 And Abraham stood up, and bowed himself to the people of the land, *even* to the children of Heth.

8 And he communed with them, saying, If it be your mind that I should bury my dead out of my sight; hear me, and intreat for me to Ephron the son of Zohar,

9 That he may give me the cave of Machpelah, which he hath, which *is* in the end of his field; for [2]as much money as it is worth he shall give it me for a possession of a buryingplace amongst you.

10 And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the [3]audience of the children of Heth, *even* of all that [e]went in at the gate of his city, saying,



ABRAHAM AND THE SONS OF HETH.

[2] Heb. *full money.*

[3] Heb. *ears.*

[e] Ruth iv. 4.

[f] See 2 Sam. xxiv. 21—24.

11 [f]Nay, my lord, hear me: the field give I thee, and the cave that *is* therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead.

12 And Abraham bowed down himself before the people of the land.

13 And he spake unto Ephron in the audience of the people of the land, saying, But if thou *wilt give*

CHAPTER XXIII.

10—16. "Ephron dwelt" may be rendered, "he sat among the children of Heth." All public business was transacted at the gate of a city. Ephron might have been a chief man, though unknown to Abraham, but now he makes a free tender to the patriarch of the field, with its cave. This is the most ancient instance of the transference of land from one person to another, and the transaction taking place "in the presence of all persons who went in at the gate," was as completely ratified as it could have been by legal documents, which did not come into use till ages afterwards. Ancient nations have displayed a singular coincidence in the management of money. The Jews appear to have used silver in lumps, perhaps, of various dimensions and weights; and certainly, on some occasions, impressed with a particular stamp. The Chinese do the same at the present time. In their country, for ages, there has been no silver coin, notwithstanding that payments are made with that metal, in lumps of about ten ounces, having the form of the crucibles in which they are refined, with the stamp of a single character upon them, denoting their weight. A shekel is generally considered to be equal in value to about two and sixpence of our money, but, according to Dr. Prideaux, to three shillings. As Abraham is said to have "weighed the silver," it must have been a certain weight of that metal, which afterwards passed as current coin; for the word shekel is not only used to denote a piece of silver, but also means to weigh. The practice of weighing money is general in Syria, Egypt, and Turkey.

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it, I pray thee, hear me: I will give thee money for the field; take *it* of me, and I will bury my dead there.

14 And Ephron answered Abraham, saying unto him,

15 My lord, hearken unto me: the land *is worth* four hundred [a]shekels of silver; what *is* that betwixt me and thee? bury therefore thy dead.

16 And Abraham hearkened unto Ephron; and Abraham [b]weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current *money* with the merchant.

17 ¶ And [c]the field of Ephron, which *was* in Machpelah, which *was* before Mamre, the field, and the cave which *was* therein, and all the trees that *were* in the field, that *were* in all the borders round about, were made sure

18 Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.

19 And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same *is* Hebron in the land of Canaan.

20 And the field, and the cave that *is* therein, [d]were made sure unto Abraham for a possession of a buryingplace by the sons of Heth.

BEFORE CHRIST 1860.

[a] Ex. xxx. 13; Ezek. xlv. 12.

[b] Jer. xxxii. 9.

[1857.

[c] Acts vii. 16.

[d] See Ruth iv. 7—10; Jer. xxxii. 10, 11

[1] Heb. *gone into days.*

[e] Ps. cxii. 3; Prov. x. 22.

[f] 1 Chron. xxix. 24; Lam. v. 6.

[g] Deut. vi. 13; Josh. ii. 12.

[h] Gen. xxvi. 35; xxvii. 46 xxviii. 2; Ex. xxxiv. 16; Deut. vii. 3.

CHAPTER XXIV.

1 *Abraham sweareth his servant.* 10 *The servant's journey:* 12 *His prayer:* 14 *His sign.* 15 *Rebekah meeteth him,* 18 *fulfilleth his sign,* 22 *receiveth jewels,* 23 *sheweth her kindred,* 25 *and inviteth him home.* 26 *The servant blesseth God.* 29 *Laban entertaineth him.* 34 *The servant sheweth his message.* 50 *Laban and Bethuel approve it.* 58 *Rebekah consenteth to go.* 62 *Isaac meeteth her.*



AND Abraham was old, *and* [1]well stricken in age: and the LORD [e]had blessed Abraham in all things.

2 And Abraham said unto his eldest servant of his house, that ruled over all that he had, [f]Put, I pray thee, thy hand under my thigh:

3 And I will make thee [g]swear by the LORD, the God of heaven, and the God of the earth, that [h]thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell:

4 But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.

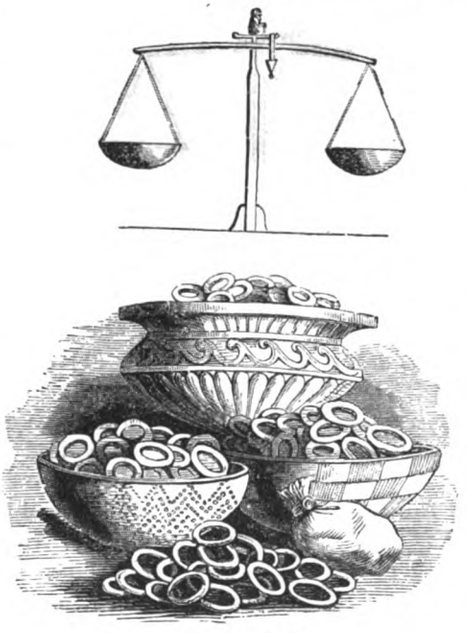
5 And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?

CHAPTER XXIV.

1—3. About sixty years had now elapsed since Abraham had spoken of Eliezer of Damascus as his "heir" (Gen. xv. 2), at a time when he was "childless." He had described him also as "the steward" of his house; and the words rendered in this passage, "the eldest servant of his house," are of similar import. Eliezer was, therefore, not only advanced in years, but a person of remarkable piety and wisdom; and he was therefore solemnly appointed to undertake the charge with which he was intrusted.

3—4. Eliezer was not to select a wife for Isaac from among the women of Canaan, but to make a long journey of about 400 miles, expressly to visit the patriarch's family, who lived in Mesopotamia, literally Aram of the two rivers; that is Aram, or Syria, which lies between the Euphrates and the Tigris. There does not appear in this the least taint of worldly policy, nor of any of those motives which usually govern men in the settlement of their children. No mention is made of riches, honours, or natural accomplishments; but stress is laid only on what related to God: in Mesopotamia there were those who worshipped him, in Canaan the people were sunk in idolatry. Far different are the motives that actuate the Arabs at the present day; yet it is remarkable how great is their anxiety that marriages should take place in the same tribe or family; and among them, as among the Jews, a man is considered to have a right to the hand of his female cousin superior to that of all others.

10. This is the first notice in the Scriptures of the use of camels, and remarkably well-formed are they to be beasts of burden in the East. This animal kneels to receive its load. A large pack-saddle of straw is so fitted on its back as to raise its sides, so to speak, to the level of the hump; and on the top of this rude saddle a framework of wood is placed, by means of which loads of goods can be fastened to the camel, or suspended to its sides by heavy panniers. No riding saddle can be placed on its back, but an English traveller throws his quilt or carpet, or whatever he carries for the purpose of lying on at night, folded and fastened, on to the pack-saddle upon the top of the hump. "You sit," says one of our countrymen, "as a man sits on a chair, when he sits astride. According to Sandys, six hundred weight is the ordinary load of a camel, yet will it carry a heavier one. It kneels down, at the command of its driver, to receive its load, and rises at his word to pursue its way. The great length of its neck enables it, without stopping, to nip the thorny shrubs which everywhere abound in the desert, and although the spines on some are sufficiently strong to pierce a thick shoe, the camel's mouth is so defended as to feed on them with ease. The power of enduring thirst varies with different camels. Burckhardt states that all over Arabia four entire days constitute the utmost extent to which a camel is capable of enduring thirst in summer. On a journey it is customary to halt about four o'clock, to remove the loads, and to permit the camels to graze around. Afterwards they are called in for their evening meal, and placed, in a kneeling posture, around the baggage. They do not browse after dark, and seldom attempt to rise; but continue to chew the cud throughout the night.



WEIGHING MONEY.

13—14. Here is a custom traceable through all succeeding ages. The Moorish women in Barbary go out "at the time of the evening," to draw water. "The women in Persia," says Morier, "go in troops to draw water for the place. I have seen the elder ones sitting and chatting at the well, and spinning the coarse cotton of the country, while the young girls fill the skins which contain the water, and which they all carry on their backs into the town." Homer, speaking of Ulysses, says, that Minerva

"———— met him in form,
A blooming maid, bearing her pitcher forth."

On a feast day the Greek women, habited in their gayest attire, assemble to draw water. The form of the pitcher, with double handles, and the manner of bearing it on their shoulders—a practice common in western and eastern Asia—are striking remains of ancient times. In other instances, the pitcher is carried on the head.

17—20. As Eliezer saw this young woman approaching, and filling her pitcher at the well, he hastened towards her, and said, "Let me *sip*, I pray thee, a little water out of thy pitcher"; to which she heartily replied, "*Drink*, my lord," as if she felt that for a traveller, who had evidently been engaged in a wearisome journey, a mere taste were not enough. The Hebrew "my lord" is an expression of civility and politeness equivalent to our word "sir." Nor did this act satisfy her wish to be of service, for she immediately offered to go down the steps leading to the well—steps which Eastern wells still have where the water is shallow—to fill her pitcher thereat, and, coming up, to empty the water into the troughs standing near, and to continue to do so until all the camels were satisfied. The humility and courtesy she showed on this occasion, strikingly illustrate the simplicity of manners which prevailed in patriarchal times. All that Rebekah proposed to do, she actually did, whatever might be the cost of labour to herself; and as Eliezer looked on admiringly, for the rest of the retinue were still there, he felt that his prayer was answered, and that the very sign of divine guidance he had entreated was graciously bestowed. Niebuhr, describing his passing from Orfa to Bir, mentions the following

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6 And Abraham said unto him, Beware thou that thou bring not my son thither again.

7 ¶ The LORD God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, [a]Unto thy seed will I give this land; [b]he shall send his angel before thee, and thou shalt take a wife unto my son from thence.

8 And if the woman will not be willing to follow thee, then [c]thou shalt be clear from this my oath: only bring not my son thither again.

9 And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

10 ¶ And the servant took ten camels of the camels of his master, and departed; [1]for all the goods of his master *were* in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor.

11 And he made his camels to kneel down without the city by a well of water at the time of the evening, *even* the time [2][d]that women go out to draw *water*.

12 And he said, [e]O LORD God of my master Abraham, I pray thee, [f]send me good speed this day, and shew kindness unto my master Abraham.

13 Behold, I stand *here* by the well of water; and [g]the daughters of the men of the city come out to draw water:

14 And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: *let the same be* she *that* thou hast appointed for thy servant Isaac; and [h]thereby shall I know that thou hast shewed kindness unto my master.

15 ¶ And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

16 And the damsel *was* [3]very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up.

17 And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.

18 [i]And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink.

19 And when she had done giving him drink, she said, I will draw *water* for thy camels also, until they have done drinking.

BEFORE CHRIST 1857.

a Ex. xxxii. 13; Deut. i. 8; xxxiv. 4; Acts vii. 5.

b Ex. xxiii. 20, 23; xxxiii. 2; Heb. i. 14.

c Josh. ii. 17, 20.

1 Or, *and.*

2 Heb. *that women which draw* water *go forth.*

d Ex. ii. 16; 1 Sam. ix. 11.

e Ex. iii. 6, 15.

f Neh. i. 11; Ps. xxxvii. 5.

g Ex. ii. 16.

h See Judg. vi. 17, 37; 1 Sam. vi. 7; xiv. 10; xx. 7.

3 Heb. *good of countenance.*

i 1 Peter iii. 8; iv 9

j Ex. xxxii. 2, 3; Isa. iii. 19—21; Ezek. xvi. 11, 12; 1 Peter iii. 3.

4 Or, *jewel for the forehead.*

k Ex. iv. 31

l Ex. xviii. 10; Ruth iv. 14; 1 Sam. xxv. 32, 39; 2 Sam. xviii. 28; Luke i. 68.

m Ps. xcviii. 3.

n Judg. xvii. 2; Ruth iii. 10; Ps. cxv. 15.

o Judg. xix. 21.

p Job xxiii. 12; John iv. 34; Eph. vi. 5—7.

20 And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw *water*, and drew for all his camels.

21 And the man wondering at her held his peace, to wit whether the LORD had made his journey prosperous or not.

22 And it came to pass, as the camels had done drinking, that the man took a golden [j][4]earring of half a shekel weight, and two bracelets for her hands of ten *shekels* weight of gold;

23 And said, Whose daughter *art* thou? tell me, I pray thee: is there room *in* thy father's house for us to lodge in?

24 And she said unto him, I *am* the daughter of Bethuel the son of Milcah, which she bare unto Nahor.

25 She said moreover unto him, We have both straw and provender enough, and room to lodge in.

26 And the man [k]bowed down his head, and worshipped the LORD.

27 And he said, [l]Blessed *be* the LORD God of my master Abraham, who hath not left destitute my master of [m]his mercy and his truth: I *being* in the way, the LORD led me to the house of my master's brethren.

28 And the damsel ran, and told *them of* her mother's house these things.

29 ¶ And Rebekah had a brother, and his name *was* Laban: and Laban ran out unto the man, unto the well.

30 And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man; and, behold, he stood by the camels at the well.

31 And he said, Come in, [n]thou blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels.

32 ¶ And the man came into the house: and he ungirded his camels, and [o]gave straw and provender for the camels, and water to wash his feet, and the men's feet that *were* with him.

33 And there was set *meat* before him to eat: but he said, [p]I will not eat, until I have told mine errand. And he said, Speak on.

34 And he said, I *am* Abraham's servant.

35 And the LORD hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses.

36 And Sarah my master's wife bare a son to my

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incident:—"We met with several wells, at which we stopped, while the young women of the neighbouring-villages, or of the tribes of the Curds and Turcomans, who were wandering in these parts, came to water their flocks. They were not veiled, like those in the towns. As soon as we accosted them, and alighted from our horses, they brought us water to drink, and likewise watered our horses. Similar civilities had, indeed, been shown to me in other parts; but here it appeared to me particularly remarkable, because Rebekah, who was certainly brought up in this neighbourhood, showed herself equally obliging to travellers. Perhaps I have even drank of the same well from which she drew water."

22. The expression a "jewel for the forehead," as the margin reads, does not remove the difficulty suggested by a single "earring." It was, most probably, a *nose*-ring, still worn by the women of the East. The weight of these ornaments appears extraordinary; but Chardin states that the women of the East, when he was there, wore rings and bracelets of as great weight as, or even greater weight than, these. Nor are such ornaments, though of inferior metal, rejected by women because of their weight. The ear-*iron* is still worn on holidays in the Netherlands. It is so called, whatever the metal may be of which it is composed, though, with the exception of a few women, who were observed by a traveller to wear the gold plates peculiar to Friesland—the most northerly province of the kingdom of Holland—all the women of the Netherlands wore ornaments extremely hot and heavy under a scorching sun; and their heads were encircled with a fillet or hoop of silver, or polished iron, from which a straight piece descended on either side, just as is seen on the iron skull-caps of warriors in former days. Monro says: "On my demanding the money which my guide had received previous to our departure, he protested that he had spent it; but drew from his breast a large ankle-ring. It was stamped as silver, and weighed nearly a pound. He had bought this for one of his wives—a common method of investing money among the Arabs."

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master when she was old: and [a]unto him hath he given all that he hath.

37 And my master [b]made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell:

38 [c]But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.

BEFORE CHRIST 1857.

a Gen. xxi. 10.
b Gen. xxiv. 3.
c Gen. xxiv. 4.
d Gen. xxiv. 5.

when thou comest to my kindred; and if they give not thee *one*, thou shalt be clear from my oath.

42 And I came this day unto the well, and said, O LORD God of my master Abraham, if now thou do prosper my way which I go:

43 [h]Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth



ABRAHAM'S SERVANT AND REBEKAH AT THE WELL.

39 [d]And I said unto my master, Peradventure the woman will not follow me.

40 [e]And he said unto me, The LORD, [f]before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house:

41 [g]Then shalt thou be clear from *this* my oath,

e Gen. xxiv. 7.
f Gen. xvii. 1.
g Gen. xxiv. 8.
h Gen. xxiv. 13.
i Gen. xxiv. 15.
1 Sam. i. 13.

to draw *water*, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;

44 And she say to me, Both drink thou, and I will also draw for thy camels: *let* the same *be* the woman whom the LORD hath appointed out for my master's son.

45 [i]And before I had done [j]speaking in mine heart,

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ISAAC MEETING REBEKAH.

behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew *water:* and I said unto her, Let me drink, I pray thee.

46 And she made haste, and let down her pitcher from her *shoulder*, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also.

47 And I asked her, and said, Whose daughter *art* thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I [a]put the earring upon her face, and the bracelets upon her hands.

48 And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son.

49 And now if ye will [b]deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

50 Then Laban and Bethuel answered and said, [c]The thing proceedeth from the LORD: we cannot speak unto thee bad or good.

51 Behold, Rebekah *is* before thee, take *her*, and go, and let her be thy master's son's wife, as the LORD hath spoken.

52 And it came to pass, that, when Abraham's servant heard their words, he worshipped the LORD, *bowing himself* to the earth.

53 And the servant brought forth [1] [d]jewels of silver, and jewels of gold, and raiment, and gave *them* to Rebekah: he gave also to her brother and to her mother [e]precious things.

54 And they did eat and drink, he and the men that *were* with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master.

55 And her brother and her mother said, Let the damsel abide with us [2]*a few* days, at the least ten; after that she shall go.

56 And he said unto them, Hinder me not, seeing

BEFORE CHRIST 1857.

a Ezek. xvi. 11, 12.

b Josh. ii. 14.

c Ps. cxviii. 23; Matt. xxi. 42; Mark xii. 11.

1 Heb. *vessels.*

d Ex. iii. 22; xi. 2; xii. 35.

e 2 Chron. xxi. 3; Ezra i. 6.

2 Or, *a full year*, or, *ten* months, Judg. xiv. 8.

53. Here are gifts in addition to those already bestowed; "jewels of silver, and jewels of gold," exclusive of raiment, which was probably very rich and valuable. Splendid apparel, especially such as was adorned with the most precious metal, was very general in the East from the earliest times; and the fondness for golden ornaments prevails in the present age, among the women of the countries bordering on Judea. "It is evident," says Mungo Park, in his "Travels in Africa," "from the account of the process by which negroes obtain gold in Manding, that the country contains a considerable portion of the precious metal. A great part is converted into ornaments for the women; and when a lady of consequence is in full dress, the gold about her person may be worth, altogether, from £50 to £80 sterling."

59. The nurse in an Eastern family is always an important personage. In Syria, she is considered as a sort of second parent, whether she has been foster-mother or not. She always accompanies a bride to her husband's house, and remains there in honour until death. Virgil did not forget to make mention of the services of such a person in relation to Æneas, but spoke of

"—— Cajeta, whose indulgent cares,
Nursed the great chief, and formed his tender years."

In India the nurse becomes one of the family, and passes the remainder of her life in the midst of the children she has reared, by whom she is honoured and cherished as a second mother. The people of Siam, also, call their nurses "mothers."

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the LORD hath prospered my way; send me away that I may go to my master.

57 And they said, We will call the damsel, and enquire at her mouth.

58 And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

59 And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men.

60 And they blessed Rebekah, and said unto her, Thou *art* our sister, be thou *the mother* of thousands of millions, and let thy seed possess the gate of those which hate them.

61 ¶ And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

62 And Isaac came from the way of the well Lahai-roi; for he dwelt in the south country.

63 And Isaac went out [1] [a]to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels *were* coming.

64 And Rebekah lifted up her eyes, and when she saw Isaac, [b]she lighted off the camel.

65 For she *had* said unto the servant, What man *is* this that walketh in the field to meet us? And the servant *had* said, It *is* my master: therefore she took a vail, and covered herself.

66 And the servant told Isaac all things that he had done.

67 And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's *death*.

CHAPTER XXV.

1 *The sons of Abraham by Keturah.* 5 *The division of his goods.* 7 *His age, and death.* 9 *His burial.* 12 *The generations of Ishmael.* 17 *His age, and death.* 19 *Isaac prayeth for Rebekah, being barren.* 22 *The children strive in her womb.* 24 *The birth of Esau and Jacob.* 27 *Their difference.* 29 *Esau selleth his birthright.*

THEN again Abraham took a wife, and her name *was* Keturah.

2 And [c]she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

3 And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim.

4 And the sons of Midian; Ephah, and Epher, and Hanoch, and Abidah, and Eldaah. All these *were* the children of Keturah.

5 ¶ And Abraham gave all that he had unto Isaac.

6 But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto [d]the east country.

7 And these *are* the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years.

8 Then Abraham gave up the ghost, and [e]died in a good old age, an old man, and full *of years;* and [f]was gathered to his people.

9 And [g]his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which *is* before Mamre;

10 [h]The field which Abraham purchased of the sons of Heth: [i]there was Abraham buried, and Sarah his wife.

11 ¶ And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the well Lahai-roi.

12 ¶ Now these *are* the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham:

13 And [j]these *are* the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam,

14 And Mishma, and Dumah, and Massa,

15 [2]Hadar, and Tema, Jetur, Naphish, and Kedemah:

16 These *are* the sons of Ishmael, and these *are* their names, by their towns, and by their castles, [k]twelve princes according to their nations.

17 And these *are* the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died; and was gathered unto his people.

18 [l]And they dwelt from Havilah unto Shur, that *is* before Egypt, as thou goest towards Assyria: *and* he [3]died in the presence of all his brethren.

19 ¶ And these *are* the generations of Isaac, Abraham's son: [m]Abraham begat Isaac:

20 And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the sister to Laban the Syrian.

21 And Isaac intreated the LORD for his wife, because she *was* barren: [n]and the LORD was intreated of him, and [o]Rebekah his wife conceived.

22 And the children struggled together within her; and she said, If *it be* so, why *am* I thus? [p]And she went to enquire of the LORD.

23 And the LORD said unto her, Two nations *are* in thy womb, and two manner of people shall be separated from thy bowels; and [q]*the one* people shall be stronger than *the other* people; and [r]the elder shall serve the younger.

24 ¶ And when her days to be delivered were fulfilled, behold, *there were* twins in her womb.

BEFORE CHRIST 1857.

1 Or, *to pray.*

[1822.

a Josh. i. 8; Ps. i. 2; lxxvii. 12; cxix. 15; cxliii. 5.

b Josh. xv. 18.

c 1 Chron. i. 32.

d Judg. vi. 3.

e Gen. xv. 15; xlix. 29.

f Gen. xxxv. 29; xlix. 33.

g Gen. xxxv. 29; l. 13.

[cir. 1800.

h Gen. xxiii. 16.

i Gen. xlix. 31.

j 1 Chron. i. 29

2 Or, *Hadad*, 1 Chron. i. 30.

[1773.

k Gen. xvii. 20.

l 1 Sam. xv. 7.

cir. 1853.]

3 Heb. *fell*, Ps. lxxviii 64.

[1857.

m Matt. i. 2.

[1838

n 1 Chron. v. 20; 2 Chron. xxxiii. 13; Ezra viii. 23

o Rom. ix. 10.

p 1 Sam. ix 9; x. 22

q 2 Sam. viii. 14

r Mal. i. 3; Rom. ix. 12

CHAPTER XXV.

1—4. Abraham was a hundred and thirty-seven years of age when Sarah died; and nearly forty years before her death his own age had rendered it very improbable he would have children; yet Isaac was born, "the child of promise;" and here we read that he had a second wife, named Keturah. A list of his descendants by this second wife is now given.

5—6. Abraham gave the bulk of his substance to Isaac, as his legitimate heir, his only son by Sarah, according to God's word. Ishmael was one of the sons to whom Abraham "gave gifts," and it may hence be inferred that he was neither sent away destitute, nor finally deserted by Abraham.

8. The word rendered "gave up the ghost," means simply that he expired, or ceased to breathe. Thus his body returned to the dust of which it was made; and his soul was gathered to "the spirits of just men made perfect."

9—10. It is probable that Isaac and Ishmael maintained a degree of friendly

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25 And the first came out red, all over like an hairy garment; and they called his name Esau.

26 And after that came his brother out, and [a]his hand took hold on Esau's heel; and his name was called Jacob: and Isaac *was* threescore years old when she bare them.

27 And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob *was* [b]a plain man, [c]dwelling in tents.

28 And Isaac loved Esau, because [1]he did eat of *his* venison: but Rebekah loved Jacob.

29 ¶ And Jacob sod pottage: and Esau came from the field, and he *was* faint:

30 And Esau said to Jacob, Feed me, I pray thee, [2]with that same red *pottage;* for I *am* faint: therefore was his name called [3]Edom.

31 And Jacob said, Sell me this day thy birthright.

32 And Esau said, Behold, I *am* [4]at the point to die: and what profit shall this birthright do to me?

33 And Jacob said, Swear to me this day; and he sware unto him: and [d]he sold his birthright unto Jacob.

34 Then Jacob gave Esau bread and pottage of lentiles; and [e]he did eat and drink, and rose up, and went his way: thus Esau despised *his* birthright.

CHAPTER XXVI.

1 *Isaac because of famine went to Gerar.* 2 *God instructeth, and blesseth him.* 7 *He is reproved by Abimelech for denying his wife.* 12 *He groweth rich.* 18 *He diggeth Esek, Sitnah, and Rehoboth.* 26 *Abimelech maketh a covenant with him at Beer-sheba.* 34 *Esau's wives.*

AND there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar.

2 And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of:

3 [f]Sojourn in this land, and [g]I will be with thee, and [h]will bless thee; for unto thee, and unto thy seed, [i]I will give all these countries, and I will perform [j]the oath which I sware unto Abraham thy father;

4 And [k]I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; [l]and in thy seed shall all the nations of the earth be blessed;

5 [m]Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

6 ¶ And Isaac dwelt in Gerar:

7 And the men of the place asked *him* of his wife, and [n]he said, She *is* my sister: for [o]he feared to say, *She is* my wife; lest, *said he,* the men of the place should kill me for Rebekah; because she [p]*was* fair to look upon.

8 And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac *was* sporting with Rebekah his wife.

9 And Abimelech called Isaac, and said, Behold, of a surety she *is* thy wife: and how saidst thou, She *is* my sister? And Isaac said unto him, Because I said, Lest I die for her.

10 And Abimelech said, What *is* this thou hast done unto us? one of the people might lightly have lien with thy wife, and [q]thou shouldest have brought guiltiness upon us.

11 And Abimelech charged all *his* people, saying, He that [r]toucheth this man or his wife shall surely be put to death.

12 Then Isaac sowed in that land, and [5]received in the same year [s]an hundredfold: and the LORD [t]blessed him.

13 And the man [u]waxed great, and [6]went forward, and grew until he became very great:

14 For he had possession of flocks, and possession of herds, and great store of [7]servants: and the Philistines [v]envied him.

15 For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

16 And Abimelech said unto Isaac, Go from us; for [w]thou art much mightier than we.

17 ¶ And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18 And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.

BEFORE CHRIST 1838.

a Hos. xii. 3.

1837.]

b Job i. 1, 8; ii. 3; Ps. xxxvii. 37.

c Heb. xi. 9.

1 Heb. *venison was in his mouth.*

2 Heb. *with that red,* with that *red* pottage.

3 That is, *Red*

4 Heb. *going to die.*

d Heb. xii. 16

cir. 1868.]

e Eccles. viii. 15; Isa. xxii. 13; 1 Cor. xv. 32.

f Ps. xxxix. 12; Heb. xi. 9.

g Gen. xxviii. 15.

h Gen. xii. 2.

i Gen. xiii. 15; xv. 18.

j Gen. xxii. 16; Ps. cv. 9.

k Gen. xv. 5; xxii. 17.

l Gen. xii. 3; xxii. 18.

m Gen. xxii. 16, 18.

n Gen xii. 13; xx. 2, 13

o Prov. xxix. 25.

cir. 1804.]

p Gen. xxiv. 16

q Gen. xx. 9.

r Ps. cv. 15.

5 Heb. *found.*

s Matt. xiii. 8; Mark iv. 8.

t Gen. xxvi. 3; xxiv. 1, 35; Job xlii. 12.

u Ps. cxii. 3; Prov. x. 22.

6 Heb. *went going.*

7 Or, *husbandry*

v Eccles. iv. 4.

w Ex. i. 9.

intercourse with each other. Isaac, gentle and contemplative, seems to have claimed no undue superiority; and Ishmael to have been satisfied that the inheritance belonged to Isaac, as the son of Sarah; and that his father had been generous to himself. Certain it is that they united in committing the remains of Abraham to his burial-place in the cave of Machpelah, where those of Sarah had been previously deposited. The most important building still to be seen in Hebron is the great mosque, which is built over the alleged tomb of Abraham. When the town was in the possession of the Crusaders, in the twelfth century, this place was visited by the Jewish Rabbi, Benjamin of Tudela. Access to the building, then a church, was comparatively free; and the Rabbi says: "An iron door is there found, which dates from the time of the forefathers, who rest in peace. With a lighted candle in his hand, the visitor descends to the first cave, which is empty, traverses the second, which is also empty, and, at last, reaches a third, which contains six sepulchres; that of Abraham, Isaac, and Jacob, and of Sarah, Rebekah, and Leah. All these sepulchres bear inscriptions, the letters being engraved. Thus on that of Abraham, appears 'This is the sepulchre of our father Abraham, upon whom be peace.'"

34. The seeds of lentiles, which are ranked amongst the smallest sort of pulse, are in shape like peas, and are now used chiefly as fodder for cattle. They were in early times held in great repute for food, after being ground into meal, and boiled with a moderate quantity of suet into a chocolate colour. This was the red pottage for which Esau sold his birthright to Jacob. We read of this plant on other occasions (2 Sam. xvii. 28; xxiii. 11). According to Dr. Shaw, beans and lentiles, when boiled and stewed with oil and garlic, are the principal food of persons of all distinctions in the East. Dr. Robinson, alluding to his purchasing some, says: "We found them very palatable, and could well conceive that to a weary hunter, faint with hunger, they might be quite a dainty." Another traveller says of such a dish: "It was savoury in the extreme, and its odour very tempting to a hungry man."

CHAPTER XXVI.

18. Dr. Robinson, when journeying from Akabah to Jerusalem, observed two wells bearing the name of Bir-es-Seba, which, beyond question, is the same name as Beersheba so often mentioned in Genesis, as the southernmost encampment of the Hebrew patriarchs. These wells are at some distance apart; they are circular, and built up very neatly with solid masonry, and they are apparently of very ancient date. The largest is twelve feet and a half in diameter, and forty-four feet and a half deep. Of this depth sixteen feet were sunk in the solid rock. The other is five feet in diameter, and forty-two feet deep. The water in both is pure, sweet, and in

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19 And Isaac's servants digged in the valley, and found there a well of [1]springing water.

20 And the herdmen of Gerar [a]did strive with Isaac's herdmen, saying, The water *is* our's: and he called the name of the well [2]Esek; because they strove with him.

21 And they digged another well, and strove for that also: and he called the name of it [3]Sitnah.

22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it [4]Rehoboth; and he said, For now the LORD hath made room for us, and we shall [b]be fruitful in the land.

23 And he went up from thence to Beer-sheba.

24 And the LORD appeared unto him the same night, and said, [c]I *am* the God of Abraham thy father: [d]fear not, for [e]I *am* with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

25 And he [f]builded an altar there, and [g]called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.

26 ¶ Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army.

27 And Isaac said unto them, Wherefore come ye to me, seeing [h]ye hate me, and have [i]sent me away from you?

28 And they said, [5]We saw certainly that the LORD [j]was with thee: and we said, Let there be now an oath betwixt us, *even* betwixt us and thee, and let us make a covenant with thee;

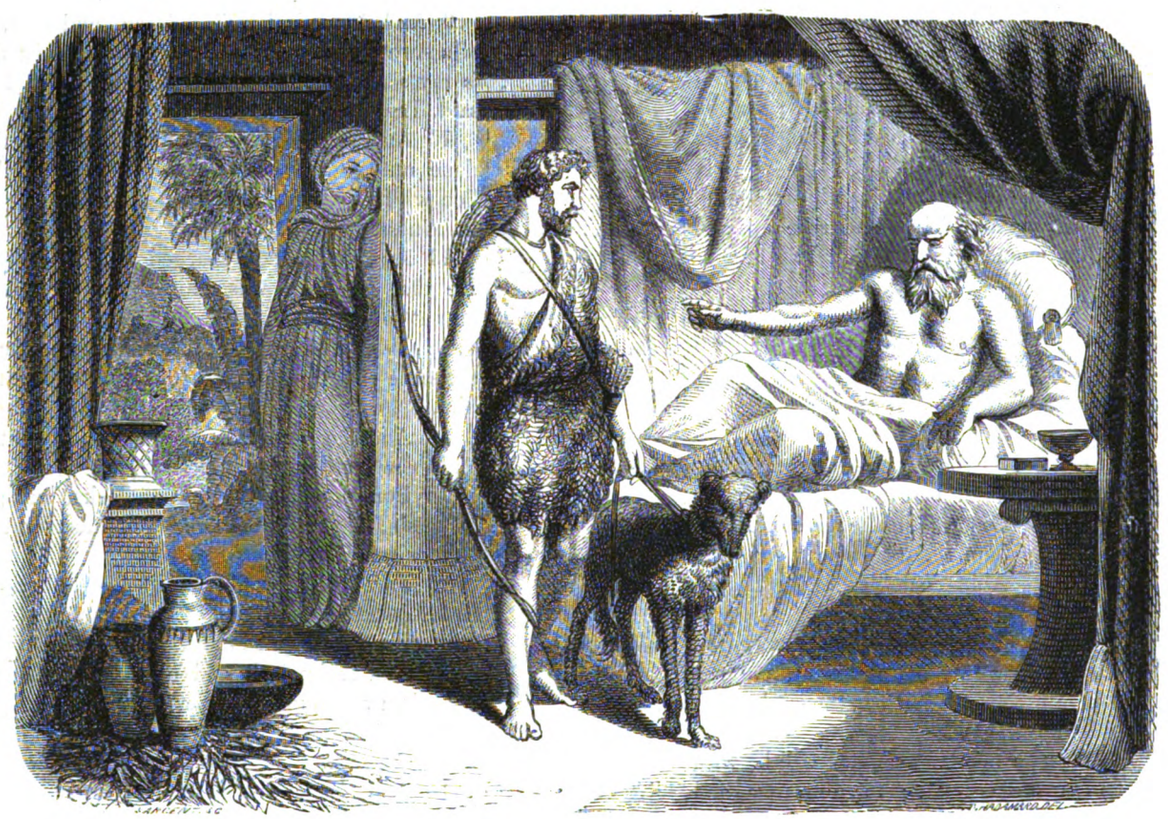
29 [6]That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: [k]thou *art* now the blessed of the LORD.

30 And he made them a feast, and they did eat and drink.

31 And they rose up betimes in the morning, and [l]sware one to another: and Isaac sent them away, and they departed from him in peace.

BEFORE CHRIST cir. 1804.

1 Heb. *living.*
a Gen. xxi. 25.
2 That is, *Contention.*
3 That is, *Hatred.*
4 That is, *Room.*
b Ex. i. 7.
c Gen. xvii. 7; xxiv. 12; xxviii. 13; Ex. iii. 6; Acts vii. 32.
d Gen. xv. 1.
e Gen. xxvi. 3, 4.
f Gen. xii. 7; xiii. 18.
g Ps. cxvi. 17.
h Judg. xi. 7.
i Gen. xxvi. 16.
5 Heb. *Seeing we saw.*



ESAU GOING FOR VENISON.

j Gen. xxi. 22, 23
6 Heb. *If thou shalt, &c.*
k Ps. cxv. 15.
l Gen. xxi. 31.
7 That is, *An oath.*
m Gen. xxi. 31.

[1796.

8 That is, *The well of the oath.*
n Gen. xxxvi. 2.
o Gen. xxvii. 46; xxviii. 1, 8.
9 Heb. *bitterness of spirit.*

32 And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water.

33 And he called it [7]Shebah: [m]therefore the name of the city *is* [8]Beer-sheba unto this day.

34 ¶ [n]And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite:

35 Which [o]were [9]a grief of mind unto Isaac and to Rebekah.

great abundance. Both wells are surrounded with drinking troughs of stone, such as were doubtless used of old for camels and flocks. The curb stones are deeply worn by the friction of the ropes in drawing up water by the hand. "Here, then," says Dr. Robinson, "is the place where the patriarchs Abraham, Isaac, and Jacob often dwelt. Here Abraham dug, perhaps, this very well"—a well which was probably repaired by Isaac.

32. This was, doubtless, a simple process, like the making of wells in Persia. A shaft is first sunk, then a wooden trundle is placed over it, from which is suspended a leather bucket, which is filled with the excavations by a man below, and wound up by another above. Where the soil is soft, the mouths of the wells are secured by masonry. It is obvious, however, that what is so easily made, may be as easily destroyed.

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ISAAC BLESSING JACOB.

CHAPTER XXVII.

1 *Isaac sendeth Esau for venison.* 6 *Rebekah instructeth Jacob to obtain the blessing.* 15 *Jacob under the person of Esau obtaineth it.* 30 *Esau bringeth venison.* 33 *Isaac trembleth.* 34 *Esau complaineth, and by importunity obtaineth a blessing.* 41 *He threateneth Jacob.* 42 *Rebekah disappointeth it.*

AND it came to pass, that when Isaac was old, and [a]his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, *here am* I.

2 And he said, Behold now, I am old, I [b]know not the day of my death:

3 [c]Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and [1]take me *some* venison;

4 And make me savoury meat, such as I love, and bring *it* to me, that I may eat; that my soul [d]may bless thee before I die.

5 And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt *for* venison, *and* to bring *it*.

6 ¶ And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

7 Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death.

8 Now therefore, my son, obey my voice according to that which I command thee.

9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth:

10 And thou shalt bring *it* to thy father, that he may eat, and that he may bless thee before his death.

11 And Jacob said to Rebekah his mother, Behold, Esau my brother *is* a hairy man, and I *am* a smooth man:

BEFORE CHRIST cir. 1760.

a 1 Sam. iii. 2

b Prov. xxvii. 1; James iv. 14.

c Gen. xxv 27, 28

1 Heb. *hunt.*

d Deut. xxxiii 1.

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12 My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring [a]a curse upon me, and not a blessing.

13 And his mother said unto him, [b]Upon me *be* thy curse, my son: only obey my voice, and go fetch me *them.*

14 And he went, and fetched, and brought *them* to his mother: and his mother made savoury meat, such as his father loved.

15 And Rebekah took [1]goodly raiment of her eldest son Esau, which *were* with her in the house, and put them upon Jacob her younger son:

16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck:

17 And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

18 ¶ And he came unto his father, and said, My father: and he said, Here *am* I; who *art* thou, my son?

19 And Jacob said unto his father, I *am* Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

20 And Isaac said unto his son, How *is it* that thou hast found *it* so quickly, my son? And he said, Because the LORD thy God brought *it* [2]to me.

21 And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou *be* my very son Esau or not.

22 And Jacob went near unto Isaac his father; and he felt him, and said, The voice *is* Jacob's voice, but the hands *are* the hands of Esau.

23 And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him.

BEFORE CHRIST cir. 1760.

a Deut. xxvii. 18.

b 1 Sam. xxv. 24; 2 Sam. xiv. 9; Matt. xxvii. 25.

1 Heb. *desirable.*

2 Heb. *before me.*

c Hos. xiv. 6.

d Heb. xi. 20.

e Deut. xxxiii. 13, 28; 2 Sam. i. 21.

f Gen. xlv. 18.

g Deut. xxxiii. 28.

h Gen. ix. 25; xxv. 23

i Gen. xlix. 8.

j Gen. xii. 3; Numb. xxiv. 9.

3 Heb. *trembled with a great trembling greatly.*

4 Heb. *hunted.*

k Rom. xi. 29.

24 And he said, *Art* thou my very son Esau? And he said, I *am.*

25 And he said, Bring *it* near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought *it* near to him, and he did eat: and he brought him wine, and he drank.

26 And his father Isaac said unto him, Come near now, and kiss me, my son.

27 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, [c]the smell of my son *is* as the smell of a field which the LORD hath blessed:

28 Therefore [d]God give thee of [e]the dew of heaven, and [f]the fatness of the earth, and [g]plenty of corn and wine:

29 [h]Let people serve thee, and nations bow down to thee: be lord over thy brethren, and [i]let thy mother's sons bow down to thee: [j]cursed *be* every one that curseth thee, and blessed *be* he that blesseth thee.

30 ¶ And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31 And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

32 And Isaac his father said unto him, Who *art* thou? And he said, I *am* thy son, thy firstborn Esau.

33 And Isaac [3]trembled very exceedingly, and said, Who? where *is* he that hath [4]taken venison, and brought *it* me, and I have eaten of all before thou camest, and have blessed him? yea, [k]*and* he shall be blessed.

34 And when Esau heard the words of his father,

CHAPTER XXVII.

1. As Isaac was sixty years of age when Esau was born, he must now have been about a hundred and thirty-five or six years of age, and "his eyes were dim, so that he could not see."

3—5. It was very unusual to kill any sheep or cattle, except when a guest was to receive the rites of hospitality. Thus "Abraham ran unto the herd, and fetched a calf tender and good;" and to the present day the same custom prevails in the East. Hence Isaac did not think of sending to his flocks or herds for "the savoury meat" he desired, but requested Esau to obtain it for him, by his skill in the chase.

6—8. Isaac's partiality for Esau, and the custom of regarding the elder brother as the heir, led him to misunderstand or disregard the declaration of the Lord to Rebekah, "the elder shall serve the younger." In this he was wrong. And Rebekah, by her conduct on this occasion, fell into grievous sin. Knowing that Isaac was about to act improperly (for the blessing was divinely intended for Jacob), instead of calmly arguing the matter with her husband, and committing her way to the Lord, she now resolved on a wicked device, injuring Isaac, by practising an imposition upon him, employing her persuasions and authority to lead Jacob into sin, and dishonouring the power and faithfulness of God, by supposing that such means were needed for accomplishing his purpose, and fulfilling his promise. Nay, by exciting Jacob to act with treachery, she even furnished Esau with a pretext for hating his brother, and for steeling his heart against the service of God.

9. One kind of goat, wandering in the pastures of Syria and Canaan, differs little from the species with which we are familiar, but there is another, remarkable for the length of its ears. These goats yield a considerable quantity of milk; and chiefly for this they have been, and are still, kept by the people. A kid of the goats is esteemed a great delicacy.



SYRIAN GOAT.

16. The hair of the goat is of two kinds: one is long and coarse, the other, growing under the former, is almost equal to silk in fineness. The tresses of the bride, in the Song of Solomon, are compared to a flock of goats from Mount Gilead; that is, to their hair, which is generally long, and either very brown or of a black colour. The coarser hair was probably employed in the imposition on Isaac, who might thus be easily deceived by his touch, as his eyes were dim.

19—20. Jacob, led into sin by his mother Rebekah, not only told the most direct falsehoods, but awfully profaned the name of the Lord, by declaring that he had prospered him in his hunting, when the savoury meat was prepared from a kid of the goats.

27. According to Pliny, land after a long drought, moistened by rain, exhales a delightful odour, with which nothing can be compared; and he adds that "it is a sign of a fruitful soil when it emits an agreeable smell after having been ploughed." Even the parched herbage of the deserts and uncultivated plains is often exceedingly fragrant, and would, perhaps, be capable of imparting an odour to the garments of Esau, "a man of the field." Poole thus paraphrases the words of Isaac: "These garments smell not of the sheep-cotes and stalls, as Jacob's do, but of the fields in which Esau lives."

28. Through four months of the year, answering to our May, June, July, and August, not a single cloud is to be seen; but during the night, the earth is moistened by a copious dew. In one instance the tents of a traveller and

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[a]he cried with a great and exceeding bitter cry, and said unto his father, Bless me, *even* me also, O my father.

35 And he said, Thy brother came with subtilty, and hath taken away thy blessing.

36 And he said, Is not he rightly named [1]Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

37 And Isaac answered and said unto Esau, [b]Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I [2]sustained him: and what shall I do now unto thee, my son?

38 And Esau said unto his father, Hast thou but one blessing, my father? bless me, *even* me also, O my father. And Esau lifted up his voice, [c]and wept.

39 And Isaac his father answered and said unto him, Behold, [d]thy dwelling shall be [3]the fatness of the earth, and of the dew of heaven from above,

40 And by thy sword shalt thou live, and [e]shalt serve thy brother; and [f]it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

41 ¶ And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; [g]then will I slay my brother Jacob.

42 And these words of Esau her eldest son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth [h]comfort himself, *purposing* to kill thee.

43 Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran;

44 And tarry with him a few days, until thy brother's fury turn away;

45 Until thy brother's anger turn away from thee, and he forget *that* which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day?

46 And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these *which are* of the daughters of the land, what good shall my life do me?

BEFORE CHRIST cir 1760.

a Heb. xii. 17

[1760.

1 That is, *A supplanter.*

b Fulfilled, 2 Sam. viii. 14.

2 Or, *supported.*

c Heb. xii. 17.

d Heb xi. 20.

3 Or, *of the fatness.*

e 2 Sam. viii. 14; Obad. 18—20.

f 2 Kings viii. 20

g Obad. 10.

h Ps. lxiv. 5

i Hos. xii. 12.

4 Heb. *an assembly of people.*

5 Heb *of thy sojournings.*

[cir. 1760.

6 Heb. were *evil in the eyes, &c.*

j She is called *Basbemath.*

k Hos. xii. 12.

l Called, Acts vii. 2, *Charran.*

m Job xxxiii. 15.

n John i. 51; Heb. i. 14.

CHAPTER XXVIII.

1 *Isaac blesseth Jacob, and sendeth him to Padan-aram.* 6 *Esau marrieth Mahalath the daughter of Ishmael.* 10 *The vision of Jacob's ladder* 18 *The stone of Beth-el.* 20 *Jacob's vow.*



AND Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.

2 [i]Arise, go to Padan-aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother.

3 And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be [4]a multitude of people;

4 And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land [5]wherein thou art a stranger, which God gave unto Abraham.

5 And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

6 ¶ When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan;

7 And that Jacob obeyed his father and his mother, and was gone to Padan-aram;

8 And Esau seeing that the daughters of Canaan [6]pleased not Isaac his father;

9 Then went Esau unto Ishmael, and took unto the wives which he had [j]Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife.

10 ¶ And Jacob [k]went out from Beer-sheba, and went toward [l]Haran.

11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put *them for* his pillows, and lay down in that place to sleep.

12 And he [m]dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold [n]the angels of God ascending and descending on it.

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his companions were as wet with it as if it had rained all night; and in another, though the tent was doubly lined, yet so abundant was the dew after sunset, that the water ran copiously down the tent-pole. Hence Isaac's reference to "the dew of heaven" accords with the other parts of his blessing, "the fatness of the earth, and plenty of corn and wine;" a blessing in which temporal good is especially prominent—superiority in his son's own family, dominion over others, and all the advantages of a richly fertile country.

34. These words emphatically describe the anguish of Esau's spirit. Now he bitterly bewailed his folly in despising and throwing away his birthright for "a mess of pottage;" one proof among many that the visitation of crimes often sleeps for a time, and that vengeance may awake when the feeling excited by them is gone, and when they are almost forgotten.

CHAPTER XXVIII.

2. Bethuel had been long dead, but Jacob was directed to go to his family and descendants.

3—4. Isaac at this time deliberately confirmed the blessing before pronounced on Jacob, lest it should not be deemed valid, seeing it had been obtained by fraud. And it is remarkable that he, more explicitly than before, mentions the blessings that God gave to Abraham and his seed, and thus pledged to Jacob. The original is, "God Almighty shall bless thee," being the language of prophecy, rather than of prayer.

10—16. This was not an ordinary dream, but a sublime vision. The "ladder" denotes a corresponding mode of ascent, or medium of communication. When the patriarch speaks of "the house of God," he means not a building, but a place of peculiar divine manifestation; and when he speaks of "the gate" of heaven, he intimates conscious nearness to that higher world. Thus to Jacob there appeared a mountain pile, set up on the earth, or springing directly out of the plain where he slept—towering towards heaven. Angelic beings, in their ascent and descent, crowd it in the form of ministering spirits to man. On its lofty summit appears the symbol of the manifested God; and from it proceeds the voice of Jehovah, renewing to Jacob the precious promise already made to Abraham and to Isaac. "The Scriptural associations of Bethel," so far as some incidents of patriarchal history are concerned, are, as Dr. Wilson wrote when he was there, "delightful." Transported in thought to the sacred spot, we would call, with the father of the faithful, on the name of the Lord. Interested and solemnised by the glorious vision of Jacob, we would with him say, "This is none other but the house of God, and this is the gate of heaven."

18. If Jacob had merely set up a stone, it would have been a natural act, expressive of his desire to identify the spot when he passed that way again.

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13 And, behold, the LORD stood above it, and said, I *am* the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

14 And thy seed shall be as the dust of the earth, and thou shalt [1]spread abroad [a]to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

15 And, behold, I *am* with thee, and will [b]keep thee in all *places* whither thou goest, and will bring thee again into this land; for [c]I will not leave thee, [d]until I have done *that* which I have spoken to thee of.

16 ¶ And Jacob awaked out of his sleep, and he

BEFORE CHRIST cir. 1760.

1 Heb. *break forth.*
a Deut. xii. 20.
b Ps. cxxi. 5, 7, 8.
c Deut. xxxi. 6, 8; Josh. i. 5; 1 Kings viii. 57; Heb. xiii. 5.
d Numb. xxiii. 19.



JACOB'S VISION.

But he poured oil on the top of the stone, thus formally and devoutly acknowledging and commemorating the fact that had just occurred, and declaring that the spot was to be considered holy. The place had hitherto been called Luz, but now Jacob gives it a new name—Bethel, which means the house of God. It is remarkable that when, in after times, the Greeks consecrated stones, by pouring oil upon them, they used the analogous name of Baitulia. In the Highlands of Scotland there are stones set up on end, from twenty to thirty feet in height, and "this sometimes," says Toland, "where no such stones are to be dug. Wales is likewise full of them, and some there are in the least cultivated parts of England, with very many in Ireland. Many of these pillars have a cavity on the top capable of holding a pint, and sometimes they have a channel or groove about an inch deep, reaching from this hollow place to the ground." Pouring oil on a shapeless stone has been practised in India to the present day.

20—22. As these verses now stand, the words of Jacob seem to indicate his devotedness to God on condition of his enjoying the blessings he mentioned. An eminent Jewish writer prevents or removes any such impressions by a better rendering of this passage: "If God be with me, and keep me on this way that I am going, and will give me bread to eat and raiment to put on, so that I return again to my father's house in peace, and the Lord will be my God; then this stone which I have placed for a monument shall become God's house; and of all that thou shalt give me, I will surely tithe it unto thee." Aben Egra, an eminent Jewish commentator, thus gives the force of the latter declaration, "I will bestow the tenth on whosoever is worthy to wear it for

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said, Surely the LORD is in [a]this place; and I knew *it* not.

17 And he was afraid, and said, How dreadful *is* this place! this *is* none other but the house of God, and this *is* the gate of heaven.

18 And Jacob rose up early in the morning, and took the stone that he had put *for* his pillows, and set it up *for* a pillar, [b]and poured oil upon the top of it.

19 And he called the name of [c]that place [1]Beth-el: but the name of that city *was called* Luz at the first.

20 [d]And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me [e]bread to eat, and raiment to put on,

21 So that [f]I come again to my father's house in peace; [g]then shall the LORD be my God:

22 And this stone, which I have set *for* a pillar, shall be God's house: [h]and of all that thou shalt give me I will surely give the tenth unto thee.

BEFORE CHRIST cir. 1760.

a Ex. iii. 5; Josh. v. 15.

b Lev. viii. 10—12; Numb. vii. 1.

c Judg. i. 23, 26; Hos. iv. 15.

1 That is, *The house of God.*

d Judg. xi. 30; 2 Sam. xv. 8.

e 1 Tim. vi. 8

f Judg. xi. 31; 2 Sam. xix. 24, 30.

g Deut. xxvi. 17; 2 Sam. xv. 8; 2 Kings v. 17

h Lev. xxvii. 30

2 Heb. *lift up his feet.*

i Numb. xxiii. 7; Hos. xii. 12.

3 Heb. *children.*

CHAPTER XXIX.

1 *Jacob cometh to the well of Haran.* 9 *He taketh acquaintance of Rachel.* 13 *Laban entertaineth him.* 18 *Jacob covenanteth for Rachel.* 23 *He is deceived with Leah.* 28 *He marrieth also Rachel, and serveth for her seven years more.* 32 *Leah beareth Reuben,* 33 *Simeon,* 34 *Levi.* 35 *and Judah.*



THEN Jacob [2]went on his journey, [i]and came into the land of the [3]people of the east.

2 And he looked, and behold a well in the field, and, lo, there *were* three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone *was* upon the well's mouth.

3 And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and



JACOB POURING OIL ON THE STONE.

the glory of God;" thus intimating that the patriarch would redeem his vow, by expending a tenth of his increase in acts of kindness and charity.

CHAPTER XXIX.

3—4. The word shepherds should, doubtless, be substituted in this passage for "flocks;" it was they who rolled away the stone from the well's mouth, and watered the sheep. A well, to defend it from the entrance of sand, or other substances, was usually covered with a great stone, on whose removal the shepherds descended, drew the water, and poured it into a trough for the use of the flock.

9. The image of Rebekah was probably fully before the mind of Jacob, her son, in his present circumstances. The flocks on which he now looked were the property of her brother Laban; and while he is yet inquiring after the home and the welfare of his kindred, the shepherds inform him that Rachel, the daughter of Laban, is on her way to the well; and Jacob now met her nearly in the same manner as Rebekah was met by Abraham's servant, when he came to seek a wife for Isaac. No wonder that he wept aloud.

15—23. After a month's service, Laban asked Jacob what reward he expected? He replied—the hand of Rachel. Among the Bedouin Arabs when a young man sets his mind on a young woman, he asks her of her father through one of his relations; they then treat about the number of camels, sheep, or horses, that the proposed son-in-law will give the father for his daughter; for the Bedouins never save any money, and all their wealth consists in cattle. A man that marries must, therefore, literally purchase his wife; and the daughters are the principal riches of the family. But Jacob had no property, and his request was granted on the hard condition of seven years' service. At the end of the time, Laban, following the custom that prevailed, to marry the elder daughter first, cunningly substituted Leah for Rachel. This fraud was the more easy from its being an ancient practice to introduce the bride veiled to the bridegroom. Olearius says, in reference to the Persians: "If they are people of any consideration, they bring up their daughters locked up in their chambers, to hide them from view, and they cannot be seen by the bridegroom till they are received in the chamber. In this manner many a one is deceived, and receives instead of a handsome, a deformed and ugly girl; nay, instead of the daughter, some other relative, or even a servant."

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watered the sheep, and put the stone again upon the well's mouth in his place.

4 And Jacob said unto them, My brethren, whence *be* ye? And they said, Of Haran *are* we.

5 And he said unto them, Know ye Laban the son of Nahor? And they said, We know *him*.

6 And he said unto them, [1]*Is* he well? And they said, *He is* well: and, behold, Rachel his daughter cometh with the sheep.

7 And he said, Lo, [2]*it is* yet high day, neither *is it* time that the cattle should be gathered together: water ye the sheep, and go *and* feed *them*.

8 And they said, We cannot, until all the flocks be gathered together, and *till* they roll the stone from the well's mouth; then we water the sheep.

9 ¶ And while he yet spake with them, [a]Rachel came with her father's sheep: for she kept them.

10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and [b]rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.

11 And Jacob kissed Rachel, and lifted up his voice, and wept.

12 And Jacob told Rachel that he *was* her father's brother, and that he *was* Rebekah's son: and she ran and told her father.

13 And it came to pass, when Laban heard the [3]tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.

14 And Laban said to him, [c]Surely thou *art* my bone and my flesh. And he abode with him [4]the space of a month.

15 ¶ And Laban said unto Jacob, Because thou *art* my brother, shouldest thou therefore serve me for nought? tell me, what *shall* thy wages *be?*

16 And Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel.

17 Leah *was* tender eyed; but Rachel was beautiful and well favoured.

18 And Jacob loved Rachel; and said, [d]I will serve thee seven years for Rachel thy younger daughter.

19 And Laban said, *It is* better that I give her to thee, than that I should give her to another man: abide with me.

20 And Jacob [e]served seven years for Rachel; and they seemed unto him *but* a few days, for the love he had to her.

21 ¶ And Jacob said unto Laban, Give *me* my wife, for my days are fulfilled, that I may [f]go in unto her.

22 And Laban gathered together all the men of the place, and [g]made a feast.

23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her.

BEFORE CHRIST cir. 1760.

1 Heb. Is there *peace to him.*

2 Heb. *yet the day is great.*

a Ex. ii. 16.

b Ex. ii. 17

3 Heb. *hearing.*

c Judg. ix. 2; 2 Sam. v. 1; xix. 12, 13.

4 Heb. *a month of days.*

d 2 Sam. iii. 14.

e Hos. xii. 12.

f Judg xv. 1.

g Judg xiv. 10; John ii. 1, 2.

5 Heb. *place.*

[cir. 1752.

h Judg. xiv. 12.

i Deut. xxi. 15.

[cir 1751.

j Hos. xii. 12

[cir. 1750.

k Ps. cxxvii. 3.

6 That is, *See a son.*

[cir 1749.

l Ex. iii. 7; iv. 31; Deut. xxvi. 7; Ps. xxv 18; cvi. 44.

7 That is, *Hearing.*

8 That is, *Joined.* See Numb. xviii. 2, 4.

m Matt. i. 2

[cir. 1749.

9 That is, *Praise.*

10 Heb. *stood from bearing.*

n Job. v 2.

1753.]

o 1 Sam. i. 5.

p Job. iii. 12.

11 Heb. *be built by her.*

24 And Laban gave unto his daughter Leah Zilpah his maid *for* an handmaid.

25 And it came to pass, that in the morning, behold, it *was* Leah: and he said to Laban, What *is* this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?

26 And Laban said, It must not be so done in our [5]country, to give the younger before the firstborn.

27 [h]Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years.

28 And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also.

29 And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid.

30 And he went in also unto Rachel, and he [i]loved also Rachel more than Leah, and served with him [j]yet seven other years.

31 ¶ And when the LORD [k]saw that Leah *was* hated, he opened her womb: but Rachel *was* barren.

32 And Leah conceived, and bare a son, and she called his name [6]Reuben: for she said, Surely the LORD hath [l]looked upon my affliction; now therefore my husband will love me.

33 And she conceived again, and bare a son; and said, Because the LORD hath heard that I *was* hated, he hath therefore given me this *son* also: and she called his name [7]Simeon.

34 And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called [8]Levi.

35 And she conceived again, and bare a son: and she said, Now will I praise the LORD: therefore she called his name [m] [9]Judah; and [10]left bearing.

CHAPTER XXX.

1 *Rachel, in grief for her barrenness, giveth Bilhah her maid unto Jacob.* 5 *She beareth Dan and Naphtali.* 9 *Leah giveth Zilpah her maid, who beareth Gad and Asher.* 14 *Reuben findeth mandrakes, with which Leah buyeth her husband of Rachel.* 17 *Leah beareth Issachar, Zebulun, and Dinah.* 22 *Rachel beareth Joseph.* 25 *Jacob desireth to depart.* 27 *Laban stayeth him on a new covenant.* 37 *Jacob's policy, whereby he became rich.*

AND when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, [n]or else I die.

2 And Jacob's anger was kindled against Rachel: and he said, [o]*Am* I in God's stead, who hath withheld from thee the fruit of the womb?

3 And she said, Behold my maid Bilhah, go in unto her; [p]and she shall bear upon my knees, that I may also [11]have children by her.

CHAPTER XXX.

1—9. Leah speedily became a mother, and the birth of Reuben, her first child, was followed by that of Simeon, Levi, and Judah. Rachel, on the contrary, remained childless. Bilhah and Zilpah, according to the evil custom already referred to (Gen. xvi. 1, 2), became the mothers of Dan, Naphtali, Gad, and Asher. Leah had now two more sons, Issachar and Zebulun, and a daughter, named Dinah.

14. It appears from the reference to mandrakes in this passage, and from

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4 And she gave him Bilhah her handmaid to wife: and Jacob went in unto her.

5 And Bilhah conceived, and bare Jacob a son.

6 And Rachel said, God hath *a*judged me, and hath also heard my voice, and hath given me a son: therefore called she his name [1]Dan.

7 And Bilhah Rachel's maid conceived again, and bare Jacob a second son.

8 And Rachel said, With [2]great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name [3]*b*Naphtali.

9 When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife.

10 And Zilpah Leah's maid bare Jacob a son.

11 And Leah said, A troop cometh: and she called his name [4]Gad.

12 And Zilpah Leah's maid bare Jacob a second son.

13 And Leah said, [5]Happy am I, for the daughters *c*will call me blessed: and she called his name [6]Asher.

14 ¶ And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes.

15 And she said unto her, *d*Is *it* a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to night for thy son's mandrakes.

16 And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night.

17 And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.

18 And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name [7]Issachar.

19 And Leah conceived again, and bare Jacob the sixth son.

20 And Leah said, God hath endued me *with* a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name [8]*e*Zebulun.

21 And afterwards she bare a daughter, and called her name [9]Dinah.

22 ¶ And God *f*remembered Rachel, and God hearkened to her, and opened her womb.

23 And she conceived, and bare a son; and said, God hath taken away *g*my reproach:

24 And she called his name [10]Joseph; and said, The LORD shall add to me another son.

25 ¶ And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country.

26 Give *me* my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee.

27 And Laban said unto him, I pray thee, if I have found favour in thine eyes, *tarry: for* I have learned by experience that the LORD hath blessed me for thy sake.

BEFORE CHRIST cir. 1749.

a Ps. xxxv. 24; xliii. 1; Lam. iii. 59.

cir. 1748.] [cir. 1747.

1 That is, *Judging.*

cir. 1747.]

2 Heb. *wrestlings of God.*

3 That is, *My wrestling.*

[cir. 1746.

b Called, Matt. iv. 13, *Nephthalim.*

cir. 1749.] [cir. 1745.

cir. 1748.]

4 That is, *A troop*, or *company.* Isa. lxv. 11.

5 Heb. *In my happiness.*

[cir. 1745.

cir. 1747.]

c Prov. xxxi. 28; Luke i. 48.

cir. 1748.]

6 That is, *Happy.*

d Numb. xvi. 9, 13.

7 That is, *An hire.*

8 That is, *Dwelling.*

e Called, Matt. iv. 13, *Zabulon.*

9 That is, *Judgment.*

f 1 Sam. i. 19.

g 1 Sam. i. 6; Isa. liv. 1; Luke i. 25.

10 That is, *Adding.*

the use of the word on one other occasion, in the Song of Solomon, that these plants were collected in the fields; that they were fit for gathering in the wheat harvest in Mesopotamia; that they were found in Palestine; and that they yielded a pleasant odour. The Hebrew word is *dudaim*, and no similar



THE MANDRAKE.

name is recognised in kindred languages. We give an engraving of a plant which many suppose is the one alluded to. Hasselquist, speaking of Nazareth, in Galilee, says: "What I found most remarkable in this village, was the great number of mandrakes which grew in a vale below it. I had not the pleasure to see this plant in blossom; the fruit (May 5th) hanging ripe to the stem which lay withered on the ground. From the season in which this mandrake blossoms and ripens fruit, one might form a conjecture that it was Rachel's dudaim."



THE HAZEL.

25—27. Rachel had now become the mother of Joseph; and Jacob, having served Laban for fourteen years, his heart yearned to visit his parents in Canaan; but his hard master urged him still to stay.

33. The force of these words is "So shall my righteousness answer for me

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JACOB KEEPING THE FLOCKS OF LABAN.

28 And he said, Appoint me thy wages, and I will give *it*.

29 And he said unto him, [a]Thou knowest how I have served thee, and how thy cattle was with me.

30 For *it was* little which thou hadst before I *came*, and it is *now* [1]increased unto a multitude; and the LORD hath blessed thee [2]since my coming: and now when shall I [b]provide for mine own house also?

31 And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed *and* keep thy flock.

32 I will pass through all thy flock to day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and *of such* shall be my hire.

BEFORE CHRIST cir. 1745

a Matt. xxiv. 45; Titus ii. 10.

1 Heb. *broken forth*, Gen. xxx. 43.

2 Heb. *at my foot.*

b 1 Tim. v. 8.

c Ps. xxxvii. 6

3 Heb. *to morrow*, Ex. xiii. 14.

33 So shall my [c]righteousness answer for me [3]in time to come, when it shall come for my hire before thy face: every one that *is* not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.

34 And Laban said, Behold, I would it might be according to thy word.

35 And he removed that day the he goats that were ringstraked and spotted, and all the she goats that were speckled and spotted, *and* every one that had *some* white in it, and all the brown among the sheep, and gave *them* into the hand of his sons.

36 And he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

37 ¶ And Jacob took him rods of green poplar, and of the hazel and chesnut tree; and pilled white

before thee when thou shalt come to examine my portion of the flock, and see that it is right." It is as if Jacob had said: "It will then be seen that I simply took what you agreed to give me; and that I was not guilty of the slightest fraud. Thus shall my upright conduct bear witness of me."

37. It is a belief among shepherds that there is no animal on which the imagination has so much influence on the young as the sheep, during the period of gestation, and with them Jacob appears to have sympathised. Hence the device to which he resorted. According to Michaelis, even in the latest

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strakes in them, and made the white appear which *was* in the rods.

38 And he set the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink.

39 And the flocks conceived before the rods, and brought forth cattle ringstraked, speckled, and spotted.[a]

40 And Jacob did separate the lambs, and set the faces of the flocks toward the ringstraked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle.

41 And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

42 But when the cattle were feeble, he put *them* not in: so the feebler were Laban's, and the stronger Jacob's.[1]

43 And the man increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses.[b]

BEFORE CHRIST 1739.

[a] ch. xxxi. 9—12.

[2] The word rendered "glory" also denotes wealth—the effect being put for the cause.

[c] See v. 9.

[3] Heb. *as yesterday and the day before.*

[d] ch. xxx. 25; xxxii. 9; xxxv. 1, 2, 13, 18.

CHAPTER XXXI.

1 *Jacob upon displeasure departeth secretly.* 19 *Rachel stealeth her father's images.* 22 *Laban pursueth after Jacob,* 26 *and complaineth of the wrong.* 34 *Rachel's policy to hide the images.* 36 *Jacob's complaint of Laban.* 43 *The covenant of Laban and Jacob at Galeed.*

AND he heard the words of Laban's sons, saying, Jacob hath taken away all that *was* our father's; and of *that* which *was* our father's hath he gotten all this [2]glory.[c]

2 And Jacob beheld the countenance of Laban, and, behold, it *was* not toward him as before.[3]

3 And the LORD said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee.[d]



HEAP OF WITNESS.

[1] The dream which Jacob relates in the next chapter is, in the Samaritan text, introduced after verse 36; and there are those who are in favour of its insertion as genuine.

[b] ch. xxxiii. 11; xxxvi. 7.

4 And Jacob sent and called Rachel and Leah to the field unto his flock,

5 And said unto them, I see your father's countenance, that it *is* not toward me as before; but the God of my father hath been with me.[e]

[e] v. 2, 3, 42.

times, a similar method has been adopted to obtain a contrary result: something white being placed in the water-troughs before the sheep; white cloths being hung up in their field; and even water-troughs of perfectly white stone being given them, to ensure their giving birth to white lambs. "Pilled" is now spelt "peeled."

CHAPTER XXXI.

1—16. There was a fearful amount of selfishness in the character and doings of Laban. In his dealings with Jacob, he seems to have been regardless of everything but his own interests, for in every way in his power he oppressed and over-reached his nephew. Under these circumstances, nothing was more natural than that Jacob should wish to return to his father's house, and his kindred. He quietly yet effectually prepares to take his departure. He sends to Rachel and to Leah to meet him in the field; he tells them that he can discern a change in their father's countenance, and a corresponding change in his conduct; appeals to them as to the integrity of his own character and service; refers to supernatural visions and revelations which had been repeated to him, as so many proofs and pledges of God's favour; and then throws himself on their sympathy and affection. With the perception and the instinct peculiar to woman's nature, Rachel and Leah answered and said unto him, "Is there yet any portion or inheritance for us in our father's house? Are we not counted of him strangers? For he hath sold us, and hath quite devoured also our money. For all the riches which God hath taken from our father, that is ours, and our children's: now then, whatsoever God hath said unto thee, do." Thus sustained and cheered, Jacob, with a light and bounding heart, took his departure. The shield of the cherubim was over him, and the blessing of God was upon him.

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6 And ye know that with all my power I have served your father.

7 And your father hath deceived me, and changed my wages [1]ten times; but God suffered him not to hurt me.[a]

8 If he said thus, The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ringstraked shall be thy hire; then bare all the cattle ringstraked.

9 Thus God hath taken away the cattle of your father, and given *them* to me.[b]

10 And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream,[2] and, behold, the [3]rams which leaped upon the cattle *were* ringstraked, speckled, and [4]grisled.

11 And the angel of God spake unto me in a dream, *saying*, Jacob: And I said, Here *am* I.

12 And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle *are* ringstraked, speckled, and grisled: for I have seen all that Laban doeth unto thee.[c]

13 I *am* the God of Beth-el, where thou anointedst the pillar, *and* where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred.[d]

14 And Rachel and Leah answered and said unto him, *Is there* yet any portion or inheritance for us in our father's house?

15 Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money.

16 For all the riches which God hath taken from our father, that *is* our's, and our children's: now then, whatsoever God hath said unto thee, do.[f]

BEFORE CHRIST 1739.

1 "Ten times" is perhaps a definite for an indefinite number.

a ch. xxx. 26, 29, 30, 38—42.

5 Heb. *the heart of Laban.* See v. 27 below.

b ch. xxx. 32—34.

6 Gilead was a place for cattle, as we learn from Numb. xxxii. 1.

g ch. xv. 18; Josh. xxiv. 2—4.

2 See the marginal note on ch. xxx. 42.

3 Or, *he goats.*

4 Grisled, marked with white spots.

h See vs. 18—21.

c ch. xxx. 37—42.

d See vs. 40—42.

7 Heb. *from good to bad.*

e ch. xxviii. 10—22.

i See vs. 4—16.

8 Heb. *hast stolen me.* See v. 20.

f ch. xxix. 15—20.

17 ¶ Then Jacob rose up, and set his sons and his wives upon camels;

18 And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram, for to go to Isaac his father in the land of Canaan.

19 And Laban went to shear his sheep: and Rachel had stolen the images that *were* her father's.

20 And Jacob stole away [5]unawares to Laban the Syrian, in that he told him not that he fled.

21 So he fled with all that he had; and he rose up, and passed over the river, and set his face *toward* the [6]mount Gilead.[g]

22 And it was told Laban on the third day that Jacob was fled.

23 And he took his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead.[h]

24 And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad.[7]

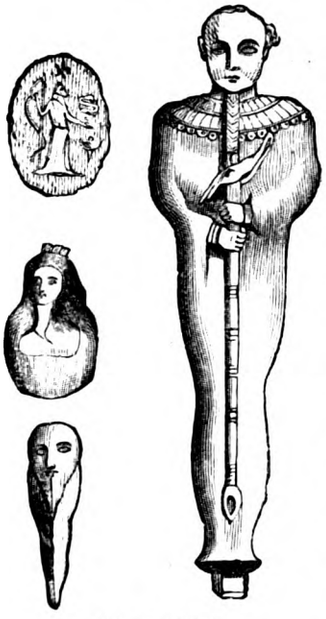
25 ¶ Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

26 And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives *taken* with the sword?[i]

27 Wherefore didst thou flee away secretly, and [8]steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp?

28 And hast not suffered me to kiss my sons and

30—33. The word Teraphim signified an idol, or idols, as is evident from the renderings of the Greek version. It was similar in meaning to the word Penates, denoting the household gods of the ancient Italians, gods who were erroneously supposed to preside over families, and were worshipped in the *interior* of each dwelling—Penates being derived from the word *within*. The Teraphim belonged to the Sabean idolatry—the worship of the stars. In the East they were made of metals, and even under a particular aspect of the constellations, bore likewise the figures of the planets, or magical characters. They were, probably, for the most part of human form; sometimes busts of different sizes. It was affirmed that they answered questions, and found anything that was lost. This superstition was deeply rooted for many ages, and extended over large regions. Here, then, is a lamentable proof that Rachel, not satisfied with spiritual worship, resorted to the worship of images. Nor was this all: she stole them from her father, whose property they were; the loss of them he had discovered, and it added fresh fuel to his indignant remonstrance.



THE TERAPHIM.

34. The camel's furniture consisted of cloths, whether simple or ornamented, thrown upon the animal, so that the rider might travel as easily as possible in such circumstances. It was among these that Rachel had hid the images.

46—49. The word here rendered "heap," properly signifies a circle, or anything that is round. This heap may have been something like our Druidical remains still found among us. It was designed as well to mark the spot where Jacob and Laban entered into covenant, as to commemorate their solemn compact or agreement. Laban gave to it the Chaldee name of Jegar-sahadutha, and Jacob the Hebrew name of Galeed, both of which signify the heap of witness. A town built near the scene of this transaction is, in Judg. xi. 29, called Mizpeh of Gilead, the city of beacons or watch towers, to distinguish it from other towns of the same name.

55. Laban took a cordial, if not an affectionate, leave of his daughters and their children, and returned to his home.

What an influence has man for good or for evil. Each in his sphere and circle is a blessing or a curse. Let us so live as to leave a name and a memory in the world which will be remembered and revered. How loving and how faithful



CAMELS AND THEIR FURNITURE.

is that Providence which orders the steps of a good man! "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty." What a reality is true piety! It is not a thing of time and place—of days and seasons. It is a life—a life within revealing itself in a life without, and having its source and its termination in God. This is the life of heaven—the life of angels and of perfected spirits—the life of a glorified immortality. Let us, like a man going to meet the sun, turn our back on the darkness and the shadows of earth, and press towards the goal for the prize of our high calling.

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my daughters? thou hast now done foolishly in *so* doing.

29 It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad.[a]

30 And now, *though* thou wouldest needs be gone, because thou sore longedst after thy father's house, *yet* wherefore hast thou stolen my gods?[b]

31 And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me.

32 With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what *is* thine with me, and take *it* to thee. For Jacob knew not that Rachel had stolen them.[c]

33 And Laban went into Jacob's tent, and into Leah's tent, and into the two maidservants' tents; but he found *them* not. Then went he out of Leah's tent, and entered into Rachel's tent.

34 Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban [1]searched all the tent, but found *them* not.

35 And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the custom of women *is* upon me. And he searched, but found not the images.

36 ¶ And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What *is* my trespass? what *is* my sin, that thou hast so hotly pursued after me?[d]

37 Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set *it* here before my brethren and thy brethren, that they may judge betwixt us both.

38 This twenty years *have* I *been* with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten.

39 That which was torn *of beasts* I brought not unto thee; I bare the loss of it; of my hand didst thou require it, *whether* stolen by day, or stolen by night.

40 *Thus* I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.

41 Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times.

42 Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labour of my hands, and rebuked *thee* yesternight.[e]

43 ¶ And Laban answered and said unto Jacob, *These* daughters *are* my daughters, and *these* children *are* my children, and *these* cattle *are* my cattle, and all that thou seest *is* mine: and what can I do this day unto these my daughters, or unto their children which they have born?

44 Now therefore come thou, let us make a [2]covenant, I and thou; and let it be for a witness between me and thee.

45 And Jacob took a stone, and set it up *for* a pillar.

46 And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap.

47 And Laban called it [3]Jegar-sahadutha: but Jacob called it [4]Galeed.

48 And Laban said, This heap *is* a witness between me and thee this day. Therefore was the name of it called Galeed;

49 And [5]Mizpah; for he said, The LORD watch between me and thee, when we are absent one from another.

50 If thou shalt afflict my daughters, or if thou shalt take *other* wives beside my daughters, no man *is* with us; see, God *is* witness betwixt me and thee.[f]

51 And Laban said to Jacob, Behold this heap, and behold *this* pillar, which [6]I have cast betwixt me and thee;

52 This heap *be* witness, and *this* pillar *be* witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.[g]

53 The God of Abraham, and the God of Nahor, the God of [7]their father, judge betwixt us. And Jacob sware by [8]the fear of his father Isaac.

54 Then Jacob [9]offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.

55 And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his place.

CHAPTER XXXII.

1 *Jacob's vision at Mahanaim* 3 *His message to Esau.* 6 *He is afraid of Esau's coming.* 9 *He prayeth for deliverance.* 13 *He sendeth a present to Esau.* 24 *He wrestleth with an angel at Peniel, where he is called Israel.* 31 *He halteth.*

AND Jacob went on his way, and the angels of God met him.

2 And when Jacob saw them, he said, This *is* God's host:[h] and he called the name of that place Mahanaim.[10]

3 And Jacob sent messengers before him to Esau his brother unto [11]the land of Seir, the country of Edom.

4 And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now:

BEFORE CHRIST 1739.

a See vs. 22—24.

2 The word COVENANT in the original is strictly nothing more than eating together. To eat together was at once the symbol of friendship and a symbol of compact or agreement. Hence it is said, that on the stones which they had piled up, Laban, Jacob, and his brethren sat down to eat.

b See v. 19.

3 That is, in Chaldee, *The heap of witness.*

4 That is, in Hebrew, *The heap of witness.*

c vs. 19, 26—28.

5 That is, *Beacon*, or *watch-tower.*

f Judg. x. 17; Josh. xxiv. 27.

1 Heb. *felt*; that is, so as to find out, or discover.

6 For "I have cast," we ought, perhaps, to read, THOU hast set up.

g See vs. 44—46.

d See vs. 22, 23.

7 The true reading is, perhaps, *your* father.

8 That Holy and Revered One, who was the object of his father's profoundest love and homage.

9 That is, killed animals for the twofold purpose of sacrifice and of food.

h Josh. v. 13, 14; Ps. xxiv. 7—10; lxviii. 17.

10 It was situated between Gilead and the river Jabbok, near to which a city of Gad was afterwards built, of the same name. Josh. xxi. 38.

11 The land or mountain region of Seir was situated south and east of the Dead Sea, and formed a continuation of the eastern Syrian chain of mountains beginning with Antilibanus, and extending from thence to the eastern gulf of the Red Sea.

e See vs. 4—13.

CHAPTER XXXII.

3—7. Jacob, proceeding on his way, had to pass near the mountainous country which extends from the Dead Sea to the Elanitic Gulf. These eminences were called "The Mountains of Seir," from a chief of that name among the Horim, who have been already described as the first inhabitants (Gen. xiv. 6). Here dwelt Esau, the brother whom Jacob had "supplanted;" whose indignation he had so aroused, as to constrain him to flee from his home, fourteen years before; and hence the fear that arose in his bosom. Only one course was open to him; this he adopted, and sent messengers to Esau, to ascertain if by any means his wrath could be appeased. Esau appears under favourable circumstances. His wrath had died out; it might have been long years before; and though he had become powerful in Edom, he seems not to

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5 And I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my lord, that I may find grace in thy sight.[a]

6 ¶ And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.

7 Then Jacob was greatly afraid and distressed: and he divided the people that *was* with him, and the flocks, and herds, and the camels, into two bands;

8 And said, If Esau come to the one company, and smite it, then the other company which is left shall escape.[b]

9 ¶ And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:

10 I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands.

11 Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, *and* the mother [1]with the children.[c]

12 And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.[d]

13 ¶ And he lodged there that same night; and took of [2]that which came to his hand a present for Esau his brother;

14 Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams,

15 Thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals.[e] [3]

16 And he delivered *them* into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove.

17 And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose *art* thou? and whither goest thou? and whose *are* these before thee?

18 Then thou shalt say, *They be* thy servant Jacob's; it *is* a present sent unto my lord Esau: and, behold, also he *is* behind us.[f]

19 And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him.

20 And say ye moreover, Behold, thy servant Jacob *is* behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept [4]of me.

BEFORE CHRIST 1739.

a ch. xxx. 29—43; xxxi. 27, 28, 36—42; xxxiii. 8, 15.

5 A stream which has its rise among the mountains of Gilead and falls into the Jordan, south of the Lake of Gennesaret.

6 Heb. *caused them to pass.*

7 Heb. *the going up of the morning.* See Cant. ii. 17.

b ch. xxxv. 3; xxxiii. 1—3.

g See v. 32.

h Cant. iii. 4; 1 Chron. iv. 10.

8 That is, *A prince of God.*

9 More properly, because thou hast had power with God, much more shalt thou have power with man. See ch. xxxiii. 1—10.

i See v. 24.

1 Heb. *upon.*

c x. 14.

d ch. xxxi. 3, 13; xxviii. 13, 14; xlvi. 1—4.

j Judges xiii. 17, 18.

10 That is, *The face of God.* Peniel, or Penuel, was situated on the north of the ford of Jabbok, about forty miles from Jerusalem. It was afterwards the site of a city, belonging to the tribe of Gad.

k Exodus xxiv. 10, 11; Deut. v. 24.

2 Or, *under his hand;* which means, whatever Providence had put in his possession or power. See 1 Sam. xxv. 8.

l See v. 25.

e See vs. 20, 21; ch. xxxiii. 8—10.

3 A princely present this, and such as was sufficient to compensate Esau for any merely temporal loss, which he sustained in being deprived of his birthright and blessing.

f See ch. xxxiii. 1—10.

m ch. xxvii. 41, 42; xxxii. 6.

n See ch. xxxii. 6, 7.

11 An eastern mode of showing respect. See ch. xliii. 26.

4 Heb. *my face.* See Job xlii. 8, 9.

21 So went the present over before him: and himself lodged that night in the company.

22 And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over [5]the ford Jabbok.

23 And he took them, and [6]sent them over the brook, and sent over that he had.

24 ¶ And Jacob was left alone; and there wrestled a man with him until the [7]breaking of the day.

25 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.[g]

26 And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.[h]

27 And he said unto him, What *is* thy name? And he said, Jacob.

28 And he said, Thy name shall be called no more Jacob, but [8]Israel: for as a prince hast thou [9]power with God and with men, and hast prevailed.[i]

29 And Jacob asked *him*, and said, Tell *me*, I pray thee, thy name. And he said, [j]Wherefore *is* it *that* thou dost ask after my name? And he blessed him there.

30 And Jacob called the name of the place [10]Peniel: for I have seen God face to face, and my life is preserved.[k]

31 And as he passed over Penuel the sun rose upon him, and he halted upon his thigh.[l]

32 Therefore the children of Israel eat not *of* the sinew which shrank, which *is* upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank.

CHAPTER XXXIII.

1 *The kindness of Jacob and Esau at their meeting.* 17 *Jacob cometh to Succoth.* 18 *At Shalem he buyeth a field, and buildeth an altar called El-elohe-Israel.*



AND Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men.[m] And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.[n]

3 And he passed over before them, and [11]bowed himself to the ground seven times, until he came near to his brother.

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have returned by the messengers a hostile answer. When, however, Jacob heard that Esau was actually coming with four hundred men, probably resembling Abraham's "armed" servants, he was exceedingly distressed.

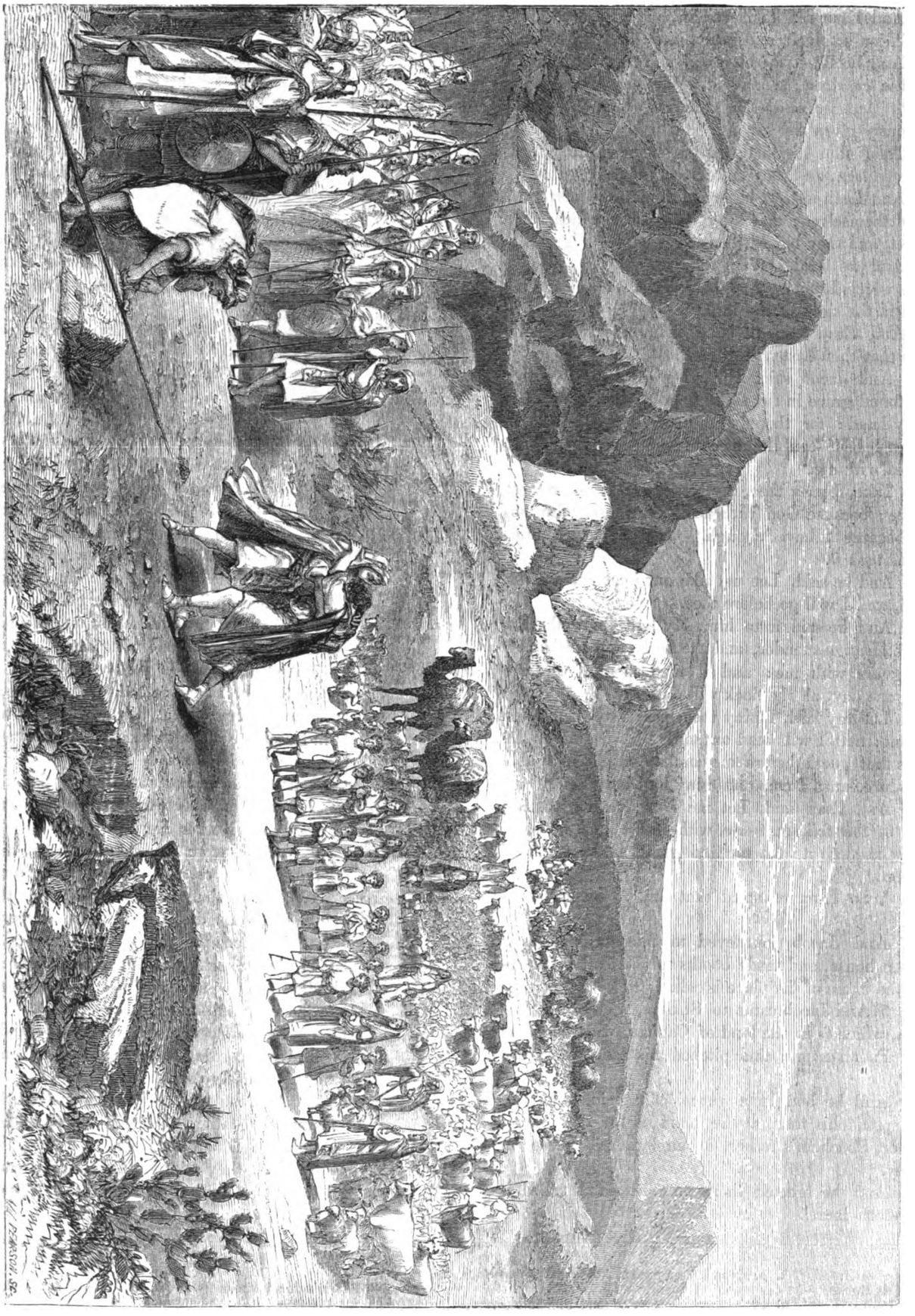
15. Milch camels constitute a principal part of the wealth of the Arabs. The she camel gives milk constantly, and this, when mixed with three parts of water, yields a pleasant and wholesome beverage.

24—32. "The design of this occurrence," says Wellbeloved, "was to encourage Jacob, returning to his native land, and fearful of his brother's resentment, and to confirm his faith in the existence and providence of God. And who will venture to say that in that early period any other equally efficacious means could have been employed?" Scott remarks on this passage: "He who appeared to Jacob was before called *a man;* yet here he is called God. The prophet Hosea calls him, 'the Angel, even Jehovah the God of hosts,' 'Jehovah is his memorial,' and says that 'Jacob wept and made supplication to him.' We cannot, therefore, reasonably doubt the sentiments of Jacob, Moses, and Hosea, concerning him who now wrestled with Jacob, and surnamed him *Israel.* And the scripture referred to in the margin, if carefully examined and compared, will have a powerful tendency to convince the impartial inquirer, that he could be no other than the eternal Son of God, by these appearances anticipating his incarnation."

CHAPTER XXXIII.

1—9. What must have been the surprise of Jacob when he saw Esau running with outstretched arms to greet and embrace him? No wonder that

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MEETING OF JACOB AND ESAU.

when Esau fell on his neck, and kissed him, that they wept together. And when Jacob, who had hoped to conciliate his favours by a present, offers it to Esau, Esau declines it in not merely cordial, but generous terms: "I have enough, my brother keep that thou hast to thyself." That Esau occupied a commanding position is evident from the attentions he now received, not only from Jacob, but, in the most marked and respectful manner, from Jacob's wives and children.

10. It is the custom of the East, when one invites a superior, to make him a present after the repast, as an acknowledgment of his trouble. Frequently it is done before the meal. As there is no increase of honour in going to the

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4 And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.

5 And he lifted up his eyes, and saw the women and the children; and said, Who *are* those [1]with thee? And he said, The children which God hath graciously given thy servant.

6 Then the handmaidens came near, they and their children, and they bowed themselves.

7 And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.

8 And he said, [2]What *meanest* thou by all this drove which I met? And he said, *These are* to find grace in the sight of my lord.[a]

9 And Esau said, I have enough, my brother; [3]keep that thou hast unto thyself.

10 And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then [4]receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me.[b]

11 Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have [5]enough.[c] And he urged him, and he took *it*.

12 And he said, Let us take our journey, and let us go, and I will go before thee.

13 And he said unto him, My lord knoweth that the children *are* tender, and the flocks and herds with young *are* with me: and if men should overdrive them one day, all the flock will die.

14 Let my lord, I pray thee, pass over before his servant: and I will lead on softly, [6]according as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir.[d]

15 And Esau said, Let me now [7]leave with thee *some* of the folk that *are* with me. And he said, [8]What needeth it? let me find grace in the sight of my lord.[e]

16 ¶ So Esau returned that day on his way unto Seir.

17 And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called [9]Succoth.

18 ¶ And Jacob came to Shalem, a city of [10]Shechem, which *is* in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city.[f]

19 And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred [11]pieces of money.

20 And he erected there an altar, and called it [12]El-elohe-Israel.

BEFORE CHRIST 1739.

1 Heb. *to thee?*

2 Heb. *What is all this band unto thee?*

a ch. xxxii. 5, 14, 15.

[1732.

3 Heb. *be that to thee that is thine.*

4 To accept a present from an inferior, was, in the East, a customary pledge of friendship; and the same thing holds true at the present day.

13 Heb. *humbled her.* See Deut. xxi. 14.

14 Heb. *to the heart of the damsel.*

b ch. xxxii. 5.

5 Heb. *all things.*

c ch. xxxii. 13—20.

6 Heb. *according to the work of the feet of the cattle, and according to the feet of the children* —that is, according as they are able to walk.

d See ch. xxxii. 3.

15 Or, *against Israel.*

g Deut. xxii. 21; Lev. iv. 2—30.

7 Heb. *set,* or *place.*

8 Heb. *Wherefore is this?*

e See vs. 8, 10.

9 That is, *booths,* or *tents.* Succoth was on the east of Jordan, between the river Jordan and the ford of Jabbok, about forty miles from Jerusalem, and not far from Penuel.

10 The true reading of this verse is as follows:—Jacob came in peace (SHALOM) to the city Shechem. This city was situated between Mount Ebal and Gerizim, in a valley abounding with springs. It is ten miles from Shiloh, and about thirty-four from Jerusalem. It afterwards became the capital of Samaria, and is now in a populous and prosperous state.

f John iv. 5; Acts vii. 16; ch. xxviii. 6, 7.

11 Or, *lambs* — that is, money equal to the purchase of a hundred lambs.

12 That is, *God, the God of Israel.*

CHAPTER XXXIV.

1 *Dinah is ravished by Shechem.* 4 *He sueth to marry her.* 13 *The sons of Jacob offer the condition of circumcision to the Shechemites.* 20 *Hamor and Shechem persuade them to accept it.* 25 *The sons of Jacob upon that advantage slay them,* 27 *and spoil their city.* 30 *Jacob reproveth Simeon and Levi.*

AND Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land.

2 And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and [13]defiled her.

3 And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake [14]kindly unto the damsel.

4 And Shechem spake unto his father Hamor, saying, Get me this damsel to wife.

5 And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Jacob held his peace until they were come.

6 ¶ And Hamor the father of Shechem went out unto Jacob to commune with him.

7 And the sons of Jacob came out of the field when they heard *it:* and the men were grieved, and they were very wroth, because he had wrought folly [15]in Israel in lying with Jacob's daughter; which thing ought not to be done.[g]

8 And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife.

9 And make ye marriages with us, *and* give your daughters unto us, and take our daughters unto you.

10 And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions therein.

11 And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give.

12 Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife.

13 And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, because he had defiled Dinah their sister:

14 And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that *were* a reproach unto us:

house of an inferior, Orientals make no presents to equals, or persons who are below themselves.

15. Esau was ready to accompany Jacob, or to send him an escort that he might proceed safely on his way. But Jacob's conscience seems to have left him ill at ease; and he declined the offer. They separated on the day that they met.

20. The Arabs, who generally sing during labour, use the ancient Hebrew invocation of the Deity, while they are passing in their boats beneath a bridge, calling out in a plaintive, singing tone of voice, *Elohe! Elohe!* But it may be questioned how far they enter into the spirit of the words.

CHAPTER XXXIV.

1—5. If Dinah was violently forced into the sin here laid against her, so far she was blameless. But the question comes—had she not voluntarily put herself in the way of temptation? Hence, perhaps, her fall and her humiliation.

6—10. Daughters were regarded as so much property, and hence the negotiation of Hamor and Shechem, his son, with Jacob to obtain his daughter in marriage.

11—14. A dowry was what a man gave to his betrothed at marriage, and passed from her hands into the hands of her parents.

15—24. Here Jacob and his sons are seen converting one of the most

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15 But in this will we consent unto you: If ye will be as we *be*, that every male of you be circumcised;

16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone.[a]

18 And their words pleased Hamor, and Shechem Hamor's son.

19 And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he *was* more honourable than all the house of his father.[b]

20 ¶ And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying,

21 These men *are* peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, *it is* large enough for them; let us take their daughters to us for wives, and let us give them our daughters.

22 Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they *are* circumcised.[c]

23 *Shall* not their cattle and their substance and every beast of their's *be* our's? only let us consent unto them, and they will dwell with us.

24 And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city.

25 ¶ And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males.

26 And they slew Hamor and Shechem his son with the [1]edge of the sword, and took Dinah out of Shechem's house, and went out.

27 The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister.[d]

28 They took their sheep, and their oxen, and their asses, and that which *was* in the city, and that which *was* in the field,

29 And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that *was* in the house.

30 And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites:[e] and I *being* few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house.

31 And they said, Should he deal with our sister as with an harlot?[f]

BEFORE CHRIST 1732.

a ch. xvii. 10—15.

b See vs. 3, 4.

g ch. xxxi. 3, 13; xxvii. 41—45.

h ch. xxxi. 19, 34; xxxii. 7, 24.

c See vs. 15, 17.

i Exod. xv. 15, 16; Deut. xi. 25; Josh. ii. 9—11; v. 1.

2 That is, *The God of Beth-el*; but some copies read *Beth-el* only.

3 That is, *The oak of weeping.*

1 Heb. *the mouth of the sword.*

d See vs. 2, 31

j ch. xxxii. 28.

k Gen. xvii. 1—9.

e Exod. v. 21; 1 Chron. xix. 6.

l ch. xviii. 33; Judg. vi. 21; xiii. 20.

f See vs. 2, 13, 27.

m ch. xxviii. 18, 19; 1 Sam. vii. 12.

CHAPTER XXXV.

1 *God sendeth Jacob to Beth-el.* 2 *He purgeth his house of idols.* 6 *He buildeth an altar at Beth-el.* 8 *Deborah dieth at Allon-bachuth.* 9 *God blesseth Jacob at Beth-el.* 16 *Rachel travaileth of Benjamin, and dieth in the way to Edar.* 22 *Reuben lieth with Bilhah.* 23 *The sons of Jacob.* 27 *Jacob cometh to Isaac at Hebron.* 28 *The age, death, and burial of Isaac.*



AND God said unto Jacob, Arise, go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.[g]

2 Then Jacob said unto his household, and to all that *were* with him, Put away the strange gods that *are* among you, and be clean, and change your garments:

3 And let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.[h]

4 And they gave unto Jacob all the strange gods which *were* in their hand, and *all their* earrings which *were* in their ears; and Jacob hid them under the oak which *was* by Shechem.

5 And they journeyed: and the terror of God was upon the cities that *were* round about them, and they did not pursue after the sons of Jacob.[i]

6 ¶ So Jacob came to Luz, which *is* in the land of Canaan, that *is*, Beth-el, he and all the people that *were* with him.

7 And he built there an altar, and called the place [2]El-beth-el: because there God appeared unto him, when he fled from the face of his brother.

8 But Deborah Rebekah's nurse died, and she was buried beneath Beth-el under an oak: and the name of it was called [3]Allon-bachuth.

9 ¶ And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him.

10 And God said unto him, Thy name *is* Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel.[j]

11 And God said unto him, I *am* God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins;

12 And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.[k]

13 And God went up from him in the place where he talked with him.[l]

14 And Jacob set up a pillar in the place where he talked with him, *even* a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon.[m]

sacred rites of their religion into a pretext for the most treacherous and cruel designs. Nothing can justify their conduct. The fact of every male submitting to be circumcised is a striking illustration of the passive obedience which is inseparable from despotic rule.

25—31. The part here enacted by Simeon and Levi, the brothers of Dinah, was one of criminal unfaithfulness and of heartless cruelty.

How needful is it to pray—"Lead us not into temptation!" How safe are we only as we are upheld by the power of God! How careful should we be that we cause not the Holy Name by which we are called to be blasphemed, or His truth to be dishonoured!

CHAPTER XXXV.

1—3. Jacob is commanded to leave Shechem and go up to Bethel, a distance of nearly thirty miles, to escape the dangers which now surrounded him through his late conflict with the Shechemites; and there erect an altar in

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15 And Jacob called the name of the place where God spake with him, Beth-el.

16 ¶ And they journeyed from Beth-el; and there was but [1]a little way to come to Ephrath: and [a]Rachel travailed, and she had hard labour.

17 And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also.

18 And it came to pass, as her soul was in departing, (for she died) that she called his name [2]Ben-oni: but his father called him [3]Benjamin.

19 And Rachel died, and was buried in the way to Ephrath, which *is* Beth-lehem.

20 And Jacob set a pillar upon her grave: that *is* the pillar of Rachel's grave unto this day.[b]

21 ¶ And Israel journeyed, and spread his tent beyond the tower of Edar.

22 And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard *it*.[4] Now the sons of Jacob were twelve:

23 The sons of Leah; Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun:

24 The sons of Rachel; Joseph, and Benjamin:

25 And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali:

26 And the sons of Zilpah, Leah's handmaid; Gad, and Asher: these *are* the sons of Jacob,[5] which were born to him in Padan-aram.

27 ¶ And Jacob came unto Isaac his father unto Mamre, unto the city of Arbah, which *is* Hebron, where Abraham and Isaac sojourned.[c]

BEFORE CHRIST 1732.

1 Heb. *a little piece of ground.* See 2 Kings v. 19.

a ch. xlviii. 7.
d ch. xlix. 31.

2 That is, *The son of my sorrow.* See 1 Chron. iv. 9.

3 That is, *The son of the right hand*, or, *the son of days*; that is, of his old age.

b 1 Sam. x. 2.

[1716.

6 The true reading in this verse, and in verse 14, is, perhaps, "son," a in verse 20.

4 There seems to be some omission here, which the Septuagint thus supplies:—"and it seemed evil in his sight."

5 Except Benjamin.

7 Heb. *souls.*

e ch. xxviii. 4.

c ch. xviii. 1; xxiii. 18, 19.

28 And the days of Isaac were an hundred and fourscore years.

29 And Isaac gave up the ghost, and died, and was gathered unto his people, *being* old and full of days: and his sons Esau and Jacob buried him.[d]

CHAPTER XXXVI.

1 *Esau's three wives.* 6 *His removing to mount Seir.* 9 *His sons.* 15 *The dukes which descended of his sons.* 20 *The sons and dukes of Seir.* 24 *Anah findeth mules.* 31 *The kings of Edom.* 40 *The dukes that descended of Esau.*

NOW these *are* the generations of Esau, who *is* Edom.

2 Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah the [6]daughter of Zibeon the Hivite;

3 And Bashemath Ishmael's daughter, sister of Nebajoth.

4 And Adah bare to Esau Eliphaz; and Bashemath bare Reuel;

5 And Aholibamah bare Jeush, and Jaalam, and Korah: these *are* the sons of Esau, which were born unto him in the land of Canaan.

6 And Esau took his wives, and his sons, and his daughters, and all the [7]persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob.[e]

7 For their riches were more than that they might

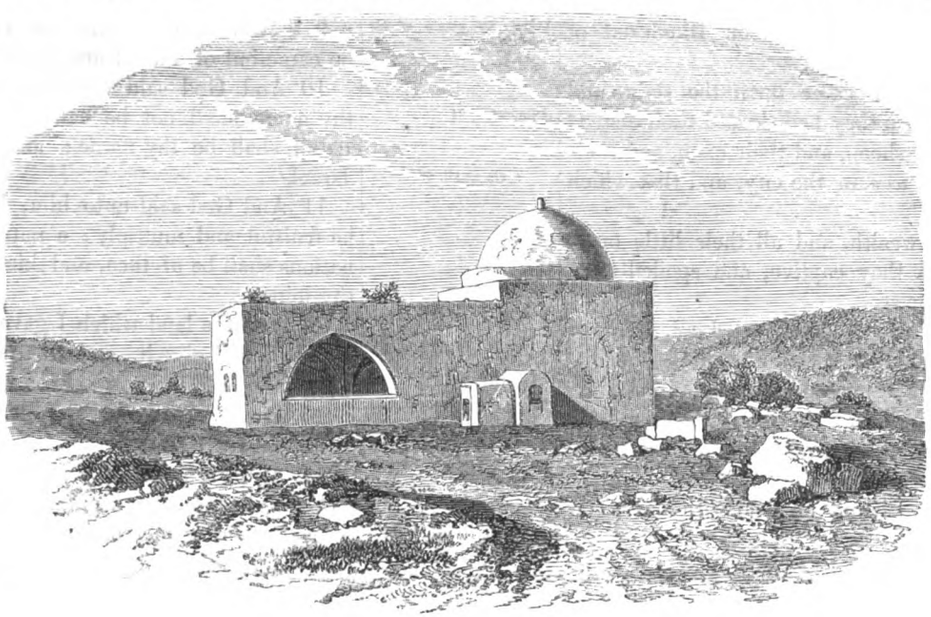
memorial of the mercies which God had lavished upon him. All strange gods, that is, the gods of the stranger, or of the heathen, and which might have been brought thither by his Syrian attendants, or have been taken among the recent spoil, he commanded his whole household to put away from them; to change their raiment, in token of their separation from idolatry, and the need of inward spiritual purity; and then, with him, to surround the altar of God which he was about to erect at Bethel.

4. The earrings were worn not for ornament, but from superstitious feeling; and therefore Jacob took these amulets or charms, and buried them with the gods under an oak as things dead and useless.

5. The terror of God is only another expression for a supernatural awe, which restrained the Shechemites from following after the patriarch.

9—15. Another appearance of God to his servant, and a renewed confirmation of the name formerly given to him—the name expressive of his power with God. Again, the land of Canaan is promised to him and to his seed; and again, Jacob rears his pillar of grateful memorial.

16—20. From Luz, Jacob pursued his journey to Ephrath, which was not more than a mile from Bethel, and hence called Bethlehem-Ephratah, and there his beloved Rachel died in giving birth to Benjamin, her second son. It was a crushing stroke to Jacob. His very heart was wrung with anguish. And having laid her remains in the grave he placed over that grave a monumental pillar. That pillar was standing when Moses wrote this narrative, as he himself informs us.



RACHEL'S TOMB.

The present erection, as shown in the engraving, is of comparatively modern date. It is an inferior structure, composed only of a pile of stones, without ornament, and is situated on the road from Jerusalem to Bethlehem, opposite the remains of an aqueduct; but is held in great veneration by Jews, Mussulmans, and Christians.

28—29. The death of Isaac is here recorded by anticipation, for he lived twelve years after Joseph was sold into Egypt.

How true is it, that just as the sun may be eclipsed at noon, so the brightest scenes of earth may have their deeper, darker shade! The same hand which feeds and leads us, mingles for us the bitter cup, and the voice of an Infinite Love calls us to drink it. Submission to his will in affliction and bereavement is the perfection of Christian character; and how cheering the thought that there is a world where the bond of union shall never be broken!

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dwell together; and the land wherein they were strangers could not bear them because of their cattle.[a]

8 Thus dwelt Esau in mount Seir: Esau *is* Edom.[b]

9 ¶ And these *are* the generations of Esau the father of the Edomites in mount Seir:

10 These *are* the names of Esau's sons; Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau.[c]

BEFORE CHRIST 1732.

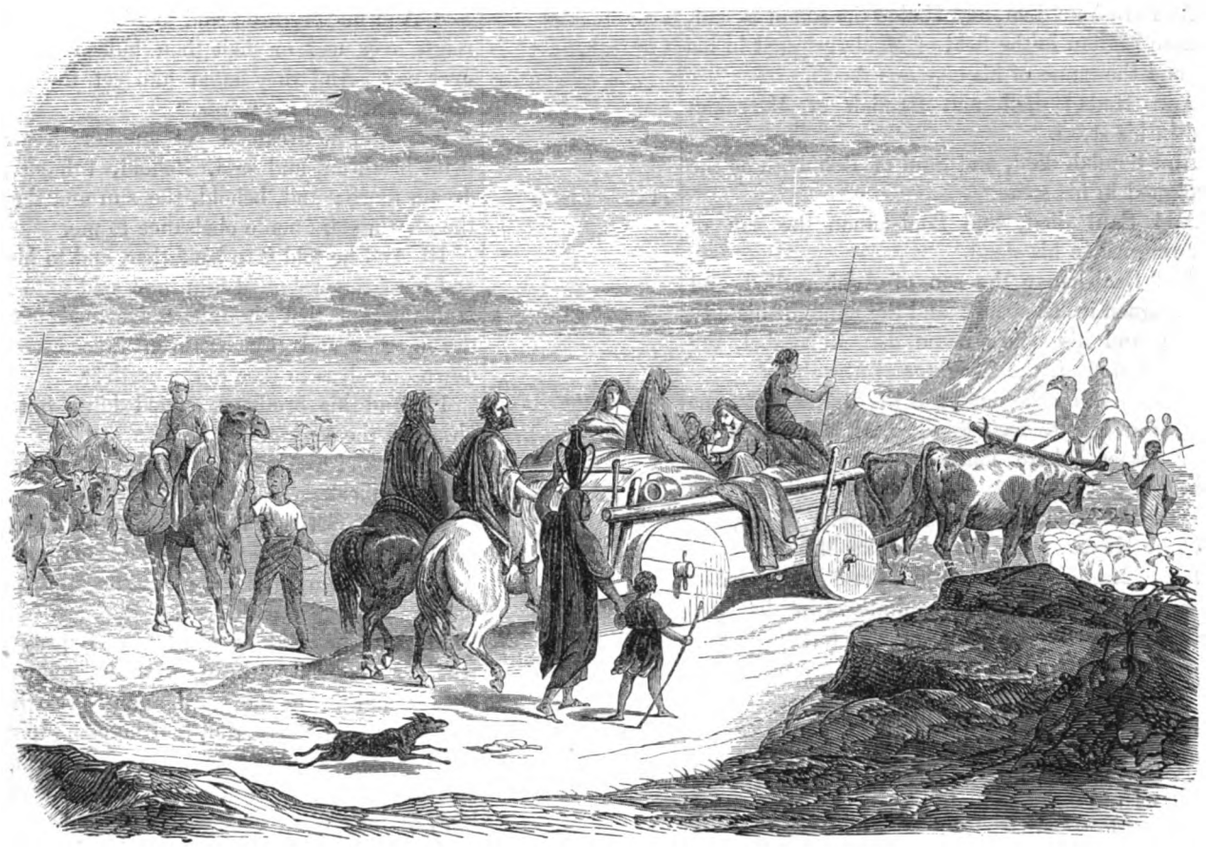
a Gen xiii. 6, 11; xvii. 8; xxviii. 4.
b See vs. 5, 14.
b vs. 1, 20; xiv. 6; xxxii. 3; Deut. ii. 5; Josh. xxiv 4; 1 Chron. iv. 42.
l See v. 1.
m vs. 1, 2, 22, 30; ch. xiv 6; Deut. xi. 12, 22; 1 Chron. i. 38—42.
c 1 Chron. i. 35, 36.

were the dukes *that came* of Aholibamah the daughter of Anah, Esau's wife.[k]

19 These *are* the sons of Esau, who *is* Edom, and these *are* their dukes.[l]

20 ¶ These *are* the sons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah,[m]

21 And Dishon, and Ezer, and Dishan: these *are*



ESAU AND HIS FAMILY DEPARTING.

11 And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.[d]

12 And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz Amalek: these *were* the sons of Adah Esau's wife.[e]

13 And these *are* the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath Esau's wife.[f]

14 ¶ And these were the sons of Aholibamah, the daughter of Anah the daughter of Zibeon, Esau's wife: and she bare to Esau Jeush, and Jaalam, and Korah.[g]

15 ¶ These *were* dukes of the sons of Esau: the sons of Eliphaz the firstborn *son* of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz,[h]

16 Duke Korah, duke Gatam, *and* duke Amalek: these *are* the dukes *that came* of Eliphaz in the land of Edom; these *were* the sons of Adah.[i]

17 ¶ And these *are* the sons of Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these *are* the dukes *that came* of Reuel in the land of Edom; these *are* the sons of Bashemath Esau's wife.[j]

18 ¶ And these *are* the sons of Anolibamah Esau's wife; duke Jeush, duke Jaalam, duke Korah: these

d See vs. 15, 16.
1 *Homam.* See 1 Chron. i. 39.
n Lev. xiv. 19; Deut. xi. 10. See the note on this verse in the commentary.
e Exod. xvii. 8-16; Numb. xxiv. 20; Deut. xxv. 17, 19; 1 Sam. xv. 2, 3.
2 *Alian.* See 1 Chron. i. 40.
3 *Shephi.* See 1 Chron. i. 40.
f See v. 17; 1 Chron. i. 37.
o See vs. 2, 5, 14, 18, 21; 1 Chron. i. 41.
g See vs. 2, 5, 18.
p See v. 21.
4 *Amram.* See 1 Chron. i. 41.
h See v. 18; 1 Chron. i. 35; Job xxi. 7, 8; Ps. xxxvii. 35, 36; Jer. xlix. 7, 20; Ezek. xxv. 13.
5 *Jakan.* See 1 Chron. i. 38, 42.
i Exod. xv. 15.
q See vs. 20, 28; 1 Chron. i. 38, 42.
j See vs. 4, 15; 1 Chron. i. 37.

the dukes of the Horites, the children of Seir in the land of Edom.

22 And the children of Lotan were Hori and [1]Hemam; and Lotan's sister *was* Timna.[n]

23 And the children of Shobal *were* these; [2]Alvan, and Manahath, and Ebal, [3]Shepho, and Onam.

24 And these *are* the children of Zibeon; both Ajah, and Anah: this *was that* Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father.[o]

25 And the children of Anah *were* these; Dishon, and Aholibamah the daughter of Anah.[p]

26 And these *are* the children of Dishon; [4]Hemdan, and Eshban, and Ithran, and Cheran.

27 The children of Ezer *are* these; Bilhan, and Zaavan, and [5]Akan.

28 The children of Dishan *are* these; Uz, and Aran.

29 These *are* the dukes *that came* of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah,[q]

30 Duke Dishon, duke Ezer, duke Dishan: these *are* the dukes *that came* of Hori, among their dukes in the land of Seir.

31 ¶ And these *are* the kings that reigned in the

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land of Edom, before there reigned any king over the children of Israel.[a]

32 And Bela the son of Beor reigned in Edom: and the name of his city *was* Dinhabah.

33 And Bela died, and Jobab the son of Zerah of [1]Bozrah reigned in his stead.[b]

34 And Jobab died, and Husham of the land of Temani reigned in his stead.[c]

35 And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead: and the name of his city *was* Avith.

36 And Hadad died, and Samlah of Masrekah reigned in his stead.

37 And Samlah died, and Saul of Rehoboth *by* the river reigned in his stead.[d]

38 And Saul died, and Baal-hanan the son of Achbor reigned in his stead.

39 And Baal-hanan the son of Achbor died, and [2]Hadar reigned in his stead: and the name of his city *was* Pau; and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.[e]

40 And these *are* the names of the [3]dukes *that came* of Esau, according to their families, after their places, by their names, duke Timnah, duke [4]Alvah, duke Jetheth,

41 Duke Aholibamah, duke Elah, duke Pinon,

42 Duke Kenaz, duke Teman, duke Mibzar,

43 Duke Magdiel, duke Iram: these *be* the dukes of Edom, according to their habitations in the land of their possession: he *is* Esau the father of the Edomites.[f]

CHAPTER XXXVII.

2 *Joseph is hated of his brethren.* 5 *His two dreams.* 13 *Jacob sendeth him to visit his brethren.* 18 *His brethren conspire his death.* 21 *Reuben saveth him.* 26 *They sell him to the Ishmeelites.* 31 *His father, deceived by the bloody coat, mourneth for him.* 36 *He is sold to Potiphar in Egypt.*

AND Jacob dwelt in the land wherein his [5]father was a stranger, in the land of Canaan.[g]

2 These *are* the generations of Jacob. Joseph, *being* seventeen years old, was feeding the flock with his brethren; and the lad *was* with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report.[h]

3 Now Israel loved Joseph more than all his children, because he *was* the son of his old age: and he made him a coat of [6]*many* colours.[i]

4 And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.[j]

BEFORE CHRIST 1728.

a 1 Chron. i. 43—50.

k See vs. 4—9; ch. xxviii. 12; xl. 5; xli. 1; xlii. 9; xlix. 23.

1 Bozrah was situated in Arabia Deserta, towards the eastern part of Edom. It afterwards belonged to Moab, and was given by Moses to Reuben; but again reverted to Edom.

b Jer. xlix. 13, 20—22.

c See ys. 11, 15; Job. ii. 11; Jer. xlix. 7.

l ch. xlii. 6—9; xliii. 26; xliv. 6, 9, 14—19.

m See v 4

d 1 Chron. i. 48—50

2 *Hadad.* See 1 Chron. i. 50, 51.

e 1 Chron. i. 50—54.

3 That is, *the second aristocracy of dukes.*

n ch. xliv. 14, 19; xlv. 9; xlvi. 29.

4 Or, *Aliah.* See 1 Chron. i. 51.

o Luke ii. 19, 51.

p See v. 1; ch. xxxviii. 18; xxxiv. 25—31.

7 Heb. *See the peace of thy brethren.*

f Exod. xv. 15; Deut. ii. 5; 1 Chron. i. 50—54; iv. 14. See also vs. 7, 8, 15, 18, 19, 30, 31.

q ch xxxv. 27

r See vs. 4. 9—12.

5 Heb. *of his father's sojournings.*

g ch. xvii. 8; xxiii. 4; xxxvi. 7; Heb. xi. 9—16.

8 Dothan was about twelve miles north of Samaria, and beyond Shechem.

9 Heb. *This master of dreams.*

h ch. xxx. 4, 9; xxxv. 22—26; 1 Sam. ii. 22—24.

s See vs. 4, 8, 11.

6 Many colours—that is, made of stripes of different-coloured cloth, corresponding to the toga worn by Roman youths. Such vestments, as clothing of distinction, are worn all over Persia, India, and China to the present day.

i See vs. 23, 32; ch. xliv. 20—30.

j See vs. 5, 11, 18—24; ch. xlix. 23; 1 John ii. 9—11; iii. 10, 12; iv. 20.

5 ¶ And Joseph dreamed a dream, and he told *it* his brethren: and they hated him yet the more.[k]

6 And he said unto them, Hear, I pray you, this dream which I have dreamed:

7 For, behold, we *were* binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.[l]

8 And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.[m]

9 ¶ And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me.

10 And he told *it* to his father, and to his brethren: and his father rebuked him, and said unto him, What *is* this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?[n]

11 And his brethren envied him, but his father observed the saying.[o]

12 ¶ And his brethren went to feed their father's flock in Shechem.[p]

13 And Israel said unto Joseph, Do not thy brethren feed *the flock* in Shechem? come, and I will send thee unto them. And he said to him, Here *am I.*

14 And he said to him, Go, I pray thee, [7]see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.[q]

15 ¶ And a certain man found him, and, behold, *he was* wandering in the field: and the man asked him, saying, What seekest thou?

16 And he said, I seek my brethren: tell me, I pray thee, where they feed *their flocks.*[r]

17 And the man said, They are departed hence, for I heard them say, Let us go to [8]Dothan. And Joseph went after his brethren, and found them in Dothan.

18 And when they saw him afar off, even before he came near unto them, they conspired against him to slay him.

19 And they said one to another, Behold, this [9]dreamer cometh.

20 Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.[s]

21 And Reuben heard *it*, and he delivered him out of their hands; and said, Let us not kill him.

22 And Reuben said unto them, Shed no blood, *but* cast him into this pit that *is* in the wilderness,

CHAPTER XXXVI.

1—6. In his own lifetime, Esau in prosperity and influence (that lasted through several successive generations) far exceeded his brother; but the blaze of glory in which he appeared for a time, was like a meteor, which sweeps across the heavens, and then disappears for ever.

7—8. The prosperity of Esau became a link in the great extended chain of events, by which Jacob, in harmony with the divine promise, came to possess the land of Canaan for his own.

9—15. The title "duke" is not to be confounded with the dignity that rank confers among ourselves. It simply means the head of a family, or the chief of a tribe, or the leader of an army. It is in the sense of a military leader that it is used in the text.

16—24. It is unlikely that the word rendered "mules" is to be taken in the sense of hot springs. As Anah was tending his father's asses, he observed the faculty which these animals have of scenting the moisture of the air, and thus by them he was led to the discovery of these waters.

Truly a man's life consisteth not in the abundance of the things which he hath! Esau, in the land of his possession, yet lacked the better part.

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and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.[a]

23 ¶ And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, his coat of *many* [1]colours that *was* on him;[b]

24 And they took him, and cast him into a pit: and the pit *was* empty, *there was* no water in it.[c]

25 And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels bearing spicery and balm and myrrh,[2] going to carry *it* down to Egypt.

26 And Judah said unto his brethren, What profit *is it* if we slay our brother, and conceal his blood?

27 Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he *is* our brother *and* our flesh. And his brethren [3]were content.[d]

28 Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty *pieces* of silver: and they brought Joseph into Egypt.[e]

29 ¶ And Reuben returned unto the pit; and, behold, Joseph *was* not in the pit: and he rent his clothes.[f]

30 And he returned unto his brethren, and said, The child *is* not; and I, whither shall I go?[g]

31 And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood;

32 And they sent the coat of *many* colours, and they brought *it* to their father; and said, This have

BEFORE CHRIST 1728.

a ch. xxxv. 22; xlii. 22.

3 Heb. *hearkened.*

d See vs. 3—14; ch. xlii. 23.

1 *Colours*, or, *pieces.* See vs. 3, 31, 33, ch. xlii. 21.

e See vs. 25, 27, 36; Ps. cv. 17.

b Ps. xxxv. 7; Jer. xxxviii. 6.

c See vs. 20—22; Jer. xli. 1—10

f Judges xi. 35; 2 Kings xix. 1.

g v. 20; ch. xlii. 13, 32, 35; Jer. xxxi. 15.

2 Various gums, or oily resinous substances, which flow spontaneously, or by incision, from certain plants and trees.



JOSEPH'S DREAM.

CHAPTER XXXVII.

1—4. Here we have one of the most striking and most life-like histories that is to be found in the writings of the world. It is not a fable, but a fact—not a romance, but the narrative of a real life. Yes: "a diamond though set in horn is still a diamond," and will "sparkle as in purest gold." We look into his face, and in every feature of Joseph we see what is beautiful, and true, and good. We look into his heart, and we find it pure. We study his life, and everything in it stands out as a reality.

Though Jacob had pitched his tent in the land of promise, he is, like his fathers Abraham and Isaac, only a stranger and sojourner therein. Joseph was the child of his father's old age; and by that father he was most tenderly, most unduly loved. Jacob could not conceal his partiality. Though his son was only a lad of seventeen, he foolishly set him, not only to tend his flocks, but to act the shepherd or overseer over his brethren, the sons of Bilhah and Zilpah. It thus became his duty to report their conduct, which so irritated their spirit, that they henceforth reckoned him an object of hatred. Everything that he said or did was looked at in the worst light; and from the moment that his father gave him the coat of many colours, Joseph's brethren began to meditate revenge.

Such an article was regarded as of peculiar value. According to certain travellers, the noble families among the Turks at Haleb clothe their younger children in loose coats or tunics, of fine texture, and woven of variegated threads, so as to form a dress of exquisite beauty.

Such was their enmity, that "they could not speak peaceably unto him;" that is to say, they would not even address to him the common salutation of the country—the greeting of "peace, peace"—or in any way show themselves friendly and well disposed.

5—11. In those early ages, when the people had no Bible, it pleased God to make known his will in dreams or visions. The dream of Joseph which referred to his own future advancement, was repeated in a two-fold form to denote that it was from God, and that its accomplishment was certain. Though his father at first rebuked him, he yet conceived that there was something in the dream, and he observed the saying—that is, he kept the word or matter, laid it up in his heart, and often thought deeply upon it.

12—14. From chap. xxxiii. 19, we learn that in Shechem, Jacob had purchased a piece of land, and as the Vale of Hebron did not offer sufficient pasturage, he sent thither his sons in charge of his flocks; and thither he sent Joseph to see after their welfare. Not a very prudent step this on the part of Jacob. Knowing as he did the bitter feeling of his elder sons toward this their younger brother, he ought not, on the one hand, to have provoked them, nor, on the other, to have exposed this child of his affection. He did injustice to both, and made manifest his own imprudence.

15. Though Joseph had passed through the same country with his father Jacob, he had but little recollection of it; and now he misses his way. To a stranger he is indebted for the knowledge of the spot where he could find his brethren. Shechem was sixty miles from his father's house, and in going to Dothan, it made the whole journey about seventy.

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we found: know now whether it *be* thy son's coat or no.[a]

33 And he knew it, and said, *It is* my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces.[b]

34 And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.[c]

35 And all his sons and all his daughters rose up to comfort him; but he refused to be comforted: and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.[d]

BEFORE CHRIST 1728.

a See v. 3; ch. xliv. 20—23.
c See references v. 29; Josh. vii. 6; 1 Chron. xxi. 16; Ezra ix. 3-5.
b See v. 20; ch. xliv. 28; 1 Kings xiii. 24; 2 Kings ii. 29.
d ch. xxxi. 43; xxxv. 22—26; 2 Sam. xii. 17; ch. xlii. 31; xliv. 29—35; xliv. 28.



JOSEPH CAST INTO THE PIT.

18—21. In the words "Behold, this dreamer cometh," we have the language of contempt and cruelty. They had not forgotten his dreams, and their hearts were filled with revenge. They were bent on taking his life; and but for a Power above their control, which was determining their every movement, he must have fallen a victim to their conspiracy.

22. Reuben was truly anxious, for the sake of his aged father, to spare the life of Joseph. He therefore suggested, that, instead of imbruing their hands in his blood, they should cast him into a pit that he had discovered in their immediate neighbourhood, in the hope that he might have it in his power hereafter to deliver him. This pit might have been dug for a well, or a trap for wild beasts.

25. These Ishmaelites formed a caravan or company of Arabian traders who came from Mount Gilead (the balms of which were noted for their peculiar virtue), and were on their way to Egypt to dispose of their spices and their perfumes. There was a tree in Gilead, the gum of which was said to possess peculiar medicinal virtue, and was therefore an important article of commerce. Strabo speaks of a field near Jericho, in Palestine, which was full of these balsam trees. The sap is rather viscid, and soon curdles or congeals; and such was the value put upon this product, that it was sold for twice its weight in silver.

32—36. Having sold Joseph to these Arabian merchants, they go home to their father with a lie in their right hand. By retaining Joseph's coat, and dipping it in the blood of a kid, they so imposed on the old man as to make him believe that his son had fallen a prey to wild beasts. He thinks of Joseph as dead, and his very heart melts with grief. Expressive of his sorrow, is the act of rending his clothes, and covering his loins with sackcloth. This sackcloth was a coarse fabric made of goat's hair and other materials, and was sometimes worn next to the skin, as a sign of deeper repentance, or of deeper mourning. He refuses to be comforted. He turns his thoughts to the grave, as his only retreat. He would rather die than live

There is a progress in sin. The man that walks in the counsel of the ungodly will soon be seen standing in the way of sinners, and then he will be

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36 And the Midianites sold him into Egypt unto Potiphar, an [1]officer of Pharaoh's, *and* [2]captain of the guard.

2 Heb. *chief of the slaughtermen*, or executioners; perhaps the chief marshal.

BEFORE CHRIST 1722.

1 Heb. *eunuch*, having the office of chamberlain, or courtier. See Esther i. 10.

5 And she yet again conceived, and bare a son; and called his name Shelah: and he was at Chezib, when she bare him.[d]

d ch. xlvi. 12; Numb. xxvi. 19; 1 Chron. iv. 21.



JOSEPH'S COAT.

CHAPTER XXXVIII.

1 *Judah begetteth Er, Onan, and Sheiah.* 6 *Er marrieth Tamar.* 8 *The trespass of Onan.* 11 *Tamar stayeth for Shelah.* 13 *She deceiveth Judah.* 27 *She beareth twins, Pharez and Zarah.*



AND it came to pass at that time, that Judah went down from his brethren, and turned in to a certain [3]Adullamite, whose name *was* Hirah.

2 And Judah saw there a daughter of a certain Canaanite, whose name *was* Shuah; and he took her, and went in unto her.[a]

3 And she conceived, and bare a son; and he called his name Er.[b]

4 And she conceived again, and bare a son, and she called his name Onan.[c]

e Matt. i. 3.

f ch. xlvi. 12; Numb. xxvi. 19; 1 Chron. ii. 3.

3 Adullam was a city of Canaan, west of Hebron, and was afterwards given to the tribe of Judah

g Lev. xviii. 16; Deut. xxv. 5—10; Ruth iv. 5—11; Matt. xxii. 23—27.

a Josh. xii. 15; xv. 35; Judg. xiv. 1, 2, 3, 7, 8; xvi. 1; 1 Chron. ii. 3; Prov. ix. 1—6, 13—18.

h Job v. 2; Prov. xxvii. 4; James iii. 14—16.

b ch. xlvi. 12; Numb. xxvi. 19.

4 Heb. *was evil in the eyes of the Lord.*

c ch. xlvi. 12; Numb. xxvi. 19; 1 Chron. iv. 21.

i Numb. xi. 1; xxii. 34; xxvi. 19; 2 Sam. xi. 27; 1 Chron. xxi. 7; ch. xlvi. 12

6 And Judah took a wife for Er his firstborn, whose name *was* Tamar.[e]

7 And Er, Judah's firstborn, was wicked in the sight of the LORD; and the LORD slew him.[f]

8 And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother.[g]

9 And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled *it* on the ground, lest that he should give seed to his brother.[h]

10 And the thing which he did [4]displeased the LORD: wherefore he slew him also.

11 Then said Judah to Tamar his daughter in law, Remain a widow at thy father's house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren *did.* And Tamar went and dwelt in her father's house.[i]

found sitting in the seat of the scornful. Joseph's brethren having once done wrong, are compelled to add sin to sin, to cover their guilt. Very heavy was the burden which pressed upon their conscience.

With what singular care did Providence watch over this youth! Joseph trusted in God, and God threw around him the guardianship of his own perfections. Nowhere are we truly safe but under the overshadowing wings of Infinite Love. Here let us repose, and the peace of God shall evermore keep our hearts.

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12 ¶ And in [1]process of time the daughter of Shuah Judah's wife died; and Judah was comforted, and went up unto his sheepshearers to [2]Timnath, he and his friend Hirah the Adullamite.[a]

13 And it was told Tamar, saying, Behold thy father in law goeth up to Timnath to shear his sheep.

14 And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and sat in [3]an open place, which *is* by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife.[b]

15 When Judah saw her, he thought her *to be* an harlot; because she had covered her face.

16 And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she *was* his daughter in law.) And she said, What wilt thou give me, that thou mayest come in unto me?[c]

17 And he said, I will send *thee* [4]a kid from the flock. And she said, Wilt thou give *me* a pledge, till thou send *it?*

18 And he said, What pledge shall I give thee? And she said, Thy [5]signet, and thy bracelets, and thy staff that *is* in thine hand. And he gave *it* her, and came in unto her, and she conceived by him.[d]

19 And she arose, and went away, and laid by her vail from her, and put on the garments of her widowhood.[e]

20 And Judah sent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the woman's hand: but he found her not.[f]

21 Then he asked the men of that place, saying, Where *is* the harlot, that *was* [6]openly by the way side? And they said, There was no harlot in this *place*.

22 And he returned to Judah, and said, I cannot find her; and also the men of the place said, *that* there was no harlot in this *place*.

23 And Judah said, Let her take *it* to her, lest we be [7]shamed: behold, I sent this kid, and thou hast not found her.[g]

24 ¶ And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also, behold, she *is* with child by whoredom. And Judah said, Bring her forth, and let her be burnt.[h]

25 When she *was* brought forth, she sent to her father in law, saying, By the man, whose these *are*, *am* I with child: and she said, Discern, I pray thee, whose *are* these, the signet, and bracelets, and staff.[i]

26 And Judah acknowledged *them*, and said, She hath been more righteous than I; because that I gave her not to Shelah my son.[j] And he knew her again no more.

27 ¶ And it came to pass in the time of her travail, that, behold, twins *were* in her womb.

28 And it came to pass, when she travailed, that *the one* put out *his* hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

29 And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, [8]How hast thou broken forth? *this* breach *be* upon thee: therefore his name was called [9]Pharez.[k]

30 And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called [10]Zarah.[l]

BEFORE CHRIST 1722.

1 Heb. *the days were multiplied.*

2 It is not unlikely that Timnath stood on the border of Judah, between Jerusalem and Diospolis, and is mentioned in the history of Samson as belonging to the Philistines.

a Seb v. 1; ch. xxiv. 6, 7; xxxi. 19; Josh. xv. 10, 57; Judg. xiv. 1; 1 Sam. xxv. 4—7; 2 Sam. xiii. 23. 24.

6 Or, *in Enajim.* See v. 14.

7 Heb. *become a contempt.*

g 2 Sam. xii. 8—12; Prov vi. 32, 33.

3 Heb. *the door of eyes*, or, *Enajim.* It may be the place of two fountains, or the name of a city of Judah. The Septuagint renders it Enam.

b See vs. 11—13, 26; Josh. xv. 34; Prov. vii. 12; Jer. iii. 2; Ezek. xvi. 25.

h ch. xxxiv. 31; Judg. xix. 2; Eccl. vii. 26; Jer. ii. 20; iii. 1, 6—8; Ezek. xvi. 15—41; Lev. xx. 10—12; Deut. xxii. 21; 2 Sam. xii. 5, 6.

i See v. 18; Jer. xxii. 24; Ezek. xvi. 33, 34.

c Deut. xxiii. 18; 2 Sam. xiii. 11.; Ezek. xvi. 25—35; 1 Tim. vi. 10

j See v. 17, 18; 1 Sam. xxiv. 17; 2 Sam. xxiv. 17; Ezek. xvi. 52; John viii. 9.

4 Heb. *a kid of the goats.*

5 A ring-seal for marking property, sometimes worn on the finger, and sometimes suspended from the neck. The bracelet might have been for the arm or neck; perhaps a collar from which the ring-seal hung.

d See vs. 20, 24, 25; Prov. xx. 16; Jer xxii. 24; Ezek. xvi. 33

e See v 14; 2 Sam. xiv. 2, 3, 5

f See v. 1; 2 Sam. xiii. 3.

8 Or, *Wherefore hast thou made* this *breach against them?*

9 That is, *A breach.*

k ch xlvi. 12; Numb. xxvi. 2; 1 Chron ii. 4; ix. 4

10 Or, *Zera*, or, *Zara.*

l 1 Chron. ix. 6; Matt. i. 3

CHAPTER XXXVIII.

1. That is, in the interval between Jacob's return from Mesopotamia and the events recorded in the foregoing chapter.

Judah, throwing off the restraints of divine law, and leaving the place where God was honoured and worshipped, travels toward the south, and takes a Canaanitish woman to be his wife. But as he sowed, so he reaped. He was punished in his offspring.

5. Chezib was situated not far from Adullam, and fell to the tribe of Judah.

7. Er was too wicked to live, and therefore he was cut off by a special stroke of divine judgment.

8. According to the law laid down in Deut. xxv. 9, when a man died without issue, his brother was bound to marry the widow; and if children were the fruit of such marriage, the first son that was born was reckoned not to the father, but to his deceased brother, and became his heir.

9—10. Onan disobeyed the laws of God and man, in refusing to raise up seed to his brother. The consequence was, that he, too, fell under the hand of God, and thus reaped the fruit of his own doings.

11—18. Judah having promised his youngest son to Tamar, he was morally bound to fulfil his word. This he failed to do; and that her first husband might not be written childless in the earth, she had recourse to the expedient here recorded. Not that she is to be held blameless on the ground of Judah's faithlessness. No. Her conduct is worthy only of condemnation; but a heavier condemnation still must fall on Judah. Her sin lay in presenting the temptation, and his sin lay in at once and by choice yielding to it.



EGYPTIAN WOMEN

21. The Hebrew word from which the term harlot is derived, means to consecrate to religious purposes, and is hence applied to such as were consecrated or devoted by unholy rites to the worship of some impure goddess. Just as among the Greeks, harlots who were dedicated to Venus, were called votaries or consecrated servants.

24. Tamar having been promised Judah's son in marriage, she was virtually

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CHAPTER XXXIX.

1 *Joseph advanced in Potiphar's house.* 7 *He resisteth his mistress's temptation.* 13 *He is falsely accused.* 20 *He is cast in prison.* 21 *God is with him there.*

AND Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither.[a]

2 And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.[b]

3 And his master saw that the LORD *was* with him, and that the LORD made all that he did to prosper in his hand.[c]

4 And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all *that* he had he put into his hand.

5 And it came to pass from the time *that* he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field.[d]

6 And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was *a* goodly *person*, and well favoured.

7 ¶ And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me.[e]

8 But he refused, and said unto his master's wife, Behold, my master wotteth not what *is* with me in the house, and he hath committed all that he hath to my hand;

9 *There is* none greater in this house than I; neither hath he kept back any thing from me but thee, because thou *art* his wife: how then can I do this great wickedness, and sin against God?[f]

10 And it came to pass, as she spake to Joseph

BEFORE CHRIST 1719.

day by day, that he hearkened not unto her, to lie by her, *or* to be with her.

11 And it came to pass about this time, that *Joseph* went into the house to do his business; and *there was* none of the men of the house there within.

12 And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.[g]

13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,

14 That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with [1]a loud voice:

15 And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.[h]

16 And she laid up his garment by her, until his lord came home.

17 And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me:

18 And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.[i]

19 And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled.

20 And Joseph's master took him, and put him into the prison, a place where the king's prisoners *were* bound: and he was there in the prison.[j]

21 ¶ But the LORD was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison.

22 And the keeper of the prison committed to Joseph's hand all the prisoners that *were* in the prison; and whatsoever they did there, he was the doer *of it*.

23 The keeper of the prison looked not to any thing *that was* under his hand; because the LORD was with him, and *that* which he did, the LORD made *it* to prosper.[k]

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g Isa. viii. 13; Prov. ii. 16—18; iv. 14—18; v. 3, 4, 5, 8—11, 20, 21; Job. xxviii. 28; Prov. xvi. 6, 17.

a See ch. xxxviii. 25, 36; Ps. cv. 17; Acts vii. 9.

1 Heb. *a great voice.*

b Ps. xxxvii. 16; cxii. 1—3; cxiii. 5—8; Prov. iii. 5, 6, 7; 1 Tim. iv. 8.

h Lev. xix. 11; Ps. xl. 4; lviii. 3; lxiii. 11; cix. 2; Prov. xii. 5, 20; Rev. xxi. 8.

c ch. xxiv. 40; 1 Chron. xxii. 11, 12; Josh. i. 8; 2 Chron. xxvi. 5; Ps. i. 3; xxxvii. 32—34.

i Ps. xxxvii. 12, 13, 32—34; cxx. 2—4; Jer. ix. 3—5; Prov. xii. 19, 20; xix. 5—9; John viii. 44; Isa. xlviii. 15.

d Exod. xxiii. 25; xxxii. 29; Deut. xiv. 29; xv. 10; xvi. 15; xxviii. 11—13; Ps. v. 12; Prov. x. 6, 22; xi. 11; xxviii. 20; Isa. xix. 24; Ezek. xliv. 30.

j Exod. xxiii. 1, 7; Prov. xxv. 2; xxix. 12, 26, 27; iii. 21—26; vi. 20—24.

e Gen. xix. 32, 34; Lev. xviii. 20.

f Lev. xviii. 20; 2 Sam. xiii. 11—13; Matt. v. 28; Exod. xx. 20; Deut. xx. 18; Neh. xiii. 26; Ps. iv. 4; Prov. xiv. 15.

k Job. v. 8; Ps. xxxvii. 5; Prov. xvi. 3; Ps. ciii. 6; xxxii. 10; Isa. xxvi. 3; Ps. xxxiv. 7.

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bound to him. Her crime thus resolves itself into adultery; and for this sin the punishment was stoning, except in the case of a priest's daughter, when the sentence of the law was that she should be burned. It is supposed that Judah intended first to stone her, and then commit her body to the flames. This passage affords the earliest notice of the practice of burning certain criminals alive. This cruel punishment has prevailed more or less in all nations. It was assigned by the law of Moses in two instances, and was inflicted also by other nations.

26. From Elliott's "Asiatic Researches" it appears that among the Garrows, if a man dies, his widow marries one of his brothers, and if all his brothers die, she marries their father. On this principle we may conceive Tamar to have acted. Judah not having given Shelah according to his promise, she may have looked upon him as dead; and having received from Judah himself certain pledges, she may have regarded these as a species of contract of marriage.

27. This thread was simply to distinguish the firstborn, since many important privileges belonged to him as such.

The Wise Man, in his rich and beautiful Proverbs, has given us the most salutary counsels in reference to personal purity and virtue. His Proverbs are as full of sound philosophy as they are of true religion. It was the grand utterance of Solomon's royal father—"Thy word is very pure, therefore doth thy servant love it." The study of the Bible, in the spirit of prayer, is the best preservative against the treachery of our own hearts, and the corruption that is in the world through lust. "Blessed are the pure in heart, for they shall see God:" that is, they will have the conscious enjoyment of his favour here, and will rise into the glory of his unveiled presence in heaven.

How fatal oftentimes is one false step in a man's life! Whither it may lead him, no one can tell. How true is it that "the wages of sin is death."

CHAPTER XXXIX.

1—5. While we have had the weakness and the wickedness of Judah brought before us in all its detailed and humiliating particulars, we have here the heroic virtue of Joseph in its conflicts and its triumphs.

6. By universal consent, Joseph is held up as the Adonis of the East. Such was the structure of his entire physical nature, that he was not more beautiful in countenance than he was beautiful in form; and the Persian poets have ever vied with each other in their descriptions of his comeliness. Mohammed himself devotes a whole chapter of the Koran to set forth Joseph as the most accomplished of mortals, and as the most beautiful of human forms.

14. What affectation! What hypocrisy! She affects to say that her modesty had been insulted, and her virtue assailed. Her lust is now exchanged for lies; and her base affection for rancour and envy. "See, he hath brought in an Hebrew unto us to mock us." She thus implicates her own husband. How base! And then, to an Egyptian, the very name of Hebrew was an abomination.

20—23. In the East, as is well known, the houses of those who move in the first and highest circles are not unfrequently devoted to the purposes of a prison, while those who fill the highest public and official stations perform those duties which in our view are neither dignified nor noble.

There is no proof that slavery was known at this early period. It is true that Joseph was sold; but there is nothing to show that he became the absolute property of his master, or that his master could dispose of him as he could do of his goods and chattels.

What a wondrous force there is in moral principle and character! What a triumph is the victory over sin! How deep the peace of that soul which has a conscience void of offence both toward God and man! How bright and sunny is every spot, if God be there!

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JOSEPH IN PRISON.

BEFORE CHRIST 1719

CHAPTER XL.

1 *The butler and baker of Pharaoh in prison.* 4 *Joseph hath charge of them.* 5 *He interpreteth their dreams.* 20 *They come to pass according to his interpretation.* 23 *The ingratitude of the butler.*

AND it came to pass after these things, *that* the [1]butler of the king of Egypt and *his* baker had offended their lord the king of Egypt.[a]

2 And Pharaoh was wroth against two *of* his officers, against the chief of the butlers, and against the chief of the bakers.[b]

3 And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph *was* bound.[c]

4 And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.[d]

5 ¶ And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which *were* bound in the prison.[e]

6 And Josepn came in unto them in the morning, and looked upon them, and, behold, they *were* sad.

7 And he asked Pharaoh's officers that *were* with him in the ward of his lord's house, saying, Wherefore [2]look ye *so* sadly to day?

8 And they said unto him, We have dreamed a dream, and *there is* no interpreter of it. And Joseph said unto them, *Do* not interpretations *belong* to God? tell me *them*, I pray you.[f]

9 And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine *was* before me;

10 And in the vine *were* three branches: and it *was* as though it budded, *and* her blossoms shot forth; and the clusters thereof brought forth ripe grapes:

11 And Pharaoh's cup *was* in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.[g]

12 And Joseph said unto him, This *is* the interpretation of it: The three branches *are* three days:

13 Yet within three days shall Pharaoh [3]lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.[h]

14 But [4]think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house:

15 For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.[i]

1 Heb. *cup-bearer*, or, as there were more than one butler, and as one was placed over all the others, it may be, as the Greek renders it, the chief wine-pourer, and he who gave the cup into the king's hand.

a Neh. i. 11; ii. 1; v. 2.

b 2 Chron. xxvii. 27; Prov. xvi. 14; xix. 12, 19; xxvii. 4.

c ch. xxxix 20—23; Ps. cv. 17—19

d ch. xxxix. 22; xlii. 19; 2 Kings xxii. 26—27; Jer. xxxii. 2; xxxiii. 1; xxxvii. 24.

e ch. xxxvii. 5—10; xli. 1, 7, 11; Judg. vii. 15; Job. xxxiii. 15—17

2 Heb. are *your faces evil?*

f ch. xli. 8, 15, 16; Judg. xviii. 24; 1 Sam. i. 8; 2 Sam. xiii. 4; Neh. ii. 2; Job xxxiii. 15—17; Dan. ii. 1—3, 11, 28, 47; iv. 8, 10

g ch. xxxvii. 5—10; Judg. vii. 13—15; Dan. ii. 31; vii. viii.

3 Heb. *reckon.* See vs. 19—20.

h 2 Kings xxv. 27—30; Jer. lii. 31—34; Dan. iii. 47, 48.

4 Heb. *remember me with thee.*

i ch. xxxix. 8—12, 20; Josh. ii. 12, 13; 1 Sam. xx. 14, 15; xxiv. 11, 12; xxv. 31; 2 Sam. ix. 1; 1 Kings ii. 7; Ps. lix. 3, 4; Dan. iv. 22; Acts xxiv. 10—20.

CHAPTER XL.

1—4. It was a cold and comfortless place that prison into which Joseph was cast; but its dark walls could throw no shadow on his fair and lovely character. There his virtues shone out all the brighter; and such were the interest and the confidence which he inspired, that all the other prisoners were committed to his charge. How true is it that real excellence seldom goes unnoticed or unrewarded. However lowly in birth, or humble in condition, a pure, upright, and consistent character will ever be esteemed. The breath of slander may pass over it, but it will quickly melt away as from some more polished surface and leave it brighter than before.

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16 When the chief baker saw that the interpretation was good, he said unto Joseph, I also *was* in my dream, and, behold, *I had* three [1]white baskets on my head:

17 And in the uppermost basket *there was* of all manner of [2]bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head.[a]

18 And Joseph answered and said, This *is* the interpretation thereof: The three baskets *are* three days:[b]

19 Yet within three days shall Pharaoh [3]lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.[c]

20 ¶ And it came to pass the third day, *which was* Pharaoh's birthday, that he made a feast unto all his servants:[d] and he [4]lifted up the head of the

BEFORE CHRIST 1718.

b See v. 12; ch. xli. 26; Matt. xxvi. 26, that is, *represents*. See also 1 Cor. xi. 24.

3 Or, *reckon thee, and take thy office from thee.*

1 Or, *baskets full of holes*; from a word which means, to perforate.

2 Heb. *meats of Pharaoh*, the work of a baker, or of a cook.

a See vs. 1, 2, 12

c See ch. xli. 13; Deut. xxi. 22, 23; Josh. viii. 29; x. 26; 1 Sam. xvii. 44—46; 2 Sam. xxi. 6, 10; Prov. xxx. 17; Ezek. xxxix. 4.

d ch. xxi. 8; Esther i. 3; Job iv. 1.

4 Or, *reckoned.*



JOSEPH BEFORE PHARAOH.

Among the prisoners who were put into the same ward with Joseph, were two of the king's servants—his chief baker and his chief butler. As the servants or officers of the king's household were taken from the most illustrious families of the priesthood, these were men consequently of rank and distinction. What their crime was, we are not told. The one came to an untimely end, and the other left upon his character the deep, dark stain of a base ingratitude.

5—10. They both had a dream the same night, which greatly distressed them, "each man according to the interpretation of his dream." In other words, the dream of each corresponded with the future event or lot which befell them. In their downcast countenance, Joseph read the grief of their heart; and in the absence of any interpreter, he, by divine inspiration, put the meaning on the dream of each.

It may be that by the question so sharply presented and put—"Do not inter-

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chief butler and of the chief baker among his servants.

21 And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand:[a]

22 But he hanged the chief baker: as Joseph had interpreted to them.[b]

23 Yet did not the chief butler remember Joseph, but forgat him.[c]

CHAPTER XLI.

1 *Pharaoh's two dreams.* 25 *Joseph interpreteth them.* 33 *He giveth Pharaoh counsel.* 38 *Joseph is advanced.* 50 *He begetteth Manasseh and Ephraim.* 54 *The famine beginneth.*

AND it came to pass at the end of [1]two full years, that Pharaoh dreamed: and, behold, he stood by [2]the river.

2 And, behold, there came up out of the river seven well favoured kine and fatfleshed; and they fed [3]in a meadow.[d]

3 And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the *other* kine upon the brink of the river.

4 And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine.[e] So Pharaoh awoke.

5 And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, [4]rank and good.

6 And, behold, seven thin ears and blasted with [5]the east wind sprung up after them.

7 And the seven thin ears devoured the seven rank and full ears.[f] And Pharaoh awoke, and, behold, *it was* a dream.

8 And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but *there was* none that could interpret them unto Pharaoh.[g]

BEFORE CHRIST 1715.

a See vs. 8, 15; Neh. ii. 1.

b See vs. 8, 19; ch. xli. 11—13; Dan. ii. 19—23, 39; v. 10—12.

A ch. xl. 1—3, 14, 23; xxxvii. 36; xxxix. 1, 20.

c Job xix. 14; Ps. xxxi. 12—24.

1 Note. Two years of days, or two complete revolutions of the earth round her centre.

2 That is, *the Nile.* See Exod. i. 22; iv. 9; Deut. xi. 10; Isa. xix. 5; Ezek. xxix. 3—9.

d ch. xl. 12—19; Jer. l. 10; Ezek. xliii. 3.

3 Or, rather, *among the reeds, or sedges.* In Job viii. 11, the same word is rendered "flag," and this was the name given by the Egyptians to every green thing that grew in the marshes.

e See vs. 17, 18.

6 Heb. *made him run.* See Exod. x. 10; Dan. ii. 25.

f 1 Sam. ii. 7—9; Ps. cv. 19—22; cxiii. 7, 8; 2 Sam. xiv. 24; 2 Kings xxv. 19; Esther iv. 1—4; v. 1; Jer. lii. 32, 33.

7 Or, *when thou hearest a dream, thou canst interpret it.*

g See vs. 9—13; Dan. v. 12—16.

h See vs. 19, 21.

i Numb. xii. 6; 2 Kings vi. 23; Dan. ii. 18, 23, 25, 30, 47; iv. 2; 2 Cor. iii. 5.

m See vs. 1—7; Jer. xxiv. 1—3, 5, 8.

4 Heb. *fat.* See Deut. xxxii. 14.

5 In the East, nothing is more pernicious to corn and fruit than a hot and scorching wind from the east.

9 ¶ Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day:[h]

10 Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, *both* me and the chief baker:

11 And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream.

12 And *there was* there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret.

13 And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.[i]

14 ¶ Then Pharaoh sent and called Joseph, and they brought him hastily [6]out of the dungeon: and he shaved *himself*, and changed his raiment, and came in unto Pharaoh.[j]

15 And Pharaoh said unto Joseph, I have dreamed a dream, and *there is* none that can interpret it: and I have heard say of thee, *that* [7]thou canst understand a dream to interpret it.[k]

16 And Joseph answered Pharaoh, saying, *It is* not in me: God shall give Pharaoh an answer of peace.[l]

17 And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river:

18 And, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in a meadow:[m]

19 And, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness:[n]

20 And the lean and the ill favoured kine did eat up the first seven fat kine.

21 And when they had [8]eaten them up, it could not be known that they had eaten them; but they *were* still ill favoured, as at the beginning.[o] So I awoke.

22 And I saw in my dream, and, behold, seven ears came up in one stalk, full and good:

g ch. xl. 6; Dan. ii. 1—3; iv. 5, 10; v. 6; vii. 28; viii. 27; Exod. vii. 11, 22; Isa. xxix. 14; xliv 25, 26; Dan. iv. 7.

h See vs. 8, 15; Neh. ii. 1.

i See vs. 8, 19; ch. xli. 11—13; Dan. ii. 19—23, 39; v. 10—12.

A ch. xl. 1—3, 14, 23; xxxvii. 36; xxxix. 1, 20.

j ch. xl. 12—19; Jer. l. 10; Ezek. xliii. 3.

6 Heb. *made him run.* See Exod. x. 10; Dan. ii. 25.

k 1 Sam. ii. 7—9; Ps. cv. 19—22; cxiii. 7, 8; 2 Sam. xiv. 24; 2 Kings xxv. 19; Esther iv. 1—4; v. 1; Jer. lii. 32, 33.

7 Or, *when thou hearest a dream, thou canst interpret it.*

l See vs. 9—13; Dan. v. 12—16.

m See vs. 1—7; Jer. xxiv. 1—3, 5, 8.

n See vs. 1—7.

8 Heb. *come to the inmost parts of them.*

o Isa. ix. 20.

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pretations belong to God?"—it was the aim of Joseph to call off the thoughts of these two men from the pretensions and the falsehoods of their own magicians, and to beget in their hearts the conviction that the God in whom he believed could alone know, and alone reveal the future of any man's life. Each told his dream, and on the dream of each Joseph put the interpretation.

11. Without at all entering on any inquiry as to the nature of those wines which were used at this early period of the world's history, it is clear from this verse that the pure juice of the grape was used even at the table of royalty itself.

14. It is but natural to think that when the butler found himself once more amid the honours and the influence of the palace, he would not forget the youth, who, like an angel of light, had revealed to him the future of his life and happiness. Kind and generous as Joseph had been, the butler thought not of the prisoner whom he had left behind. His was a narrow, selfish spirit. His bosom glowed with no warm, brotherly feeling. He was a man without sympathy and without soul. A character like this is ever to be despised and shunned.

CHAPTER XLI.

1—8. The butler forgot Joseph, but his Father in heaven remembered him, and was preparing the way for his release. For two long years did Joseph wait and hope in vain; but just at the moment when the darkness around him seemed to thicken and deepen most, did that morning-star arise which ushered in the day of his freedom.

The king had two very remarkable dreams, and in his anxiety he sent for all the magicians of Egypt, and for all the wise men thereof, to whom he told his dreams, and waited for the interpretation.

Seven ears of corn on one stalk seems to us a very unnatural production; but it is known that there is a species of wheat which grows in Egypt, which, in its perfect state, actually bears this number of ears. Its stem is so full of pith as to yield sufficient nourishment and support to so great a weight.

The term "magician," is derived from a word which means wise, learned, intelligent; and as the Egyptian priests were the first who professed the art of expounding abstruse subjects, and of interpreting dreams and visions, they may have been looked upon as a class of sacred scribes, or professors of sacred learning. Hence the reason why Pharaoh called for them, and asked of them the interpretation of his dreams. These dreams were of God, and none but one instructed of God could reveal them.

9—13. The magicians having wholly failed in their effort to interpret their royal master's dreams, and the chief butler, having been present, perhaps, during the interview between Pharaoh and these professedly wise men, feigned to be very sorrowful for his forgetfulness and neglect of the Hebrew youth whom he had left behind in the prison. His feelings were not sincere; and now he narrowly watched his opportunity. He saw that the magicians were confounded, and as they stood mute in the royal presence, not knowing what to do, the chief butler stepped forward, and, bowing down at the feet of the king, told him of Joseph as one endued with the power of interpretation.

14—16. Pharaoh at once sent and called for Joseph. The king received him with marked condescension and kindness; told him he had dreamed a dream which no one could interpret, and therefore that he had sent for him, understanding that he had the power of interpretation. How dignified and noble does Joseph appear in the presence of Pharaoh! The Hebrew captive is now the teacher and the counsellor of the man who sat on the throne of Egypt! Not that Joseph made a vain and empty boast of the extraordinary gift with which he was blessed. He would not suffer the king to indulge the thought for one moment, that the power which he possessed was anything of his own. He turned his mind to God as the one only Fountain of wisdom

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23 And, behold, seven ears, [1]withered, thin, *and* blasted with the east wind, sprung up after them:

24 And the thin ears devoured the seven good ears: and I told *this* unto the magicians; but *there was* none that could declare *it* to me.[a]

25 ¶ And Joseph said unto Pharaoh, The dream of Pharaoh *is* one: God hath shewed Pharaoh what he *is* about to do.[b]

26 The seven good kine [2]*are* seven years; and the seven good ears *are* seven years: the dream *is* one.

27 And the seven thin and ill favoured kine that came up after them *are* seven years; and the seven empty ears blasted with the east wind shall be seven years of famine.[c]

28 This *is* the thing which I have spoken unto Pharaoh: What God *is* about to do he sheweth unto Pharaoh.[d]

29 Behold, there come seven years of great plenty throughout all the land of Egypt:

30 And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land;

31 And the plenty shall not be known in the land by reason of that famine following; for it *shall be* very [3]grievous.[e]

32 And for that the dream was doubled unto Pharaoh twice; *it is* because the thing *is* [4]established by God, and God will shortly bring it to pass.[f]

33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.[g]

BEFORE CHRIST 1715.

1 Or, *small.*
5 Or, *overseers.*
a See vs. 5—7; 2 Kings xix. 26; Ps. cxxix. 6, 7; Hos. viii. 7; ix. 16; xiii. 15; Exod. viii. 19; Dan. iv. 7; see v. 8.
b Exod. ix. 14; Josh. xi. 6; Isa. xli. 22, 29; xliii. 9; Dan. ii. 28, 29, 45, 47; Amos iii. 7.
2 That is, *signify.* See vs. 2, 5, 24, 47, 53.
6 Heb. *be not cut off.*
h ch. xlvii. 13—25; Exod. iv. 13; Numb. xxxi. 14; 2 Chron. xxxiv. 12; Neh. xi. 9; Job v. 20; Ps. xxxiii. 19; Prov. vi. 6—8.
c 2 Sam. xxiv. 13; 2 Kings viii. 1.
i Numb. xxvii. 18; Josh. xxii. 30; 2 Sam. iii. 36; Job xxxii. 8; Ps. cv. 19; Prov. x. 26; xxv. 11; Dan. iv. 6, 8, 18.
d See on vs. 16, 25.
7 Heb. *At thy word shall all my people kiss:* that is, at his word, or command, they should kiss the hand, in token of subjection.
j See vs. 16, 25, 28, 33; ch. xlv. 8, 9, 26; 1 Sam. x. 1; Job xxxi. 27; Ps. cv. 21, 22; Prov. xxii. 29.
3 Heb. *heavy.*
e 2 Sam. xxiv. 13; 1 Kings xvii. 1; 2 Kings viii. 1; Prov. xxxi. 17; Ps. cv. 16; 1 Sam. v. 6; Isa. xxiv. 20.
8 Or, *silk.*
4 Or, *prepared of God.*
f Numb. xxiii. 19; Job xxxiii. 14, 15.
g Exod. xviii. 19—22; Deut. i. 10; Dan. iv. 27.
9 Or, *father of the king.* See ch. xlv. 8.
k Esther iii. 10, 12; vi. 7—12; viii. 2, 8, 10, 15; x. 3; Prov. xvii. 2; xxii. 29; Ezek. xvi. 10, 11.

34 Let Pharaoh do *this*, and let him appoint [5]officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years.

35 And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.

36 And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land [6]perish not through the famine.[h]

37 ¶ And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

38 And Pharaoh said unto his servants, Can we find *such a one* as this *is*, a man in whom the Spirit of God *is?*[i]

39 And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, *there is* none so discreet and wise as thou *art:*

40 Thou shalt be over my house, and according unto thy word shall all my people [7]be ruled: only in the throne will I be greater than thou.[j]

41 And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

42 And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of [8]fine linen, and put a gold chain about his neck;

43 And he made him to ride in the second chariot which he had; and they cried before him, [9]Bow the knee: and he made him *ruler* over all the land of Egypt.[k]

and truth, and reminded him that no other could see into the future, or reveal what was coming up with the birth of years. Joseph felt his dependence upon God, and he confessed it. "It is not in me: God shall give Pharaoh an answer of peace." So beautifully did his piety shine out in the presence even of royalty. He had nothing to disguise—nothing to conceal. There is nothing like acting a true part in life. Hypocrisy is always hateful in whomsoever it is found, but most hateful in youth. Let us be true to ourselves, and we may challenge the world.

17—36. The king related his two dreams. Joseph no sooner heard them, than, under divine guidance, he revealed to Pharaoh their meaning. He told the king that both dreams had reference to one and the same event—an event still future, but no less certain. The seven kine, and the seven ears, were to be taken for seven years. The good cattle, and the good ears, signified years of plenty; while the lean cattle, and the thin ears, signified years of corresponding scarcity—during which the famine should press so sorely upon the people that all the previous plenty would be forgotten. Sad intelligence this to the king—intelligence which filled his mind with no common concern. Joseph perceived by his looks that Pharaoh's thoughts were disturbed. The king felt at a loss how to act, and therefore the youthful Hebrew gave him the following good counsel and advice:—"Let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do this, and let him appoint officers (or overseers) over the land, and take up the fifth part of the land of Egypt in the seven plenteous years; and let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine."



ROYAL CHARIOT.

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44 And Pharaoh said unto Joseph, I *am* Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.[a]

45 And Pharaoh called Joseph's name [1]Zaphnath-paaneah; and he gave him to wife Asenath the daughter of Poti-pherah [2]priest of On.[b] And Joseph went out over *all* the land of Egypt.

BEFORE CHRIST 1715.

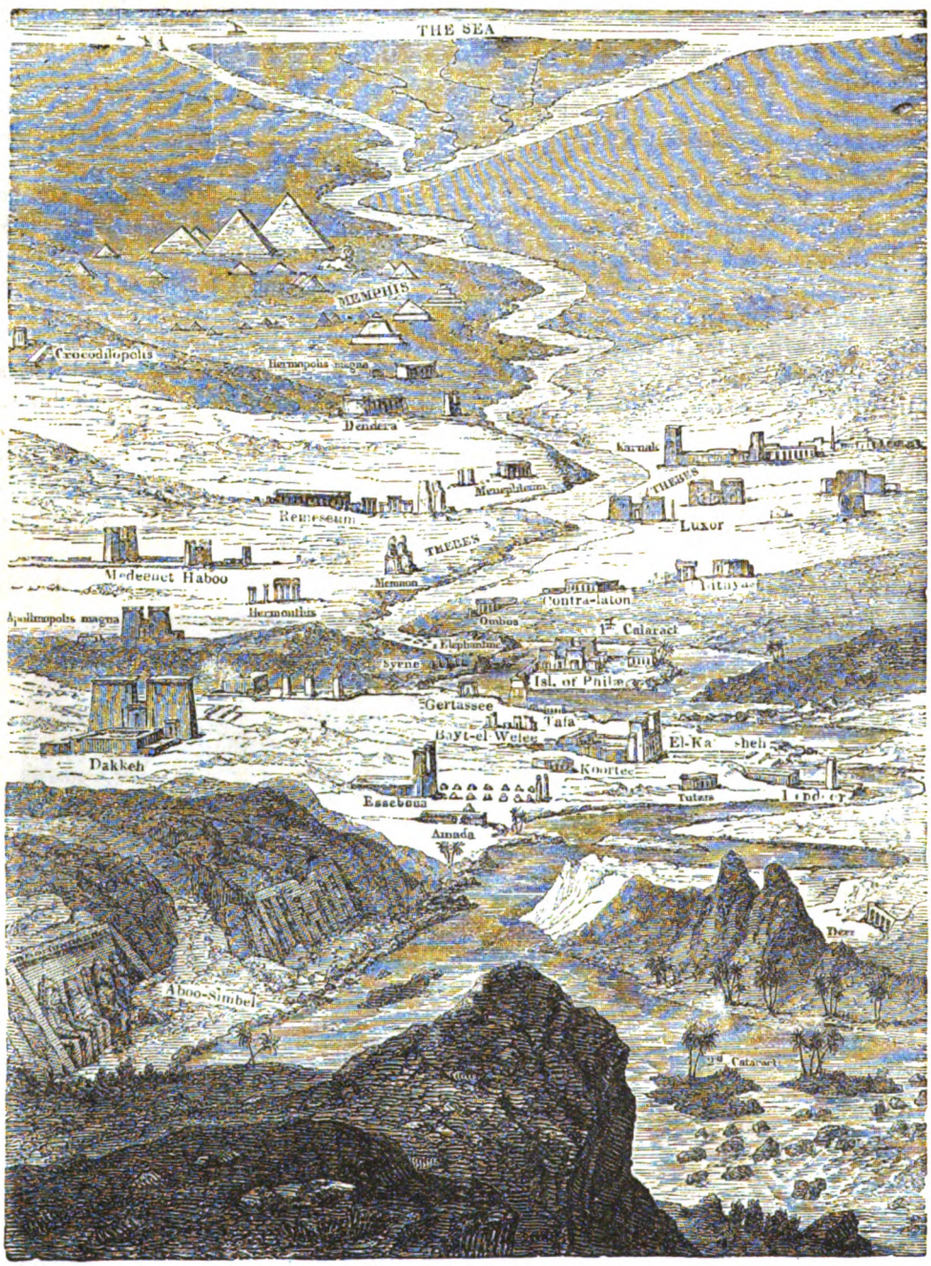
a Exod. xi. 27.
1 That is, *a revealer of secrets*, and therefore *one to whom secrets are revealed.*
c Gen. xxxvii. 2; 1 Sam. xvi. 21; 1 Kings xii. 6, 8; Prov. xxii. 29; Dan. i. 19.
2 Or, *Prince.* See ch. xiv. 18.
d ch. xxvi. 12.
b ch. xlvi. 20.

46 ¶ And Joseph *was* thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.[c]

47 And in the seven plenteous years the earth brought forth by handfuls.[d]

48 And he gathered up all the food of the seven

37—45. Had Joseph been a man venerable for his years and his experience, he could not have more wisely advised the king. The fertility of the land depended on the overflowing of the Nile, nor could a plentiful harvest be secured unless its waters rose to a certain height, for there rain was almost unknown. If they did not rise to about sixteen cubits, they did not overflow the whole ground, and there was a corresponding scarcity. If they rose higher, they were so long in running off, that the seed-time was lost. But the Power which inspired Joseph to foretel these coming years of plenty and of want, was the same that guided the Nile in its course, and rendered certain the accomplishment of the prophecy. The only question was, whether the people would consent to give up for seven successive years so much as one-fifth of the produce of their land, and where could be found a man to manage so important a business? Pharaoh approved of Joseph's plan, and so did all his ministers of state. Who, then, so fitted to carry out the plan as the man who proposed it? Pharaoh felt this, and he said to his servants or ministers, "Can we find such a one as this, a man in whom the Spirit of God is?" and then turning to Joseph, the king said to him, "Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art: thou shalt be over my house, and according to thy word shall all my people be ruled: only on the throne will I be greater than thou. See, I have set thee over all the land of Egypt." What a testimony this to Joseph's character! What a reward of his virtue! He was made the second man in the kingdom. Pharaoh only was above him in influence and authority. What must Potipher have now thought? And what must have been the feelings of the chief butler? They both sank into littleness and insignificance in the presence of Joseph. Nor did the king's favour stop here. He took off his ring from his finger—which was the symbol of power or authority—and put it upon the hand of Joseph, and arrayed him in vestments of fine linen, and most costly; and put a gold chain about his neck, made him ride in the second chariot which he had, and ordered his subjects to bow the knee to him, and hail him as the father and deliverer of their land; conferred upon him all but unlimited and absolute power, placed the destinies of the country in his hand, changed his name to Zaphnath-paaneah—the revealer of secrets, and the saviour of the land—gave him to wife the daughter of the priest or prince of On, and ordained that no one should be allowed to settle or traffic in Egypt without his permission. With joy bounding through his heart, and with glory mantling on his brow, Joseph withdrew from the royal presence.



BIRD'S-EYE VIEW OF EGYPT.

46—57. This Egypt in which Joseph was become second only to the king himself, is to be looked upon as one of the oldest and most interesting countries in the world. Bounded on the south by Ethiopia, on the north by the Mediterranean, and on the east by the Red Sea, it presents to the eye of the traveller an immense valley, extending on either side of the Nile, nearly six hundred miles in length, and hemmed in on the east and west by a ridge of hills, and a vast expanse of desert. To the Nile—a river which rises in unknown regions, and flows twelve hundred miles without meeting a tributary stream—it owed its beauty and its fertility. At certain periods of the year this river overflowed its banks, and the rich loam which its waters left behind so enriched the land, that Egypt was celebrated as the most fruitful country on the face of the earth. It was equally celebrated for population, and riches, and learning. Her splendid cities rose up on every side, and the stately monuments of her genius and industry were without a parallel. Long before Greece or Rome had become known for their philosophy, and poetry, and letters, Egypt was famous for its wise men and its writings, while its productions were so plentiful that in times of scarcity and of famine it supplied many other nations.

It was in this rich and beautiful land, at the age of thirty, that Joseph was now settled, and with manly heart and strength he entered on his duties. By making a circuit through all Egypt, he made himself acquainted with the whole country, fixed upon those places which were most suitable for the building of stores or granaries in which to lay up the corn, and appointed officers to receive the grain and preserve it in the best possible state. While these preparations were going on, the land began to yield her increase. The harvest came. The fields waved with their ripe yellow corn, and invited the sickles of the reaper. The reaper came, and beneath his hand the corn lay as the sand of the sea. It was gathered with such fulness, that it could not be numbered. It was then laid up in the cities, in the buildings prepared for that purpose. Each city was made the storehouse of what was reaped from the fields around it. Each year was equally productive, and at the end of the

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years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which *was* round about every city, laid he up in the same.[a]

49 And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for *it was* without number.[b]

BEFORE CHRIST 1715.

a See vs. 34—36; ch. xlvii. 21.

1 Or, *prince*

c ch. xlvi. 20; xlviii. 5.

2 That is, *forgetting*. See Ps. xlv. 10; Isa. lvii. 16.

50 And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Poti-pherah [1]priest of On bare unto him.[c]

51 And Joseph called the name of the firstborn [2]Manasseh: For God, *said he*, hath made me forget all my toil, and all my father's house.[d]

b ch. xxii. 17; Judg. vi. 5; vii. 12; 1 Sam. xiii. 5; Ps. lxxviii. 27; Jer. xxxiii. 22 Amos ix. 13; Lev. xxvi. 5.

d Deut. xxxiii. 17; Ps. xxx. 11; xlv 10; Job ix. 23, 28; xi. 16; Prov xxxi. 7; Isa. liv. 4; lxv. 16.



PHARAOH HONOURS JOSEPH.

seven years the granaries were more than full. Conceive of the joy of the Egyptians as they gathered their corn, saw it safely stored, and felt assured that there was enough in the land to meet the wants of the entire people! What blessings must they have invoked on the head of Joseph! But the seven years of abundance were followed by seven years of scantiness. The waters of the Nile had failed to rise so high as to cover the whole ground. The land no longer yielded her increase. The fields waved not with golden crops. There was little, if anything, to tempt the hand and the sickle of the reaper. The time of harvest came, but there was nothing to gather. No joy lit up the eye; no voice of song filled the air. Sadness sat on the brow, and the heart trembled with fear. It was a time of famine. But the horrors of famine who can describe! It brings down the strength of the strongest

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52 And the name of the second called he [1]Ephraim: For God hath caused me to be fruitful in the land of my affliction.[e]

53 ¶ And the seven years of plenteousness, that was in the land of Egypt, were ended.[h]

54 And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.[c]

55 And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.[d]

56 And the famine was over all the face of the earth: And Joseph opened [2]all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt.[e]

57 And all countries came into Egypt to Joseph for to buy *corn;* because that the famine was *so* sore in all lands.[f]

CHAPTER XLII.

1 *Jacob sendeth his ten sons to buy corn in Egypt.* 16 *They are imprisoned by Joseph for spies.* 18 *They are set at liberty, on condition to bring Benjamin.* 21 *They have remorse for Joseph.* 24 *Simeon is kept for a pledge.* 25 *They return with corn, and their money.* 29 *Their relation to Jacob.* 36 *Jacob refuseth to send Benjamin.*

NOW when Jacob [3]saw that there was corn in Egypt, Jacob said unto his sons, why do ye look one upon another?[g]

2 And he said, Behold, I have heard that there is corn in Egypt; get you down thither, and buy for us from thence; that we may live, and not die.[h]

3 ¶ And Joseph's ten brethren went down to buy corn in Egypt.

4 But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him.[i]

5 And the sons of Israel came to buy *corn* among those that came: for the famine was in the land of Canaan.[j]

6 And Joseph *was* [4]the governor over the land, *and* he *it was* that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him *with* their faces to the earth.[k]

7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake [5]roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

8 And Joseph knew his brethren, but they knew not him.

9 And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye *are* spies; to see the nakedness of the land ye are come.[l]

10 And they said unto him, Nay, my lord, but to buy food are thy servants come.[m]

11 We *are* all [6]one man's sons; we *are* true *men*, thy servants are no spies.

12 And he said unto them, Nay, but to see the nakedness of the land ye are come.

13 And they said, Thy servants *are* twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest *is* this day with our father, and one *is* not.[n]

14 And Joseph said unto them, That *is it* that I spake unto you, saying, Ye *are* spies:

15 Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.[o]

16 Send one of you, and let him fetch your brother, and ye shall be [7]kept in prison, that your words may be proved, whether *there be any* truth in you: or else by the life of Pharaoh surely ye *are* spies.[p]

17 And he [8]put them all together into ward three days.

18 And Joseph said unto them the third day, This do, and live; *for* I fear God:

19 If ye *be* true *men*, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses:[q]

BEFORE CHRIST 1707.

1 That is, *fruitful.*
j ch. xli. 57.
a ch. xlviii. 10—19; xlix. 22; Isa. xlix. 1, 2; Ps. ciii. 1—5.
4 That is, *protector, or, ruler.*
b ch. xli. 47, 48, 49; xlii. 1, 2.
k ch. xli. 40, 45; xliv. 14; xlv. 8, 26; Ps. cv. 16—21; Acts vii. 10.
5 Heb. *hard things with them.*
c See vs. 29, 30; ch. xlii. 2, 5, 6; xliii. 1; xlv. 11; xlvii. 13.
d 2 Kings vi. 25—29; Jer. xiv. 1—6; Lam. iv. 3—10; Ps. cv. 20—22.
2 Heb. *all wherein was.*
l ch. xxxvii. 5—9; Numb. xiii. 2, 16—20; Josh. ii. 1; vi. 23; Judg. i. 24; 1 Sam. xxvi. 4; Heb. xi. 31.
e Ps. cv. 16, 17; ch. xlii. 1, 5, 6; xlvii. 14, 24; l. 20.
m See vs. 1—2.
6 Note. We do not belong to different tribes, and therefore no hostile attempt can be looked for from a single family.
f vs. 54—56; Deut. ix. 28.
n Exod. i. 2—6.
3 Note. In Hebrew, one sense is often put for another. Jacob SAW, that is, heard, that there was plenty in Egypt.
g ch. xli. 30—57; Josh. vii. 10; Ezra x. 4; Jer. viii. 14.
o See vs. 8—12; Job xiii. 24; xix. 11; 1 Sam. i. 26; xvii. 55; xx. 3; Jer. v. 2—7; ch. xliii. 3; xliv. 20—31.
7 Heb. *bound.*
h ch. xliii. 2—4; xlv. 9; Ps. xxxii. 14; cxviii. 7; 1 John iii. 17.
p See vs. 7, 12, 30.
8 Heb. *gathered.*
i ch. xxxv. 16—19; xliii. 14, 29; xliv. 20—22, 27—31.
q Isa. xxiv. 22; Lev. xxiv. 12; xxv. 43; Neh. v. 9—12; Jer. xxxvii. 15; Gen. xli. 56; xlii. 1, 2; xliii. 1, 2, 5, 19; xliv. 23; xlv. 23.

and makes the lamp of life glimmer in its socket. Joseph had made no common provision for Egypt; but even in Egypt the effects of the famine soon began to be felt. The voice of complaint waxed louder and more entreating. The people called to Pharaoh for bread. Hunger and the fear of death gave depth and earnestness to their prayers. Pharaoh referred them to Joseph; and Joseph having brought them to feel their dependence on the bounty of that Providence whose goodness can never be exhausted, gave instructions to open all the stores in which corn had been laid up, and the corn to be sold to the people according to their necessities. He did not deal out the provision in the form of charity; but made every man pay for what he received, that he might place upon it a higher value, and make the best and the most of his portion.

However striking may be the proof which we have here of the wisdom and soundness of Joseph's advice, far more delightful and far more impressive is the evidence of the goodness and the faithfulness of God, and of his unwearied fatherly care over his creatures. How rich and unconfined must be His resources, when he has only to open his hand, and the wants of every living thing are supplied! What encouragement have we to trust in his providence and love! What gratitude should fill our hearts and inspire our praise!

CHAPTER XLII.

1—2. The famine was not confined to Egypt. It was over all the face of the earth—not only felt in Syria and Arabia, as countries bordering upon Egypt, and in part depending upon it, but even in Canaan, the land which God had promised to Abraham and his seed for an everlasting possession. Jacob in the one hundred and thirtieth year of his age, surrounded by his children, and his children's children, began to feel the pressure of the common calamity. His sons called for bread, and there was no bread to give them. They looked sad and pensive in the face of their aged father, and their very look went like a dagger to the old man's heart. There was corn in Egypt, and to relieve present distress he sent them thither to procure the means of subsistence. No man is at liberty to throw life away, and therefore every effort should be made to preserve it.

3—6. They are called Joseph's ten brethren because he is the principal character in the story. Benjamin is kept at home, lest Jacob should be deprived of him as he had been of Joseph.

7—8. This conduct on the part of Joseph did not flow from any spirit of revenge, but simply that he might have all possible information respecting his father and his family. Joseph's features had so altered that even his own brothers failed to recognise him. Nor did they ever dream of his occupying such a position in Egypt.

9—12. Joseph now called to mind his dreams, and had the impression that the time had come for their accomplishment. He affects to treat his brethren as spies, who have come to learn the destitution of the land, occasioned by the failure of the crops. Against this charge they protest, and declare themselves true men.

15. "By the life of Pharaoh" was a common form of asseveration among the Egyptians, and was adopted by Joseph, instead of the common Hebrew form, "As the Lord liveth," that he might remain unknown to his brethren. To swear by the life of a superior is common in the East.

26. This merely means a halting-place—a spot where they might rest, and get water for themselves and their cattle.

37. As no man can give life, so no man has the power to take it away. Reuben was rash and altogether unjustified in the use of such language.

It was a dark and heavy cloud which was rolling over Jacob when he said, "All these things are against me." The fears of the man overcame the faith of the saint. All was light and sunshine beyond. Faith is the conviction of things not seen.

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20 But bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.[a]

21 ¶ And they said one to another, We *are* verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.[b]

22 And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required.[c]

23 And they knew not that Joseph understood *them;* for he spake unto them by [1]an interpreter.

24 And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.[d]

25 ¶ Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them.[e]

26 And they laded their asses with the corn, and departed thence.

27 And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it *was* in his sack's mouth.

28 And he said unto his brethren, My money is restored; and, lo, *it is* even in my sack: and their heart [2]failed *them*, and they were afraid, saying one to another, What *is* this *that* God hath done unto us?[f]

29 ¶ And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying,

30 The man, *who is* the lord of the land, spake [3]roughly to us, and took us for spies of the country.

31 And we said unto him, We *are* true *men;* we are no spies:

32 We *be* twelve brethren, sons of our father; one *is* not, and the youngest *is* this day with our father in the land of Canaan.[g]

33 And the man, the lord of the country, said unto us, Hereby shall I know that ye *are* true *men;* leave one of your brethren *here* with me, and take *food for* the famine of your households, and be gone:

34 And bring your youngest brother unto me: then shall I know that ye *are* no spies, but *that* ye *are* true *men:* *so* will I deliver you your brother, and ye shall traffick in the land.[h]

35 ¶ And it came to pass as they emptied their sacks, that, behold, every man's bundle of money *was* in his sack: and when *both* they and their father saw the bundles of money, they were afraid.[i]

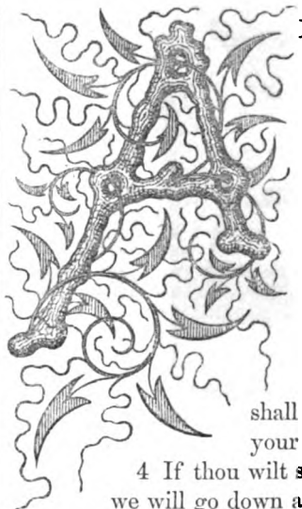
36 And Jacob their father said unto them, Me have ye bereaved *of my children:* Joseph *is* not, and Simeon *is* not, and ye will take Benjamin *away:* [4]all these things are against me.[j]

37 And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.[k]

38 And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.[l]

CHAPTER XLIII.

1 *Jacob is hardly persuaded to send Benjamin.* 15 *Joseph entertaineth his brethren.* 31 *He maketh them a feast.*



AND the famine *was* sore in the land.[m]

2 And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.[n]

3 And Judah spake unto him, saying, The man did [5]solemnly protest unto us, saying, Ye shall not see my face, except your brother *be* with you.[o]

4 If thou wilt send our brother with us, we will go down and buy thee food:

5 But if thou wilt not send *him*, we will not go down: for the man said unto us, Ye shall not see my face, except your brother *be* with you.[p]

6 And Israel said, Wherefore dealt ye *so* ill with me, *as* to tell the man whether ye had yet a brother?

7 And they said, The man [6]asked us straitly of our state, and of our kindred, saying, *Is* your father yet alive? have ye *another* brother? and we told him according to the [7]tenor of these words: could we [8]certainly know that he would say, Bring your brother down?

8 And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, *and* also our little ones.[q]

9 I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever:[r]

10 For except we had lingered, surely now we had returned this [9]second time.[s]

11 And their father Israel said unto them, If *it must be* so now, do this; take of the best fruits in the land in your vessels, and carry down the man a pre-

BEFORE CHRIST 1707.

4 Literally, *upon me are all these things:* that is, they are more than I can bear.

j ch. xxxvii. 20—25; xliii. 13; 1 Sam. xxvii. 1; Job vii. 7; Ps. xxxiv. 19; Eccl. vii. 8; Isa. xxxviii. 10.

a ch. xxxv. 18; xlii. 4, 10, 13, 16.

k ch. xliii. 9; xliv. 32—34; Micah vi. 7.

b ch. xli. 9; Numb. xxxii. 23; 2 Sam. xii. 13; 1 Kings xvii. 18; Job xxxiii. 27, 28; xxxiv. 31, 32; xxxvi. 8, 9; Hos. v. 15; Gen. xxxvii. 23—28; Judg. i. 7; Prov. xxi. 13; xxiv. 11, 12; xxviii. 17; Jer. ii. 17—19; iv. 18; xxxiv. 17; James ii. 13; Prov. i. 27, 28.

l ch. xxxvii. 33—35; xliv. 20, 27—34; 1 Kings ii. 6; Ps. lxxi. 18; Isa. xxxviii. 10, 11.

c ch. xxxvii. 20—22, 29, 30; 1 Chron. xxiv. 22; Ps. ix. 12; Ezek. iii. 18.

1 Heb. *an interpreter was between them;* referring to the custom of kings speaking to those present through the medium of some official.

m ch. xli. 54—57; xlii. 5; Eccles. ix. 1, 2; Lam. v. 10; Acts vii. 10—13.

d ch. xlii. 30; 1 Cor. xii. 26; Gen. xlix. 5—7.

e ch. xliv. 1, 2; xlv. 21; Matt. v. 44; vi. 25—34; Rom. xii. 17—21; 1 Pet. iii. 9.

n ch. xlii. 1, 2; Prov. xv. 16; 1 Tim. v. 8; vi. 6—8.

5 Heb. *protesting, did protest.* Acts vii. 34.

2 Heb. *went forth;* just as we say, our heart leaped to our mouth.

o ch. xlii. 15—20, 33, 34; xliv. 23; 2 Sam. iii. 13; xiv. 24, 28, 32.

f ch. xlii. 21; xliv. 11; Lev. xxvi. 36; Deut. xxviii. 65; 1 Kings x. 5; Isa. xlv. 7; Lam. ii. 17; iii. 37; Amos iii. 6.

p ch. xlii. 38; xliv. 26.

3 Heb. *with us hard things.* See vs. 7—20.

6 Heb. *asking, asked us.*

g See vs. 13, 15, 16, 19, 20.

7 Heb. *mouth.*

8 Heb. *knowing, could we know*

q ch. xlii. 1, 2; Deut. xxxiii. 6; 2 Kings vii. 4, 13; Gen. xlv. 19; l. 8, 21; Numb. xiv. 31; Ezra viii. 21.

h vs. 27, 28; ch. xxxiv. 10—21; 1 Kings x. 15; Ezek. xvii. 4.

r ch. xlii. 37; xliv. 32, 33; 1 Kings i. 21; Job xvii. 3; Phil. 18, 19.

9 Or, *twice by this.*

s ch. xix. 19.

i vs. 27, 28; ch. xlii. 21.

CHAPTER XLIII.

1—10. Of the supply which they had brought from Egypt, nothing now remained. Jacob again advises his sons to go down and make a second application and a second purchase. They refused to go unless Benjamin went with them, and it was not till every expedient was exhausted that Jacob consented to part with his youngest child.

11—14. These were articles not to be found in Egypt in such perfection and excellence. With these gifts, and with double money in their hands, and commending them to the love and favour of God, Jacob sends them on this second journey. His faith now triumphed over his fear; and his religious principles over the struggles of nature.

23. Whether this steward of Joseph's house was a true believer in the One God, we cannot say; but he had learned enough from his master to recognise that loving Power without which even a sparrow cannot fall unnoticed to the ground. Besides which, his mind may have been wrought upon by some supernatural influence. In either case, his words fell like sweet music upon the ears of Jacob's sons, and filled their hearts with the sunshine of a brighter hope.

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SIMEON DETAINED BY JOSEPH.

sent, a little balm, and a little honey, spices, and myrrh, nuts, and almonds :[a]

12 And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry *it* again in your hand; peradventure it *was* an oversight:

13 Take also your brother, and arise, go again unto the man:

14 And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. [1]If I be bereaved *of my children*, I am bereaved.[b]

15 ¶ And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

16 And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring *these* men home, and [2]slay, and make ready; for *these* men shall [3]dine with me at noon.[c]

BEFORE CHRIST 1707.

a See v. 14; ch. xxxiii. 10; xxxvii. 25; Esther iv. 16; Deut. xxxiii. 14; 1 Sam. ix. 17; xxv. 27; 1 Kings iv. 21; x. 25; xv. 19; 2 Kings viii. 8; xx. 12; Prov. xviii. 16; xxi. 14; Jer. viii. 22; Ezek. xxvii. 15—17; Lev. xx. 24; 1 Kings x. 15; 2 Chron. xxxii. 27; Cant. iv. 10, 14—16; v. 1—8, 14.

4 Heb. *roll himself upon us.* When a man, in wrestling, has overthrown his antagonist, he rolls upon him, in order to keep him down.

d ch. xlii. 21, 28, 35; Judg. xiii. 22; xiv. 4; Job xv. 21; xxx. 14; Ps. liii. 5.

1 Or, *and I, as I have been bereaved, &c.*

b ch. xlii. 25, 35, 38; Rom. xii. 17; xiii. 8; 2 Cor. viii. 21; 1 Thess. iv. 6; v. 21; Heb. xiii. 18; Gen. xvii. 1; xxii. 14; Neh. i. 11; Ps. xxxvii. 5, 7; Prov. xvi. 7; xxi. 1; Acts. vii. 10.

2 Heb. *kill a killing;* that is, let preparations be made for a great feast, or entertainment. Prov. ix. 2.

17 And the man did as Joseph bade; and the man brought the men into Joseph's house.

18 And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may [4]seek occasion against us, and fall upon us, and take us for bondmen, and our asses.[d]

19 And they came near to the steward of Joseph's house, and they communed with him at the door of the house,

20 And said, O sir, we [5]came indeed down at the first time to buy food:

21 And it came to pass, when we came to the inn, that we opened our sacks, and, behold, *every* man's money *was* in the mouth of his sack, our money in full weight: and we have brought it again in our hand.[e]

22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.

3 Heb. *eat.*

c ch. xxxix. 4. 5

5 Heb. *coming down, we came down.*

e v 12; ch. xlii. 3, 10, 27, 35.

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PUTTING THE CUP IN BENJAMIN'S SACK.

23 And he said, Peace *be* to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had [1]your money.[a] And he brought Simeon out unto them.

24 And the man brought the men into Joseph's house, and gave *them* water, and they washed their feet; and he gave their asses provender.[b]

25 And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.[c]

26 ¶ And when Joseph came home, they brought him the present which *was* in their hand into the house, and bowed themselves to him to the earth.[d]

27 And he asked them of *their* [2]welfare, and said, [3]*Is* your father well, the old man of whom ye spake? *Is* he yet alive?[e]

BEFORE CHRIST 1707.

c See on v. 16.
1 Heb. *your money came to me.*
a Judg. vi. 23; xix. 20; 1 Sam. xxv. 6; 1 Chron. xii. 18; Ezra iv. 17; Gen. xlii. 24, 36.
d vs. 10,11; ch. xxxvii. 5—10; xlii. 6.
b ch. xviii. 4; xxiv. 32; 2 Sam. xi. 8; Judg. xix. 21.
2 Heb. *peace.*
3 Heb. Is there *peace to your father?*
e ch. xlii. 11, 13, 32.

24. In Eastern countries, where only sandals are worn, and where you have to walk over burning sands, nothing can be more refreshing than to wash the feet after a journey. It has the effect of invigorating the whole system.

25. At a certain fixed hour they were to be formally presented to Joseph, and to partake his hospitality. They, therefore, began to arrange the several articles which they had brought from the hand of their father as a gift or present; and then consulted as to the best mode of presenting them.

29. His brother Benjamin was the son of his own mother, Rachel, and the moment that Joseph's eye came to light upon him, the feelings of his heart gushed up as from a fountain unsealed. He was, for the instant, unmanned, and clasping him in his arms, all that he could say was, "God be gracious to thee, my child!"—and rushing out of the room, retired to his own chamber, that in secret he might give freer expression to the mighty emotions of his soul. Having found relief in tears, he washed, to conceal all appearance of grief, put a restraint on his feelings, returned to the room where his brethren were still waiting, and ordered the refreshments to be served.

32. There were two tables—one for Joseph, and another for his brethren. The reason of this, according to the Chaldee paraphrase, was, that the Hebrews did eat the cattle which the Egyptians worshipped; but the fact seems to be, that from the time that Egypt had been conquered by shepherd kings, the Egyptians deemed it dishonourable to eat with those who followed a pastoral life. Joseph, still unwilling to make himself known, only acted in conformity with the prevailing customs of the country.



BALSAM TREE.

33. We are told that in Persia, Arabia, and other parts of the East, they place the plates in large salvers, and set one of these before each person, or before two or three persons. The great men of the State are always served with great profusion by themselves—a double portion, or even a larger proportion of every kind of meat being placed before them. So, here, Benjamin's portion was five times that of his brethren. The fact of their being all served from Joseph's table, and served in the order of their respective ages, awakened their surprise, and led them to think that the man must be endowed with some supernatural power. But fear soon gave way to confidence; and grief was converted into joy. They ate, they drank, and they were merry.

When Jacob's sons asked him to let Benjamin go with them on their second journey to Egypt, the agonised father said no:—"My son shall not go with you; for his brother is dead, and he is left alone: if mischief befall him by the way in which ye go, then shall ye bring down my gray hairs with sorrow to the grave." How deeply touching must have been this scene! History gives us nothing more striking.

In the midst of grief and tears, Jacob sent away his sons, and followed them by his prayers. The Hearer of prayer turned no deaf ear to the voice of his servant. But His step is the step of an Infinite Majesty, and therefore not precipitate. There is neither haste nor hurry in his procedure; and if he keep us waiting, it is

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28 And they answered, Thy servant our father *is* in good health, he *is* yet alive. And they bowed down their heads, and made obeisance.[a]

29 And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, *Is* this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son.[b]

30 And Joseph made haste; for his bowels did yearn upon his brother: and he sought *where* to weep; and he entered into *his* chamber, and wept there.

31 And he washed his face, and went out, and refrained himself, and said, Set on bread.[c]

32 And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that *is* an abomination unto the Egyptians.[d]

33 And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one at another.

34 And he took *and sent* messes unto them from before him: but Benjamin's mess was five times so much as any of their's. And they [1]drank, and were merry with him.[e]

CHAPTER XLIV.

1 *Joseph's policy to stay his brethren.* 14 *Judah's humble supplication to Joseph.*

AND he commanded [2]the steward of his house, saying, Fill the men's sacks *with* food, as much as they can carry, and put every man's money in his sack's mouth.[f]

2 And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money.[g] And he did according to the word that Joseph had spoken.

BEFORE CHRIST 1707.

a See v. 26; ch. xxxvii. 7—10; Exod. xviii. 7; 2 Sam. i. 2; xiv. 4; 1 Kings i. 16.

b ch. xxx. 22—24; xxxv. 17, 18; xlii. 11—14; Numb. vi. 25; Isa. xxxiii. 2

[2] Or, *maketh trial.* See v. 15; Lev. xix. 26; 1 Kings xx. 33; 2 Kings xvi. 6.

h 1 Sam. xxiv. 17; 2 Chron. xx. 11; Ps. xxxv. 12; cix. 5; Prov. xvii. 13.

c See vs. 16, 25; ch. xlii. 24; Hos. xi. 8; Phil. i. 8; Gen. xiv. 1; Jer. xxxi. 16; Gen. xxxi. 54.

d See v. 16; ch. xlvi. 34; Exod. viii. 26.

i ch. xxxvii. 18—32; Josh. xxii. 22—29; 2 Sam. xx. 20; 2 Kings viii. 13; Prov. xxii. 1; Eccles. vii. 1; Gen. xlii. 12, 21, 22; Exod. xx. 15; Deut. v. 19; Matt. xix. 18; Rom. xiii. 9; James ii. 10, 11; Job xxxi. 38—40; Ps. vii. 3—5; Acts. xxv. 11; Gen. xlii. 18.

[1] Heb. *drank largely.*

e 2 Sam. xi. 8; Judg. xix. 6, 9, 22; Ruth iii. 7; 2 Chron. vii. 10; Prov. xv. 12, 13, 15; Eccles. x. 19.

j Exod. xxii. 3; Matt. xviii. 24, 25.

[2] Heb. him *that* was *over his house.* ch. xliii. 16, 19.

k See vs. 26—32; ch. xlii. 26—38; xliii. 33, 34; Numb. xiv. 6; 2 Sam. i. 2, 11; xiii. 19.

l ch. xliii. 16, 25; xxxvii. 7—9; l. 18.

f ch. xlii. 25; xliii. 2; Isa. lii. 1; Deut. viii. 2, 16; Gen. xlv. 15.

m See on vs. 4, 5.

g ch. xlii. 15

3 As soon as the morning was light, the men were sent away, they and their asses.

4 *And* when they were gone out of the city, *and* not *yet* far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?

5 *Is* not this *it* in which my lord drinketh, and whereby indeed he [3]divineth? ye have done evil in so doing.[h]

6 ¶ And he overtook them, and he spake unto them these same words.

7 And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing:

8 Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold?

9 With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen.[i]

10 And he said, Now also *let* it *be* according unto your words: he with whom it is found shall be my servant; and ye shall be blameless.[j]

11 Then they speedily took down every man his sack to the ground, and opened every man his sack.

12 And he searched, *and* began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.

13 Then they rent their clothes, and laded every man his ass, and returned to the city.[k]

14 ¶ And Judah and his brethren came to Joseph's house; for he *was* yet there: and they fell before him on the ground.[l]

15 And Joseph said unto them, What deed *is* this that ye have done? wot ye not that such a man as I can certainly divine?[m]

16 And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy

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that our faith may reach its higher perfection, and that we may more fully appreciate his doings on our behalf. "Wait on the Lord; be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord."

CHAPTER XLIV.

1—5. There are two reasons why Joseph not only supplied the men with as much corn as they could carry, but gave command that every man's money should be put in his sack's mouth. First, he was actuated by his generous feelings, which must have spurned the very idea of taking any price for the food which was to sustain his father's family; and secondly, he was anxious that his brethren should not have even the shadow of a pretext on which to charge their youngest brother with stealing the cup which had been put into his sack. If Benjamin could not account for the cup being in his sack, neither could they account for the money being in their sacks. If he stole the one, they stole the other.

On the part of Joseph this was another expedient to detain Benjamin, and put to the test the temper and conduct of his brethren towards this their younger brother.

The common opinion is, that this cup was made of silver, but Josephus says, it was of gold. Now it is well-known that the Egyptians of rank and distinction had drinking vessels of silver and gold, which is one proof among many of the luxury and refinement which obtained among them even at this early period. Nor is it unlikely that the jewels of gold and of silver, which Abraham sent to Mesopotamia by Eliezer, formed part of the presents which he had received at a former time from the king of Egypt.

There are those who would render the words "whereby indeed he divined," thus:—"for which he would carefully enquire;" and think that such a rendering is more consistent with the known principles and character of Joseph. But such a change is not requisite. According to Eastern tradition, there was a cup which possessed the wonderful property of representing in it the whole world, and all that was taking place at that moment of time. It was said to have been discovered, filled with the elixir of immortality, in digging for the foundations of Persepolis. The Persian poets are full of allusions to this cup, and ascribe to it all the prosperity of their ancient monarchs; and we are told that many of the Mahommedan princes and governors affect still to have special supernatural information by means of a cup. The fact that Joseph professed to divine by his cup, was nothing more than adapting himself to the ideas of the country and the time in which he lived. On the previous day, and when they saw the cup before him, he appeared to have discovered their relative ages, and we may therefore easily conceive that the words of the steward would lead them to believe that his knowledge was the effect of some mysterious virtue in the cup.

9. Having been followed by the steward of Joseph's house, and having been charged collectively with stealing his master's cup, they protested that they knew nothing of it—that to a man they were innocent. "God forbid that thy servants should do according to this thing. With whomsoever of thy servants it be found, both let him die, and we also will be my Lord's bondmen." This was a rash word; but it bespeaks the conscious innocence of the men.

11—34. A search having been made, and the cup having been found in the sack of Benjamin, they rend their clothes in token of their grief, re-load their asses, and return to the house of Joseph. Joseph accuses them of the crime, and then Judah, who had solemnly pledged his word to his father for the safety of Benjamin, steps forward, confesses their crime, and offers himself and his brethren for servitude. Joseph refuses the offer. No: "the man in whose hand the cup is found, he shall be my servant." The address of Judah is one of unutterable force and eloquence. How full of loving affection! With what tenderness and feeling does he speak of his aged father! How touching are his allusions to Joseph! How truthful his

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servants: behold, we *are* my lord's servants, both we, and *he* also with whom the cup is found.[a]

17 And he said, God forbid that I should do so: *but* the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.[b]

18 ¶ Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou *art* even as Pharaoh.

19 My lord asked his servants, saying, Have ye a father, or a brother?

20 And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.[c]

21 And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him.

22 And we said unto my lord, The lad cannot leave his father: for *if* he should leave his father, *his father* would die.[d]

23 And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more.

24 And it came to pass when we came up unto thy servant my father, we told him the words of my lord.

25 And our father said, Go again, *and* buy us a little food.

26 And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother *be* with us.[e]

27 And thy servant my father said unto us, Ye know that my wife bare me two *sons:*

28 And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since:

29 And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.[f]

BEFORE CHRIST 1707.

[a] ch. xliii. 8, 9; Ezra ix. 10, 15; Prov. xvii. 15; Dan. ix. 7; Gen. xxxvii. 18—28; xlii. 21, 22; Numb. xxxii. 23; Josh. vii. 1—18; Judg. i. 7; Prov. xxvii. 17; Matt. vii. 2; Isa. xxvii. 9.

[b] ch. xliii. 18; 2 Sam. xxiii. 3; Ps. lxxv. 2; Prov. xvii. 15.

[g] See vs. 17, 31, 34; 1 Sam. xviii. 1; xxii. 22; xxv. 29; 2 Sam. xviii. 33; Gen. xxxvii. 26, 27, 35; xlii. 36—38.

[h] ch. xliii. 8, 9, 10.

[c] 2 Sam. xiv. 12; Exod. xxxii. 22; Esther i. 12; Prov. xix. 12; Dan. iii. 15, 19—23; v. 19; Gen. xii. 40, 44; xlii. 36—38.

1 Heb. *and my father.*

[i] Exod. xxxii. 31, 32; Rom. ix. 3; 1 Chron. xxxiv. 27, 28; Esth. viii. 6.

[d] ch. xlii. 15, 20, 38; lxiii. 29; Jer. xxiv. 6.

[j] ch. xliii. 30, 31; Jer. xx. 9.

2 Heb. *gave forth his voice in weeping*

[e] ch. xlii. 15—20, 29—34; xliii. 2—5.

[k] Numb. xiv. 1; Ruth i. 9; 2 Kings xx. 3.

3 Heb. *terrified.*

[l] Acts vii. 15; Job iv. 5.

[f] ch. xxxv. 16—18; xxxvii. 13, 14, 33; xlii. 36—38; xliii. 14; xlvi. 19; Ps. lxxxviii. 3, 4.

30 Now therefore when I come to thy servant my father, and the lad *be* not with us; seeing that his life is bound up in the lad's life;

31 It shall come to pass, when he seeth that the lad *is* not *with us*, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.[g]

32 For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever.[h]

33 Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.

34 For how shall I go up to my father, and the lad *be* not with me? lest peradventure I see the evil that [1]shall come on my father.'

CHAPTER XLV.

1 *Joseph maketh himself known to his brethren.* 5 *He comforteth them in God's providence.* 9 *He sendeth for his father.* 16 *Pharaoh confirmeth it.* 21 *Joseph furnisheth them for their journey, and exhorteth them to concord.* 25 *Jacob is revived with the news.*

THEN Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.[j]

2 And he [2]wept aloud: and the Egyptians and the house of Pharaoh heard.[k]

3 And Joseph said unto his brethren, I *am* Joseph; doth my father yet live? And his brethren could not answer him; for they were [3]troubled at his presence.[l]

4 And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he

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whole narrative of events! And what a noble generosity on his own part, to give up his freedom, his family, and his very life, for the ransom of Benjamin!

Justly has it been said, that "no paraphrase can heighten the effect of Judah's address to Joseph. To add to it would be to diminish its excellence; to attempt to explain, would be to obscure its beauties; to clothe the ideas in other language than that of Judah and his translators in our Bible, would ruin its energy and destroy its influence. It is, perhaps, one of the most tender, affecting pieces of natural oratory ever spoken or penned; and we need not wonder to find that when Joseph heard it, he could not refrain himself, but wept aloud. His soul must have been insensible beyond what is common to human nature, had he not immediately yielded to a speech so delicately tender, and so powerfully impressive."

While it is philosophy's wildest dream, that "earth has no reality but woe;" it is to us who believe in God a cheering truth, that Heaven's intentions are not always what they seem. Painful as were the scenes and the trials through which he made his brethren pass, Joseph had in view the best end. They had trifled with his innocence, his virtue, his freedom, his happiness, and his very life; and now, he above all desires that they may be humbled before God, confess their sins, and henceforth live in the higher enjoyment of the divine favour. It is only by subjecting the ore to the crucible and the fire that it can be purified, and its worth determined.

In the review of Jacob's griefs, and under the pressure of our own trials, let us never forget that the white robe of every saint is woven out of the threads of suffering. No affliction is in itself joyous but grievous; nevertheless afterwards it worketh out the peaceable fruits of righteousness to those who are exercised thereby. Tribulation worketh patience; and patience experience; and experience hope; and hope maketh not ashamed, because the love of God is shed abroad in the heart. Our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal. Who are these? And whence came they? These are they who have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne.

CHAPTER XLV.

1—2. What impression the offer—the unparalleled offer of Judah made upon his younger brother Benjamin, we are not told; but its effect upon Joseph was overpowering. He could refrain himself no longer, nor longer keep himself unknown. He ordered his servants and attendants to withdraw, and leave him alone with the men. No sooner did he find himself alone, than he burst into tears. It was a paroxysm of feeling which no words can express. And this, we are told, is exactly the genius of the people of Asia. Their sentiments of joy and of grief are in fact transports, and these transports are oftentimes excessively extravagant. When any one dies or even returns from a long journey, his family or friends give expression to their feelings in shouts or bursts that may be heard a considerable way off, which are renewed at different times, and are continued according to the depth and intenseness of the feelings supposed to be expressed.

3—9. Joseph not only wept, but wept aloud. His sobbings were heard in other apartments of the house; and in the midst of these loud sobbings, he exclaimed—"I am Joseph; doth my father yet live?" They answered him not. How could they speak? Their feelings would have choked their utterance. What a scene! Joseph in tears, and his brethren speechless! He beckoned them to come nearer to him. By degrees they recovered their feelings, and entered into free conversation. What a wonderful recital must that conversation have been on both sides! Never in this world's history did brothers have such an interview!

10—16. Goshen was the most eastern district of Lower Egypt, and formed the boundary of that country and of Arabia, not far from the Arabian Gulf. It was next to Canaan, which lay at a distance of about one hundred miles; and when Jacob left Canaan for Egypt, he came directly thither. The Septuagint calls it "Gesem of Arabia," from the fact that the country east

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THE CUP FOUND IN THE SACK.

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JOSEPH REVEALING HIMSELF.

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said, I *am* Joseph your brother, whom ye sold into Egypt.[a]

5 Now therefore be not grieved, nor [1]angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.

6 For these two years *hath* the famine *been* in the land: and yet *there are* five years, in the which *there shall* neither *be* earing nor harvest.

7 And God sent me before you [2]to preserve you a posterity in the earth, and to save your lives by a great deliverance.[b]

8 So now *it was* not you *that* sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.[c]

9 Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:

10 And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:

11 And there will I nourish thee; for yet *there are* five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.[d]

12 And, behold, your eyes see, and the eyes of my brother Benjamin, that *it is* my mouth that speaketh unto you.

13 And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither.

14 And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.[e]

15 Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

16 ¶ And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it [3]pleased Pharaoh well, and his servants.[f]

17 And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan;

18 And take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.[g]

19 Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

20 Also [4]regard not your stuff; for the good of all the land of Egypt *is* your's.[h]

21 And the children of Israel did so: and Joseph gave them wagons, according to the [5]commandment of Pharaoh, and gave them provision for the way.

22 To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred *pieces* of silver, and five changes of raiment.[i]

23 And to his father he sent after this *manner;* ten asses [6]laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way.

24 So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.[j]

25 ¶ And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

26 And told him, saying, Joseph *is* yet alive, and he *is* governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not.[k]

27 And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived:

28 And Israel said, *It is* enough; Joseph my son *is* yet alive: I will go and see him before I die.[l]

BEFORE CHRIST 1707.

a ch. xxxvii. 28; l. 18; Acts vii. 15.

3 Heb. *was good in the eyes of Pharaoh.*

1 Heb. *neither let there be anger in your eyes.*

f 2 Sam. iii. 36; 2 Chron. xxx. 4; Esth. i. 21; ii. 4.

g ch. xlii. 25, 26; xliv. 1, 2; xlvii. 6; Deut. xxxii. 14; Ps. lxxxi. 4; cxlvii. 14.

2 Heb. *to put for you a remnant.*

b 2 Chron. iii. 7; Gen. xlvii. 25; l. 20; 2 Sam. xii. 12; xvi. 10—12; xvii. 14; Ps. cv. 16, 17; Acts vii. 9, 10; Gen. xli. 29—31, 54, 56; xlvii. 18, 23; Exod. xxxiv. 21; Deut. xvi. 4; 1 Sam. viii. 12; Isa. xxx. 24; Judg. xv. 18; 1 Chron. xi. 14; Ps. xliv. 6; Acts vii. 35.

4 Heb. *let not your eyes spare.*

h Isa. xlix. 1, 23; Gen. xlvi. 5; Ezra ix. 12; Isa. i. 19; Ps. xxxvii. 2—5.

5 Heb. *mouth.*

c See vs. 5, 26—28; ch. xli. 39—48; Judg. xvii. 10; Job xxix. 16; Ps. cv. 21, 22.

i ch. xlvi. 5; Judg. xiv. 12, 19; 2 Kings v. 5, 22, 29.

6 Heb. *carrying.*

d See vs. 13, 19, 20; ch. xlvi. 29—34; xlvii. 1—6, 12.

j Ps. cxxxiii.; John xiii. 32, 33; Eph. iv. 31, 32; 1 Thess. v. 15.

k See vs. 8, 9; Ps. cv. 21; Gen. xliv. 28; Ps. cxxvi. 1—4.

e ch. xlii. 23—25; Acts vii. 14; Gen. xxxiii. 4; Exod. iv. 27; Ruth i. 9, 14; 1 Sam. x. 11; xx. 41; 2 Sam. xiv. 33.

l Judg. xv. 19; 1 Sam. xxx. 12; Gen. xlvi. 30.

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of the Nile was called Arabia, in contradistinction from the western shore, which was regarded as belonging to Lybia.

Care must be taken not to confound the Goshen of the text with another place of the same name in the territory of the tribe of Judah. Thus we read that "Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the Lord God of Israel commanded. And Joshua smote them from Kadesh-barnea even unto Gaza, and all the country of Goshen, even unto Gibeon. . . . So Joshua took all that land, the hills, and all the south country, and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same." See Joshua, x. 40, 41; xi. 16.

Joseph having learned that his father was still alive, and having granted to his brethren a second supply of corn, took a most affectionate leave of them, and told them to hurry back to their father, to tell him that his son Joseph was yet alive, that he had risen to great eminence and power in Egypt, that he had provided for their father's removal to Goshen, and that he and they were to lose no time in coming hither. How true it is that the darkest night sometimes ushers in the brightest morning!



ORIENTAL CART.

16—20. A report of the scene which had been witnessed in the house of Joseph between him and his brethren, soon spread abroad, and reached even the palace of Pharaoh. The king sent for Joseph, and having informed himself of what had taken place, he was pleased to approve of all that Joseph had done, and encouraged him to send for his aged father, and any other branch of his family, promising to give them a possession in the best part of the country, and to make up any loss which they might sustain in their removal.

22. It is still customary with Asiatic sovereigns to give both dress and money to those whom they would specially honour. In Persia, seldom if ever is more than one dress bestowed—the distinction being in the quality and class of the article itself; but in Turkey, the honour consists in the number of the dresses, which are more or fewer in number according to the rank of the person, and the degree of favour in which he is held. The vestments are sometimes made up of gold and silver, decorated with large silk flowers. What must have been the esteem in which Joseph held his brother Benjamin, to whom he gave three hundred pieces of silver and five changes of raiment!

23. These may have consisted of some prepared meats, delicacies, confectionaries, and such articles as could be found only in the palace of royalty. They were no doubt peculiarly adapted to Jacob's age and taste, and were meant as a mere outward expression of his son's inner, deeper feeling.

27. It is not likely that such wagons were used in Palestine, and therefore when Jacob saw them, he concluded that they must have come from Egypt, and his spirit revived. He had waited anxiously for the return of his

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CHAPTER XLVI.

1 Jacob is comforted by God at Beer-sheba: 5 Thence he with his company goeth into Egypt. 8 The number of his family that went into Egypt. 29 Joseph meeteth Jacob. 31 He instructeth his brethren how to answer to Pharaoh.

AND Israel took his journey with all that he had, and came to [1]Beer-sheba, and offered sacrifices unto the God of his father Isaac.[a]

2 And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here *am* I.

3 And he said, I *am* God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation:

4 I will go down with thee into Egypt; and I will also surely bring thee up *again:* and Joseph shall put his hand upon thine eyes.[b]

5 And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him.

6 And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him:

7 His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.[c]

8 ¶ And these *are* the names of the children of Israel, which came into Egypt, Jacob and his sons:[d] Reuben, Jacob's firstborn.

9 And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.

10 ¶ And the sons of Simeon; [2]Jemuel, and Jamin, and Ohad, and [3]Jachin, and [4]Zohar, and Shaul the son of a Canaanitish woman.

11 ¶ And the sons of Levi; [5]Gershon, Kohath, and Merari.

12 ¶ And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zarah: but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul.

BEFORE CHRIST 1706.

6 Or, *Puah.*

7 Or, *Jashub.* 1 Chron. vii. 1.

e ch. xxv. 20.

1 Beer-sheba was twenty miles south of Hebron, and formed the southern extremity of Palestine, as Dan formed the northern extremity. Hence the phrase, from Dan to Beer-sheba. See 1 Sam. iii. 20.

8 Or, *Zephon.* Numb. xxvi. 15.

a ch. xvii. 12—19; xxviii. 13; xxxi. 42, 53; Numb. xii. 6; xxiv. 4; 2 Chron. xxvi. 5.

9 Or, *Ozni.* Numb. xxvi. 16.

10 Or, *Arod.* Numb. xxvi. 17.

f chs. xxxvii.-xxxix., xl., xlv., xlvii.

b ch. xlv. 19, 21—27; Numb. xx. 15; Deut. x. 22; xxvi. 5; Josh. xxiv. 4; 1 Sam. xii. 8; Ps. cv. 23; Acts vii. 15.

11 Or, *prince.*

12 Or, *Ahiram.* Numb. xxvi. 21.

13 Or, *Shupham*, or, *Shuppim.* Numb. xxvi. 39; 1 Chron. vii. 14.

14 Or, *Huppam.* Num. xxvi. 39.

15 Or, *Shuham.* Num. xxvi. 42, 43.

16 Or, *Jahziel.* 1 Chron. vii. 13.

c chs. xxix., xxx., xxxii., xlix.; 1 Chron. ii., viii.; 2 Chron. i., xxvi.

d ch. xxix. 32, 35; xxx. 17, 21; xxxv. 23; xlix. 3, 15; Numb. i., x., xxvi.

17 Heb. *thigh.* ch. xxxv. 11.

2 Or, *Nemuel.*

3 Or, *Jarib.*

4 Or, *Zerah.* 1 Chron. ii. 24.

5 Or, *Gershom.* 1 Chron. vi. 14.

18 That is, including Joseph and his two sons, with Jacob himself.

13 ¶ And the sons of Issachar; Tola, and [6]Phuvah, and [7]Job, and Shimron.

14 ¶ And the sons of Zebulun; Sered, and Elon, and Jahleel.

15 These *be* the sons of [e]Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah: all the souls of his sons and his daughters *were* thirty and three.

16 ¶ And the sons of Gad; [8]Ziphion, and Haggi, Shuni, and [9]Ezbon, Eri, and [10]Arodi, and Areli.

17 ¶ And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel.

18 These *are* the sons of Zilpah, whom Laban gave to Leah his daughter, and these she bare unto Jacob, *even* sixteen souls.

19 The sons of Rachel Jacob's wife; [f]Joseph, and Benjamin.

20 ¶ And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Poti-pherah [11]priest of On bare unto him.

21 ¶ And the sons of Benjamin *were* Belah, and Becher, and Ashbel, Gera, and Naaman, [12]Ehi, and Rosh, [13]Muppim, and [14]Huppim, and Ard.

22 These *are* the sons of Rachel, which were born to Jacob: all the souls *were* fourteen.

23 ¶ And the sons of Dan; [15]Hushim.

24 ¶ And the sons of Naphtali; [16]Jahzeel, and Guni, and Jezer, and Shillem.

25 These *are* the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls *were* seven.

26 All the souls that came with Jacob into Egypt, which came out of his [17]loins, besides Jacob's sons' wives, all the souls *were* threescore and six;

27 And the sons of Joseph, which were born him in Egypt, *were* two souls: all the souls of the house of Jacob, which came into Egypt, *were* threescore and ten.[18]

28 ¶ And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen.

29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and pre-

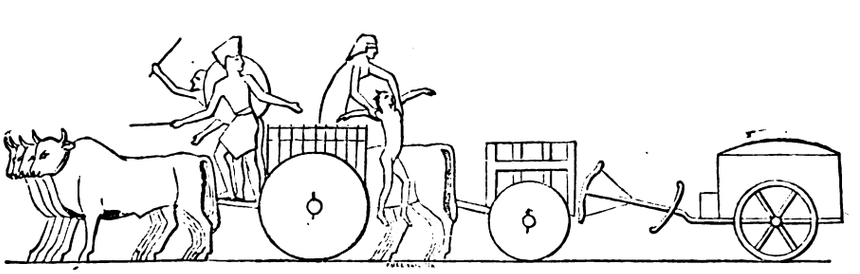
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sons, and hope now rose on wing exultant. His tears are now giving way to joy.

We here perceive in what esteem Joseph was held by his royal master. He was a faithful and devoted servant, and his service had its corresponding reward.

We see how lovingly God continued to watch over him, and how signally he blessed him in body and in soul.

We have in Jacob, old as he was, an instance of the strength of parental feeling. When his sons told him that Joseph was yet alive, his heart fainted, for he believed them not. But the dream of the moment was soon converted into a reality. Jacob said, "It is enough; Joseph my son is yet alive: I will go and see him before I die."



ANCIENT EGYPTIAN CARTS.

What proofs are these of the love and faithfulness of God! He is the same yesterday, to-day, and for ever; and his love, like his nature, changes not. It may be that we cannot always track his step; nor is this essential to our deeper peace. If we walk by faith, and not by sight, our faith will bring us to a calm repose in the love, and wisdom, and righteousness of all his dealings with us. He has given unto us exceeding great and precious promises, and for the accomplishment of these promises he has pledged his character and perfections. Heaven and earth may pass away, but one jot or one tittle of his word shall in no wise fail of being accomplished. Let us only believe, and he will keep our minds in perfect peace.

CHAPTER XLVI.

1—4. Jacob having set out with his family for Egypt, came as far as Beer-sheba. A memorable spot this. Here God had appeared once and again to his fathers, Abraham and Isaac, and had filled their hearts with the consciousness of his redeeming love. While Jacob paused here, he offered sacrifice. His gratitude must have some way of expressing itself; and as a proof that this sacrifice of a grateful heart was acceptable, God appeared to him in a vision of the night, and testified to him his appro-

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JACOB SETTING OUT FOR EGYPT.

sented himself unto him; and he fell on his neck, and wept on his neck a good while.[a]

30 And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou *art* yet alive.[b]

31 And Joseph said unto his brethren, and unto his father's house, I will go up, and shew Pharaoh, and say unto him, My brethren, and my father's house, which *were* in the land of Canaan, are come unto me;[c]

32 And the men *are* shepherds, for [1]their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have.[d]

33 And it shall come to pass, when Pharaoh shall call you, and shall say, What *is* your occupation?

34 That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, *and* also our fathers: that ye may dwell in the land of Goshen; for every shepherd *is* an abomination unto the Egyptians.[e]

BEFORE CHRIST 1706.

a ch. xxxvi. 4; xii. 48; xiv. 14, 17—21.
d ch. xxxi. 18; xxxvii. 2; xlvii. 3; Exod. iii. 1; 1 Sam. xvi. 11; xvii. 15.
b See ch. xlv. 28.
c ch. xlv. 16—28; xlvii. 2—4.
e ch. xlvii. 2—4; Jonah i. 8; Gen. xxx. 43; xxxiv. 5; xxxvii. 12, 13; xliii. 32; Exod. viii. 26.
1 Heb. *they are men of cattle.*

bation of the step which he was now taking, by assuring him of his divine presence, counsel, and protection. He promised to be with him, till life's last moment, and that Joseph should close his eyes in death. This last and solemn office of filial affection was usually performed by the nearest relative; and therefore, as Joseph was the darling child of Jacob, no assurance could have been more consoling to the venerable patriarch.

26. From Beer-sheba Jacob arose and pursued his journey. When he first left Canaan for Haran, he crossed the Jordan with his staff as a single man. When he came back, he had eleven sons and one daughter. Since then, his sons had all married, and had children of their own; so that when he now left Canaan for the land of Egypt, he took with him no fewer then three score and six souls. But in verses 15, 18, 22, 25, the number is said to have been seventy. We have only to add Joseph and his two sons, with Jacob himself, to get this larger total.

28. The land of Goshen seems to have been the first place which the Cushite shepherds occupied when they invaded Egypt, and the last from which they retired. It might have remained uncultivated ever since, and therefore nothing was more natural than to assign this district to Jacob and his family, who were wholly devoted to a pastoral life.

34. There are three reasons why Pharaoh so readily consented to the assigning of the land of Goshen to Jacob. First, that a waste and barren spot would thus come under the cultivation of an industrious and enterprising people; secondly, that as hordes of marauders or shepherd kings had formerly subdued Egypt, and ruled it, they and their successors after them, with great tyranny for more than two hundred years, and had thus rendered themselves obnoxious to the Egyptians, the settlement of Jacob and his sons in Goshen would thus remove and separate them from the body of his people; and, finally, that as Goshen formed the eastern boundary of Egypt towards Palestine and Arabia, these Hebrews would be a powerful barrier to the approach of those from whom the Egyptians most dreaded invasion.

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JOSEPH PRESENTING HIS FATHER TO PHARAOH.

CHAPTER XLVII.

1 *Joseph presenteth five of his brethren,* 7 *and his father, before Pharaoh.* 11 *He giveth them habitation and maintenance.* 13 *He getteth all the Egyptians' money,* 16 *their cattle,* 18 *their lands to Pharaoh.* 22 *The priests' land was not bought.* 23 *He letteth the land to them for a fifth part.* 28 *Jacob's age.* 29 *He sweareth Joseph to bury him with his fathers.*

THEN Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they *are* in the land of Goshen.[a]

2 And he took some of his brethren, *even* five men, and presented them unto Pharaoh.

BEFORE CHRIST 1706.

b Acts vii. 13; Gen. xlvi. 33, 34; Jonah i. 8.

c ch. xii. 10; xv. 13; Deut. xxvi. 5; Ps. cv. 23; Isa. lii. 4; Acts vii. 6, 11; Gen. xliii. 1; xlvi. 34.

1 Heb. *men of activity.*

2 Or, *rulers over those who keep my cattle.*

d See vs. 4, 11; ch. xxxiv. 10; xlv. 18—20; Prov. xxi. 1; Exod. xviii. 21; 1 Sam. xxi. 7; 1 Chron. xxvii. 29–31.

a ch. xlv. 16; xlvi. 28, 31, 34; Exod. viii. 22; ix. 26.

e See v. 10; Exod. xii. 32; Josh. xiv. 13; 2 Sam. viii. 10; xix. 39; 1 Kings i. 47.

3 And Pharaoh said unto his brethren, What *is* your occupation? And they said unto Pharaoh, Thy servants *are* shepherds, both we, *and* also our fathers.[b]

4 They said moreover unto Pharaoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine *is* sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen.[c]

5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:

6 The land of Egypt *is* before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest *any* men of [1]activity among them, then make them [2]rulers over my cattle.[d]

7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.[e]

CHAPTER XLVII.

1—6. After the very touching scene which took place on the meeting of **Jacob** and Joseph in the land of Goshen, we are here informed that Joseph returned to Egypt with five of his brethren, whom he introduced to Pharaoh, and then told his royal master that Jacob and the rest of his family had safely arrived in Goshen, and only waited to know his sovereign will and

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8 And Pharaoh said unto Jacob, [1]How old *art* thou?

9 And Jacob said unto Pharaoh, The days of the years of [2]my pilgrimage *are* an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

10 And Jacob blessed Pharaoh, and went out from before Pharaoh.[e]

11 ¶ And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

12 And Joseph nourished his father, and his brethren, and all his father's household, with bread, [3]according to *their* families.[f]

13 ¶ And *there was* no bread in all the land; for the famine *was* very sore, so that the land of Egypt and *all* the land of Canaan fainted by reason of the famine.[g]

14 And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house.[d]

15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth.

16 And Joseph said, Give your cattle; and I will give you for your cattle, if money fail.[e]

17 And they brought their cattle unto Joseph: and Joseph gave them bread *in exchange* for horses, and for the flocks, and for the cattle of the herds, and for the asses: and [4]he fed them with bread for all their cattle for that year.[f]

18 When that year was ended, they came unto him the second year, and said unto him, We will not hide *it* from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands:

19 Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give *us* seed, that we may live, and not die, that the land be not desolate.[g]

20 And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

21 And as for the people, he removed them to cities from *one* end of the borders of Egypt even to the *other* end thereof.[h]

22 Only the land of the [5]priests bought he not; for the priests had a portion *assigned them* of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands.[i]

23 Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, *here is* seed for you, and ye shall sow the land.[j]

24 And it shall come to pass in the increase, that ye shall give the fifth *part* unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.[k]

25 And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants.[l]

26 And Joseph made it a law over the land of Egypt unto this day, *that* Pharaoh should have the fifth *part;* except the land of the priests only, *which* became not Pharaoh's.[m]

27 ¶ And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly.[n]

28 And Jacob lived in the land of Egypt seventeen years: so [6]the whole age of Jacob was an hundred forty and seven years.

29 And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt:

30 But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their burying-place.[o] And he said, I will do as thou hast said.

31 And he said, Swear unto me. And he sware unto him. And Israel [7]bowed himself upon the bed's head.[p]

BEFORE CHRIST 1706.

1 Heb. *How many* are *the days of the years of thy life?* See v. 9.

g Exod. xxiii. 29.

2 Heb. *my sojournings.*

h See ch. xli. 48.

5 Or, *princes.* Gen. xiv. 18.

a 1 Chron. xxix. 15; Ps. xxxix. 5, 12; lxxxix. 47, 48; xc. 3—12; cxix. 19, 54; Heb. xi. 16; xiii. 14; Job xiv. 1; Gen. v. 3—32; xxv. 7, 8.

i Ezra vii. 24; Neh. xiii. 11.

j v. 19; ch. xlv. 6; Deut. xi. 10.

3 Heb. *according to the little ones:* that is, *as a little child is nourished.* See v. 24.

b Exod. i. 11; xii. 37; xx. 12; Ruth iv. 15; 1 Tim. iv. 8.

c ch. xli. 30, 31; 1 Kings xviii. 5; Jer. xiv. 1—6; Lam. ii. 19; iv. 9; Joel i. 10—12, 16—20; Acts vii. 11.

k ch. xli. 34; 2 Chron. xxxii. 29; Ps. lxxviii. 20; Rom. xii. 17; 1 Tim. v. 8.

l ch. xli. 46; xlv. 8; l. 20; Job v. 20; Ps. xxxiii. 19; xxxvii. 19; Prov. xi. 26, 27.

d ch. xli. 55—57; Ps. xii. 1; cl. 6; Prov. xx. 6; xxviii. 20; Luke xvi. 10—12; 1 Cor. iv. 2.

m See vs. 22, 24.

e See vs. 18, 19; Judg. viii. 5; Ruth i. 6; 1 Sam. ii. 36; Ps. xxxvii. 3; civ. 15, 16; Prov. xxii. 9; Isa. xxxiii. 16; Lam. i. 2; iv. 4; v. 6, 9; Amos iv. 6; Isa. iii. 1.

n See v. 7; ch. xlvi. 3; Exod. i. 7, 12; Deut. x. 22; xxvi. 5; Neh. xi. 23; Ps. cv. 24; cviii. 38; Acts vii. 17.

6 Heb. *the days of the years of his life.*

4 Heb. *led them.*

f Exod. ix. 3; 1 Sam. ii. 5, 9, 36; ix. 7, 8; Job ii. 4.

o Job vii. 1; xiv. 1; Ps. xc. 10; Heb. ix. 27; Gen. xxiv. 2, 3; xxiii. 2—20; xlix. 28, 32.

7 The Hebrew word "bowed" denotes also worship. So the word rendered "bed" signifies a staff. This accounts for the version of the Septuagint: *And Israel worshipped upon the top of his staff.*

p ch. xxiv. 2, 3; Heb. xi. 21.

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pleasure as to their future settlement. The first question which Pharaoh put to Joseph's five brethren was, "What is your occupation?" and their reply determined their location and abode in Goshen, which formed the north-east portion of Egypt, and which, though it received not the waters of the Nile, was yet well adapted for pasturage.

The word rendered "activity" in the sixth verse, refers to vigour of mind as well as to strength of body, and should therefore be taken as signifying both skill and power. Their knowledge was equal to their strength; and on account of their possessing these qualities they were to take the superintendence of Pharaoh's cattle. Though the word translated "cattle" means property or possession of any kind, it is always to be kept in mind, that in ancient times cattle constituted the chief part of a man's wealth, and therefore it was conferring no mean honour on Joseph's brethren to give them the charge of this portion of the royal property. Others think the sense to be—"make them heads or rulers over those who keep my flocks."

7—10. Joseph presents his father to Pharaoh. What a subject this for pen or pencil! We fancy that we see the venerable old man, with his silvery locks, and bending frame, and faltering step, with staff in hand, being conducted by his own son Joseph into the presence of royalty. A noble figure he in the sight of a king! On Pharaoh asking him, "How old art thou?" his answer is exquisitely tender and touching:—"The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage." He then paused for a moment; and having given the king his patriarchal blessing, he withdrew. How beautifully interesting this. How simple, and yet how grand!

11. Rameses seems to have been one of Pharaoh's treasure or store cities, situated in that division of the land which belonged exclusively to the king. About forty miles from Suez, and near the canal connecting that city with the Nile, we are told that there is a mass of ruins which points to this spot as the probable site of the ancient store-city.

16—21. Here the consummate wisdom of Joseph appears in the measures which he adopted. The people having spent all their money, both they and their cattle were in danger of starvation. They, therefore, offered their cattle for a supply of corn, and thus insured provision for their families, while the cattle, which Joseph took in lieu of the corn, were kept at the royal expense. At the end of another year, they found themselves without either flocks or herds, and then they offered to sell themselves and their land rather than die. Joseph bought their land, and made the whole soil of Egypt the property of his royal master, with the exception of that portion which pertained to the priests. The priesthood formed the highest and most privileged class in the Egyptian state; and attached to each temple and settlement of priests were large and valuable estates, which were farmed out at moderate rents, and supplied a common fund for their support. Besides this provision, to them, almost exclusively, was intrusted the management of state affairs, and by them the most profitable branches of trade and business were engrossed, so that their private property must have been great, and thus have placed them beyond the necessity of selling their land.

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CHAPTER XLVIII.

1 *Joseph with his sons visiteth his sick father.* 2 *Jacob strengtheneth himself to bless them.* 8 *He repeateth the promise.* 5 *He taketh Ephraim and Manasseh as his own.* 7 *He telleth Joseph of his mother's grave.* 9 *He blesseth Ephraim and Manasseh.* 17 *He preferreth the younger before the elder.* 21 *He prophesieth their return to Canaan.*

AND it came to pass after these things, that *one* told Joseph, Behold, thy father *is* sick: and he took with him his two sons, Manasseh and Ephraim.[a]

2 And *one* told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.[b]

3 And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me,

4 And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee *for* an everlasting possession.[c]

5 ¶ And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, *are* mine; as Reuben and Simeon, they shall be mine.[d]

6 And thy issue, which thou begettest after them, shall be thine, *and* shall be called after the name of their brethren in their inheritance.[1]

7 And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet *there was* but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same *is* Beth-lehem.[e]

BEFORE CHRIST 1701.

f ch. xli. 50 — 52; xlvi. 20.

g ch. xlix. 28; Deut. xxxiii. 1; Heb. xi. 21.

2 Heb. *heary.*

h ch. xlv. 19; 1 Kings xix. 20.

a ch. xli. 50—52; xlvi. 2; l. 23; Ps. cxxviii. 6.

i ch. xxxvii. 33—35; xlii. 36; xlv. 26; Isa. xlii. 16; xlix. 10; lvii. 18; Eph. iii. 20.

b Ps. xli. 3; Prov. iii. 35; x. 1; xxiii. 15.

j ch. xxiii. 6; xxxiii. 3; Exod. xx. 12; xix. 3, 32; 1 Kings ii. 19.

k Numb. viii. 10, 18; Deut. xxxiv. 9; Matt. xix. 15; Gen. xli. 55; see vs. 18, 19.

c ch. xxviii. 3; xxxv. 9—13; Exod. i. 7, 12; vi. 3; Hos. xii. 4; Judg. i. 23; Gen. xxxii. 12; xlvi. 3; xlvii. 27; Deut. xxii. 8; Amos ix. 14, 15.

d ch. xli. 50—52; xlvi. 20; Josh. xiii. 7; xiv. 4; xvi. 1—10; xvii. 1—18; Numb. i. 10, 32—35; xxvi. 28—37; 1 Chron. v. 1, 2; Rev. vii. 6, 7.

3 Heb. *as fishes do increase.* It is well known that of all living creatures fish are the most prolific.

l ch. xlix. 28; Heb. xi. 21; Gen. xvii. 1; xxii. 1—18; xxiv. 40; xxvi. 2—6; xxviii. 1—5, 12—16, 20—22; 1 Kings iii. 6; Ps. xvi. 8; xxxvii. 3; civ. 4, 5; Eccles. ii. 24, 25; Gen. xxxi. 11; xxxii. 9—12, 24—30; xxxv. 9—15; Isa. xliv. 23; xlviii. 20; lxiii. 9; Jer. xxxi. 11.

1 Note. If Joseph should have any other sons, they should take their stations in Israel, under the banners of Manasseh and Ephraim.

4 Heb. *was evil in his eyes.*

m See vs. 18, 19.

e ch. xxxv. 9, 16—19; 1 Sam. x. 2; Ruth iv. 11.

8 And Israel beheld Joseph's sons, and said, Who *are* these?

9 And Joseph said unto his father, They *are* my sons, whom God hath given me in this *place*.[f] And he said, Bring them, I pray thee, unto me, and I will bless them.[g]

10 Now the eyes of Israel were [2]dim for age, *so that* he could not see. And he brought them near unto him; and he kissed them, and embraced them.[h]

11 And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath shewed me also thy seed.[i]

12 And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

13 And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought *them* near unto him.[j]

14 And Israel stretched out his right hand, and laid *it* upon Ephraim's head, who *was* the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh *was* the firstborn.[k]

15 ¶ And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,

16 The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them [3]grow into a multitude in the midst of the earth.[l]

17 And when Joseph saw that his father laid his right hand upon the head of Ephraim, it [4]displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.[m]

18 And Joseph said unto his father, Not so, my father: for this *is* the firstborn; put thy right hand upon his head.

Having bought the land of the people, he then removed the people themselves to the cities in which the corn was laid up, supplied their daily wants, gave them seed to sow the land with, and asked in return only one-fifth of the produce to lay up for the future. If he had not bought the cattle, they must have perished. If he had not bought the land, it would not have been sown. If he had not done both, the famine must have swept off the people by myriads. Truly the spirit of wisdom rested on Joseph, and Joseph was the saviour of Egypt!

CHAPTER XLVIII.

1—11. Jacob having settled with his family in Goshen, his life was prolonged for seventeen more years. At length he began to sink under the infirmities of age, and when he perceived that death was at hand, he sent for Joseph, to whom he made known his wish to be buried with his fathers in the land of Canaan. Joseph took an oath to fulfil his desire. But before his father for ever closed his eyes on the scenes of this lower world, he brought his own two sons to receive the blessing of the dying saint.

12. The Egyptians among whom Joseph lived were remarkable for the reverence and the regard which they paid to old age. If a young person happened to meet his senior, he instantly turned aside to make way for him; or if an aged person at any time entered an apartment, the youth present would all rise from their seats. And among the ancient Romans it was deemed a crime worthy of death not to rise up in the presence of old age. Nor can we but admire the conduct of Joseph, whose greatness did not render him unmindful of the veneration and respect which were due to his father's age and character.



THE VINE.

17. Though there was a general understanding as to the prior and the higher claims of the firstborn, still the father had an absolute power of making such a distribution of the inheritance as might seem right to himself. Among the Tartars, the elder sons, as they grew up to manhood, were wont to leave the paternal tent with a certain number of cattle, while the younger son remained at home, and became heir to the remaining property of the father.

22. We have no previous notice of this fact. It is possible that after Jacob left Shechem, the parcel of ground which he there bought of Hamor might have fallen into the hands of the Amorites; but having afterwards recovered it by the force of arms, he now bequeathed it to Joseph. We know that it was part of the inheritance of Joseph's sons; that there the remains of Joseph were finally laid; and it is expressly described as the piece of ground which Jacob gave to his son Joseph. See Joshua xvii. 1; xx. 7; xxiv. 32; John iv. 5.

The piety which is lovely in youth is grandly impressive in old age. Not more serene is the close of a long, bright summer's day, than are the last days of a good man. It is solemn to die; but it is no less solemn to live; for life determines the power of death.

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19 And his father refused, and said, I know *it*, my son, I know *it:* he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become [1]a multitude of nations.

20 And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.[a]

21 And Israel said unto Joseph, Behold, I die: but God shall be with you, and bring you again unto the land of your fathers.[b]

22 Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.[c]

BEFORE CHRIST 1707.

2 Heb. *do not thou excel.*
1 Heb. *a fulness of nations.*
3 Heb. *my couch is gone.*
f ch. xxix. 32; xxxv. 22; xlvi. 8; Numb. i. 20; xxvi. 5; 1 Cor. v. 4; Ps. lxxviii. 51; cv. 36; Jas. i. 6—8.
4 Or, *their swords* are *weapons of violence.*
a ch. xli. 50; xlvi. 20; Numb. i. 33—35; ii. 18—23; Ps. lxxx. 2; Jer. xxxi. 9, 18—20.
b Deut. i. 1—39; xxxi. 8; Josh. i. 56.
5 Or, *houghed oxen.*
g ch. xxxiv 2—19; Ps. l. 1—3; v. 10; xxvi. 46; xxviii. 3—5; xciv. 20, 21; 2 Sam. xiii. 15; Prov. xvi. 25; xvii. 3, 4; Josh. xix. 1—9.
c ch. xxiii. 19; Josh. xvii. 1; xx. 7; xxiv 32; John iv 5

and the beginning of my strength, the excellency of dignity, and the excellency of power:

4 Unstable as water, [2]thou shalt not excel; because thou [3]wentest up to thy father's bed; then defiledst thou *it:* he went up to my couch.[f]

5 ¶ Simeon and Levi *are* brethren; [4]instruments of cruelty *are in* their habitations.

6 O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their self-will they [5]digged down a wall.

7 Cursed *be* their anger, for *it was* fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.[g]

8 ¶ Judah, thou *art he* whom thy brethren shall



JACOB BLESSING HIS TWELVE SONS.

CHAPTER XLIX.

1 *Jacob calleth his sons to bless them.* 3 *Their blessing in particular.* 29 *He chargeth them about his burial.* 33 *He dieth.*

AND Jacob called unto his sons, and said, Gather yourselves together, that I may tell you *that* which shall befall you in the last days.[d]

2 Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.[e]

3 ¶ Reuben, thou *art* my firstborn, my might,

d Numb. xxiv. 14; Deut. xxxi. 29.
6 Note. Eshcol was given to the tribe of Joseph. See Numb. xiii. 23, 24.
e Prov. i. 8—9; iii. 1—4; iv. 20, 27.
h ch. xxix. 33; xliv. 18—34; Numb. x. 14; Deut. xxxiii. 7; 1 Chron. v. 2; Judg. i. 2; Numb. xxiv. 9, 17; Ps. lx. 7; cviii. 7; Jer. xxx. 21; Hosea xi. 12; Isa. ix. 6; xi. 1—5, 10—12; ii. 2; Jer. xxiii. 5, 6; Ezek. xxi. 27; Dan. ix. 25; Matt. i. 21; Ps. lxxii. 8—14; 1 Kings iv. 20; 2 Kings xviii. 32; Joel iii. 18.

praise: thy hand *shall be* in the neck of thine enemies; thy father's children shall bow down before thee.

9 Judah *is* a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him *shall* the gathering of the people *be.*

11 Binding his foal unto [6]the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:

12 His eyes *shall be* red with wine, and his teeth white with milk.[h]

CHAPTER XLIX.

1, 2. Knowing that the time of his departure was at hand, Jacob summoned his sons into his presence, named them all in order, and pronounced on each his dying and prophetic blessing.

3, 4. As here foretold, the tribe of Reuben never rose to eminence, and was the first that was carried into captivity.

5—7. The reference here is to the cruel and treacherous conduct of Simeon and Levi in the affair at Shechem. See ch. xxxiv. 2—19. And from

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13 ¶ Zebulun shall dwell at the haven of the sea; and he *shall be* for an haven of ships; and his border *shall be* unto Zidon.[a]

14 ¶ Issachar *is* a strong ass couching down between two burdens:

15 And he saw that rest *was* good, and the land that *it was* pleasant; and bowed his shoulder to bear, and became a servant unto tribute.[b]

16 ¶ Dan shall judge his people, as one of the tribes of Israel.

17 Dan shall be a serpent by the way, [1]an adder in the path, that biteth the horse heels, so that his rider shall fall backward.[c]

18 I have waited for thy salvation, O LORD.

19 ¶ Gad, a troop shall overcome him: but he shall overcome at the last.[d]

BEFORE CHRIST 1689.

a ch. xxx. 20; Deut. xxxiii. 18, 19; Josh. xix. 10—16.
b ch. xxx. 18; Deut. xxxiii. 18; Josh. xix. 17—23; Judg. v. 15.
1 Heb. *an arrow-snake.*
c ch. xxx. 6; Numb. x. 25; Deut. xxxiii. 2; Judg. xiv., xv. (Samson belonged to the tribe of Dan); 1 Chron. xii. 35.
g ch. xxx. 22—24; xli. 52; xlviii. 1—4; Numb. xxxii.; Josh. xvi. 1—10; xvii. 5; Ps. xxvii. 14; lxxx. 1, 2; Job xxix. 20; Ps. xviii. 19—32; cxxxii. 2; Isa. xl. 11; Job viii. 14, 15; x. 1—11; Ps. cxviii. 22; Matt. xxi. 42; Dan. ii. 45; Isa. xxviii. 16; Gen. xxviii. 13—21; Deut. xxxiii. 13—17.
d ch. xxx. 11; Numb. xxxii. 1—38; Deut. xxxiii. 20, 21.
h ch. xxx. 15; Judg. xix., xx.; Deut. xxxiii. 12.

24 But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty *God* of Jacob; (from thence *is* the shepherd, the stone of Israel:)

25 *Even* by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb:

26 The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.[g]

27 ¶ Benjamin shall ravin *as* a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.[h]



JACOB BLESSING EPHRAIM AND MANASSEH.

20 ¶ Out of Asher his bread *shall be* fat, and he shall yield royal dainties.[e]

21 ¶ Naphtali *is* a hind let loose: he giveth goodly words.[f]

22 ¶ Joseph *is* a fruitful bough, *even* a fruitful bough by a well; *whose* [2]branches run over the wall:

23 The archers have sorely grieved him, and shot *at him,* and hated him:

e ch. xxx. 13; Josh. xix. 24—31; Deut. xxxiii. 24, 25.
f ch. xxx. 8; Josh. xix. 32—39; Judg. iv. 6—10; 1 Chron. xii. 40; Deut. xxxiii. 23
2 Heb. *daughters.*

28 ¶ All these *are* the twelve tribes of Israel: and this *is it* that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

29 And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that *is* in the field of Ephron the Hittite,

their subsequent history, we learn that these brethren were not only divided from each other, but were literally scattered among the other tribes.

8—12. A remarkable prophecy this. The tribe of Judah on all occasions took the pre-eminence, and from Judah descended the Saviour of the world.

13. The future settlement of this tribe would give it a sea-coast bordering on the great commercial state of Zidon.

14, 15. As Judah is compared to a lion, Issachar is here described as an ass, to denote the strength and the patience of the tribe in the labours of the field.

16—18. This was a numerous and warlike tribe, noted not more for its daring than for its cunning—not more for its boldness than for its craft.

19. Valiant as this tribe was, it is here foretold that it should be annoyed, wasted, and sometimes brought into subjection by the hostile princes bordering on its territory, but in the end be blessed with victory. See Judges x. 8; 1 Chron. v. 16—22; xii. 8; Deut. xxxiii. 20.

20. The territory of the tribe corresponded with its name, which signifies abundance or happiness, for it was rich in corn, and wine, and oil.

21. Taking the parallel blessing of Moses in Deut. xxxiii. 23, we may doubt whether we have here the true reading of the passage. The territory of the tribe bordered on Lebanon, so celebrated for its beauty and fertility, and with this the language of the text ought to correspond.

22—26. Here Jacob exhausts the force and the fulness of earthly words in giving expression to his blessing on his most loved and favoured child. The tribes of Ephraim and Manasseh, who occupied a large and fruitful country

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30 In the cave that *is* in the field of Machpelah, which *is* before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a buryingplace.[a]

31 There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.[b]

32 The purchase of the field and of the cave that *is* therein *was* from the children of Heth.

33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.[c]

CHAPTER L.

1 *The mourning for Jacob.* 4 *Joseph getteth leave of Pharaoh to go to bury him.* 7 *The funeral.* 15 *Joseph comforteth his brethren, who crave his pardon.* 22 *His age.* 23 *He seeth the third generation of his sons.* 24 *He prophesieth unto his brethren of their return.* 25 *He taketh an oath of them for his bones.* 26 *He dieth, and is chested.*

AND Joseph fell upon his father's face, and wept upon him, and kissed him.[d]

2 And Joseph commanded his servants the [1]physicians to embalm his father: and the physicians embalmed Israel.[e]

3 And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians [2]mourned for him threescore and ten days.[f]

4 And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

5 My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

6 And Pharaoh said, Go up, and bury thy father, according as he made thee swear.[g]

7 ¶ And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,

8 And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen.[h]

9 And there went up with him both chariots and horsemen: and it was a very great company.[i]

10 And they came to the threshingfloor of [3]Atad, which *is* beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days.[j]

11 And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This *is* a grievous mourning to the Egyp-

BEFORE CHRIST 1689.

2 Heb. *wept.*

f Numb. xxi. 29; Deut. xxxiv. 8.

a ch. xv. 15; xxxv. 28, 29; xlvii. 30; xxiii. 2—30; Matt. xxii. 33; Heb. xii. 23.

b ch. xxiii. 3—20; xlvii. 30; Acts vii. 16.

c See vs. 1, 28; Job. xiv. 10—15.

g Esther v. 2; viii. 3; Gen. xlvii. 29—31; xlviii. 21; xlix. 29; 2 Chron. xvi. 14; Isa. xxii. 16; Gen. xxiii. 2—20.

h Numb. xxxii. 24—27.

d ch. xlvi. 4; 2 Kings xiii. 14; Mark v. 38, 39; John xi. 35—38.

i ch. xlvi. 29; Exod. xiv. 7, 17, 18; 2 Kings xviii. 24.

3 This place was situated between the Jordan and the city of Jericho.

1 Literally, *the healers*, from the Hebrew verb, *to heal.*

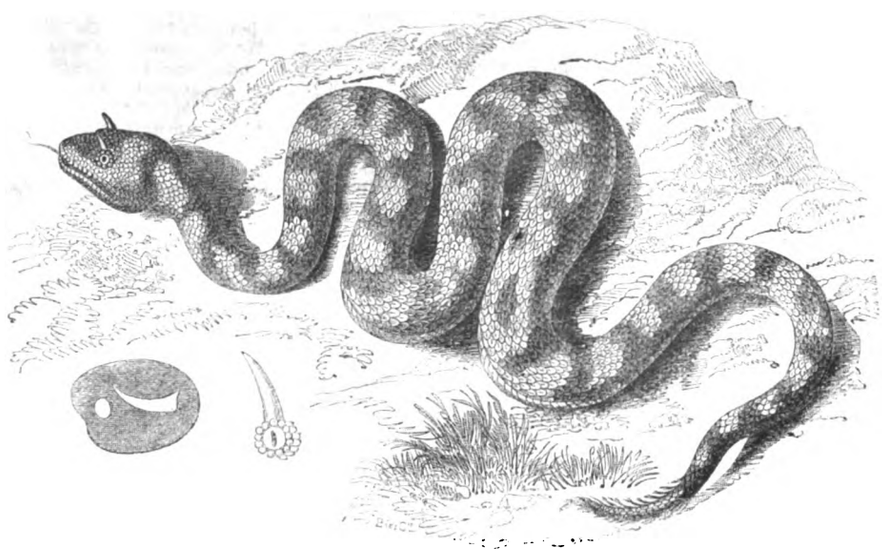
j Deut. xxxiv. 8; 1 Sam. xxxi. 13—15; 2 Sam. i. 17; Job ii. 13; Acts viii. 2.

e 2 Chron. xvi. 14.

on both sides of the Jordan, are here promised every form and variety of earthly good. All nature, and all the resources of nature, are laid under contribution to add to the sum and the fulness of their happiness.

27. Benjamin shall tear the weak in pieces, like a wolf which delights from morning till night, and from night till morning, in tearing and consuming his prey. The fierce and unjust contest in which this tribe was engaged with the other tribes, and in which, after two victories, it was almost annihilated, is a sufficient explanation of the text. See Judg. xix. and xx.

How precious are a good man's last words! How glorious is the spirit of inspiration when it reveals itself even through the imperfect medium of human thought and words! How rich and exhaustless are the resources of Infinite Goodness! How true is it that men continue to live in posterity, and that their character is perpetuated and reflected in the character of their children! How grandly sublime is it to see a good man lay himself down to die, and his spirit melt away like a setting sun into brightness and glory!



THE ADDER.

CHAPTER L.

1—3. Joseph having closed his father's eyes in the sleep of death, fell on his face and wept; kissed the cold, cold cheek of the departed saint, and then commanded his servants, the physicians, to embalm the body.

The process of embalming was as follows:—the whole of the internal organs were removed, the body put into nitre, and the cavities filled up with drugs and spices—such as myrrh and cassia—by which the humours were imbibed and absorbed, and the frame preserved from decay. It was a rather costly process, occupying forty days; and then for thirty days the body lay in this state, so that seventy whole days were thus spent in embalming and in mourning; after which the body was placed in a coffin of sycamore wood or stone, which was put up against the wall of the house, and was finally conveyed to some subterraneous vault in the ground or in the rock, where it might remain in a state of perfect preservation for ages on ages of time.

We have no evidence that embalming was either known or practised by the Hebrews. Why, then, were the bodies of Jacob and Joseph thus preserved? The Egyptians believed that the abode of the soul in the region of blessedness depended on the preservation of the body. But this was not the belief of the Hebrews. Another reason must, therefore, be found. Now, if it be true that the inundation of the Nile, which kept the flat country under water for nearly two months in the year, compelled the Egyptians to resort to this mode of preserving their dead, we see why it was that the bodies of the patriarch and his son were embalmed; for not otherwise could they have been preserved till they were removed to the land of promise.

9—11. The inspired narrative tells us that Jacob was a plain man, and a keeper of sheep, and yet he is buried with all the pomp and splendour of a king. Calvin thinks, and not unjustly, that there was on the part of Joseph an undue display of the mere outward symbols of grief. The long and imposing procession having reached the threshingfloor of Atad, there it paused, and the whole company encamped. The body of the departed saint was then carried by some smaller and more select number to its final resting-place, and was committed to its kindred dust—dust to dust, and ashes to ashes—amid the most unmistakable

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tians: wherefore the name of it was called [1]Abelmizraim, which *is* beyond Jordan.

12 And his sons did unto him according as he commanded them:

13 For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a buryingplace of Ephron the Hittite, before Mamre.[a]

14 ¶ And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

15 ¶ And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.[b]

16 And they [2]sent a messenger unto Joseph, saying, Thy father did command before he died, saying,

17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father.[c] And Joseph wept when they spake unto him.[d]

18 And his brethren also went and fell down before his face; and they said, Behold, we *be* thy servants.[e]

19 And Joseph said unto them, Fear not: for *am* I in the place of God?[f]

20 But as for you, ye thought evil against me; *but* God meant it unto good, to bring to pass, as *it is* this day, to save much people alive.[g]

21 Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake [3]kindly unto them.[h]

22 ¶ And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years.

23 And Joseph saw Ephraim's children of the third *generation:* the children also of Machir the son of Manasseh were [4]brought up upon Joseph's knees.[i]

BEFORE CHRIST 1689.

1 That is, *The mourning of the Egyptians.*

c ch. xliii. 12; Job xxxiii. 27, 28; Ps. xxi. 11.

d ch. xlii. 21, 24; xlv. 4, 5, 8.

e ch. xliii. 6; xliv. 16, 33.

f ch. xlv. 5; Ps. xxxvii. 23; Prov. iii. 6; iv. 12; xx. 24.

a ch. xxiii. 2—20; xlvii. 29—31; xlix. 29—32; Exod. xx. 12; Acts vii. 16.

g ch. xxxvii. 4—18; xlv. 5; Ps. lxxvi. 10; cv. 16—22.

3 Heb. *to their hearts.*

h ch. xlv. 10, 11; xlvii. 12.

b ch. xxxvii. 23—28; xlii. 17; xliii. 18; Lev. xxvi. 36; Job xv. 21, 22; xviii. 11—15.

2 Heb. *charged.*

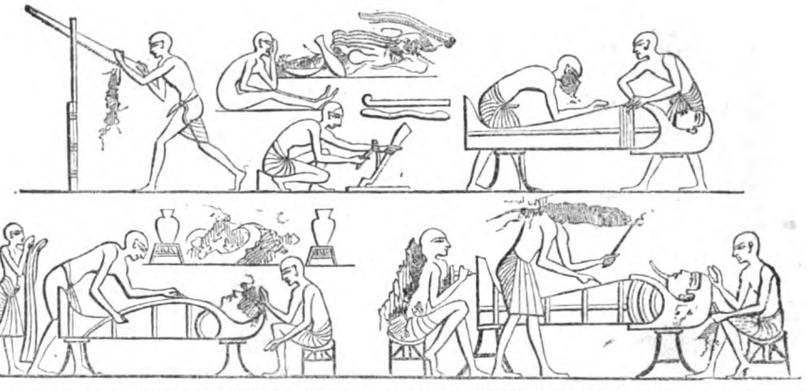
4 Heb. *born.*

i Josh. xvii. 1.

demonstrations of sorrow. The whole scene so struck the Canaanites, as to lead them to conclude that Egypt had lost one of her greatest men, and hence they called the spot where the host lay encamped, Abelmizraim, or the mourning of the Egyptians.

12—14. The rites and solemnities of sepulture being over, Joseph and his brethren returned to Egypt, and again addressed themselves to the duties of life. Time has a wonderful power in subduing and assuaging our grief, for the loss of even our best and most beloved friends. Nor must we be impatient of events. The hour of deliverance has not yet come, for the return of the Hebrew to the promised land. In Egypt must he still abide, to the claims of every-day life he must still attend, and in the spirit of confiding faith wait and watch the movements of that Holy Providence which arranges and determines everything on the principles of unerring wisdom and infinite love.

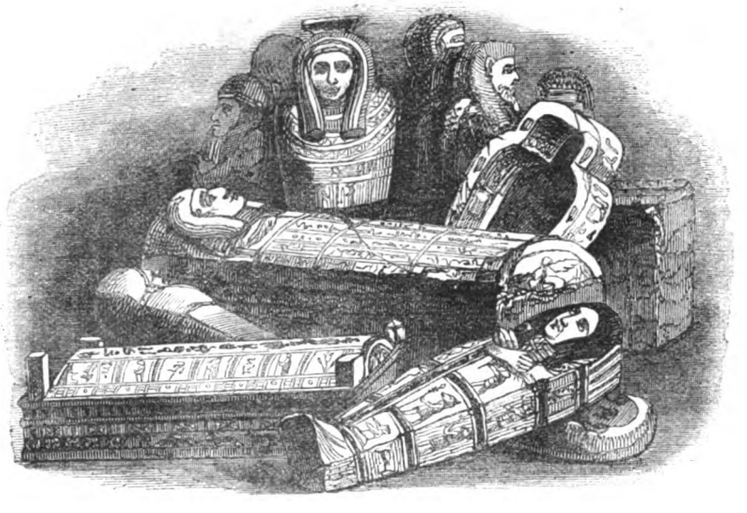
15—18. Though a full reconciliation had taken place between Joseph and his brethren, and though he had given them every possible expression of his regard, still they looked upon him with suspicion; thought that he had been restrained by his father from avenging the wrong which they had done to him; and now that Jacob has been laid in the grave, the memory of the past oppresses them, and they say to each other, "Joseph will certainly requite us all the evil which we did unto him." How painful are the workings of the guilty conscience! What a coward is the man conscious of wrong! The ghost of their own evil-doings was haunting them; and that which they so much feared, existed nowhere but in their own dark imagination. To relieve their minds, they sought an interview with Joseph, represented to him that their common father had left it as his dying request that he, Joseph, should forgive them the wrong which they had done, and treat them kindly for the sake of their father, and for the sake of their father's God. Of this request of the dying father we have no hint anywhere; and yet we cannot suppose that it was a pure invention on the part of Joseph's brethren. Joseph believed them. Tears filled his manly eye, and emotion swelled his bosom. Joseph in tears, and his brethren at his feet—what a subject this for contemplation!



THE MANUFACTURE OF COFFINS. FROM AN EGYPTIAN PAINTING.



EGYPTIAN COFFIN IN A PERFECT STATE.



EGYPTIAN COFFINS.



REMAINS OF AN EGYPTIAN COFFIN.

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24 And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob.[a]

25 And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.[b]

26 So Joseph died, *being* an [1]hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

BEFORE CHRIST 1635.

b Exod. xiii. 19; xxiv. 32; Acts vii. 16; Heb. xi. 22.

1 Heb. *the child of a hundred and ten years.*

a ch. xv. 14; xxvi. 3; xxxv. 12; xlviii. 21; Exod. iii. 16, 17.



EMBALMING OF JOSEPH.

25. The bones are often put for the whole body, and sometimes for a corpse. Joseph's body having been embalmed, the Israelites were able to carry about the mummy with them in all their forty years' wanderings, till they could deposit it in the ground which Jacob bought at Shechem.

26. The fact that the remains of Joseph were put in a coffin is here mentioned as a distinction. In Egypt coffins were more in use than anywhere else, but not often among the common people. Their use was confined to persons of rank and wealth, and then there might be from one to four coffins, the one within the other.

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THE SECOND BOOK OF MOSES,

CALLED

EXODUS

CHAPTER I.

1 *The children of Israel, after Joseph's death, do multiply.* 8 *The more they are oppressed by a new king, the more they multiply.* 15 *The godliness of the midwives, in saving the men children alive.* 22 *Pharaoh commandeth the male children to be cast into the river.*

BEFORE CHRIST 1706.

NOW [1]these *are* the names of the children of Israel, which came into Egypt; every man and his household came with Jacob.[a]

2 Reuben, Simeon, Levi, and Judah,
3 Issachar, Zebulun, and Benjamin,
4 Dan, and Naphtali, Gad, and Asher.
5 And all the [2]souls that came out of the loins of Jacob were [3]seventy souls: for Joseph was in Egypt *already*.[b]

6 And Joseph died, and all his brethren, and all that generation.[c]

7 ¶ And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.[d]

1 These words form the Hebrew designation of the book. Exodus is taken from the Greek. See foot note, p. 98.

a Gen. xlvi. 8, 27; xlix. 3, 27.

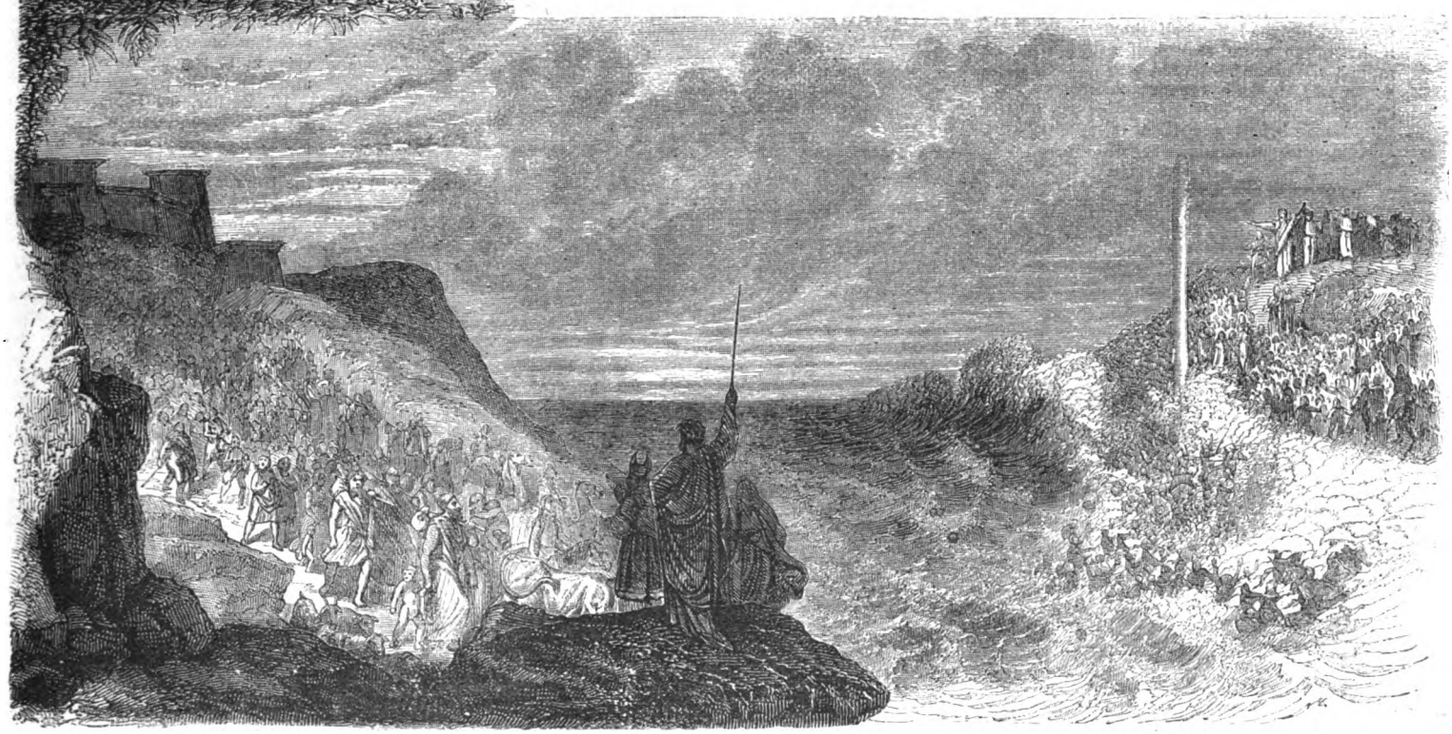
2 That is, *persons*.

3 Stephen says they were seventy-five (Acts vii. 14); that is, taking the five sons of Ephraim and Manasseh, born in Egypt.

b Gen. xlvi. 26, 27; Exod. i. 20; Deut. x. 22.

c Gen. l. 26; Eccles. i. 4 Acts vii. 15.

d Gen. xlvi. 3, 26, 27; Deut. x. 22; xxvi. 5; Ps. cv. 24; Acts vii. 17.



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8 Now there arose up a new king over Egypt, which knew not Joseph.[a]

9 And he said unto his people, Behold, the people of the children of Israel *are* more and mightier than we:[b]

10 Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and *so* get them up out of the land.[c]

11 Therefore they did set over them [1]taskmasters to afflict them with their burdens. And they built for Pharaoh [2]treasure cities, Pithom and Raamses.[d]

12 But the more [3]they afflicted them, the more they multiplied and grew. And they were [4]grieved because of the children of Israel.

13 And the Egyptians made the children of Israel to serve with rigour:

14 And they made their lives bitter with hard bondage, in morter, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, *was* with rigour.[e]

15 ¶ And the king of Egypt spake to the Hebrew midwives, of which the name of the one *was* Shiphrah, and the name of the other Puah:

16 And he said, When ye do the office of a midwife to the Hebrew women, and see *them* upon the stools; if it *be* a son, then ye shall kill him: but if it *be* a daughter, then she shall live.

17 But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive.[f]

18 And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive?

19 And the midwives said unto Pharaoh, Because the Hebrew women *are* not as the Egyptian women; for they *are* lively, and are delivered ere the midwives come in unto them.[g]

BEFORE CHRIST 1604.

a Acts vii. 18.
e ch. ii. 23; vi. 9; Numb. xx. 15; Deut. xxvi. 6; Acts vii. 19, 34; Ps. x. 2; lxxxi. 6; lxxxiii. 3, 4, 28; Prov. xvi. 14, 31.
b Ps. cv. 24.
c Ps. x. 2; lxxxiii. 3, 4; Job v. 13; Ps. cv. 25; Prov. xvi. 25; xxi. 30; Acts vii. 19.
1 Or, *masters of works.*
2 Or, *cities of store*, that is, granaries or storehouses. See 2 Chron. xvi. 4; xvii. 12; xxxii. 28.
d Gen. xv. 13; Exod. iii. 7; Deut. xxvi. 6; Exod. ii. 11; v. 4, 5; Ps. lxxxi. 6; Gen. xlvii. 11.
3 Heb. *And as they afflicted them so they multiplied*, &c.
4 That is, distressed at their increase.
f Gen. xx. 11; xlii. 18; Exod. xviii. 21; Ps. xxxi. 19; Prov. viii. 13; xvi. 6; xxiv. 11, 12; Eccles. v. 7; viii. 12; xii. 13; Hos. v. 11; Rev. xiv. 17; Acts iv. 19; x. 2; v. 29.
g See Josh. ii. 4, &c.; 2 Sam. xvii. 19, 20.

CHAPTER I.

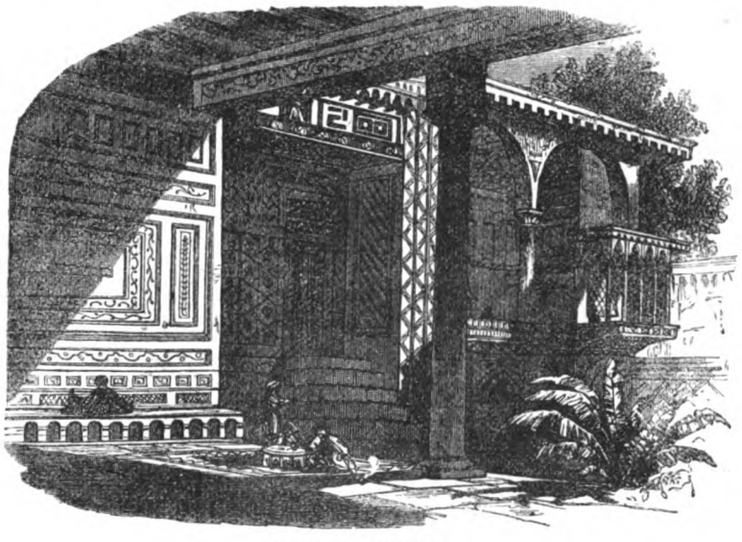
1. "These are the names" is the phrase employed by the Jews to designate this second book of Moses. The word EXODUS is taken from the Greek, and means the departing or going forth. The whole book points back to the fact of the oppressed Israelites leaving the land of their bondage and distress for the land of promise and of rest; and it has in it lessons of great practical weight and moment to the whole church of God, till the end of time.

5. In Acts vii. 14 we find that the martyr Stephen, in his address, says there were "three score and fifteen souls;" but he includes the five sons of Ephraim and Manasseh. See 1 Chron. vii. 14—20.

6. Levi survived Joseph by at least seven and twenty years, and therefore some considerable time must have elapsed before that whole generation could have passed away.

7. Four hundred and thirty years had rolled away since the call of Abraham, to the time of the exodus. During the first half of that period, the descendants of that patriarch numbered only seventy souls or persons; while during the latter half they increased to more than half a million of men, who were able to go to war, besides women and children.

8. Long before the time of Joseph, the native dynasty of Egypt was overthrown by a race of warlike shepherds, who held the reins of government for more than two hundred and sixty years. Then they were expelled, and the native power restored, under which Joseph lived and Egypt prospered. After the death of Joseph, it has been supposed, but without any just ground, that the Hebrews invited this shepherd race to return. All that can be said is, that they did nothing, so far as we know, to keep these intruders out. It would have been well for the Israelites if they had made common cause with the Egyptians, for the power that now rose into ascendency had had no personal knowledge of Joseph, set no value on his character and work, and began to oppress the Hebrews to the very last point of endurance.



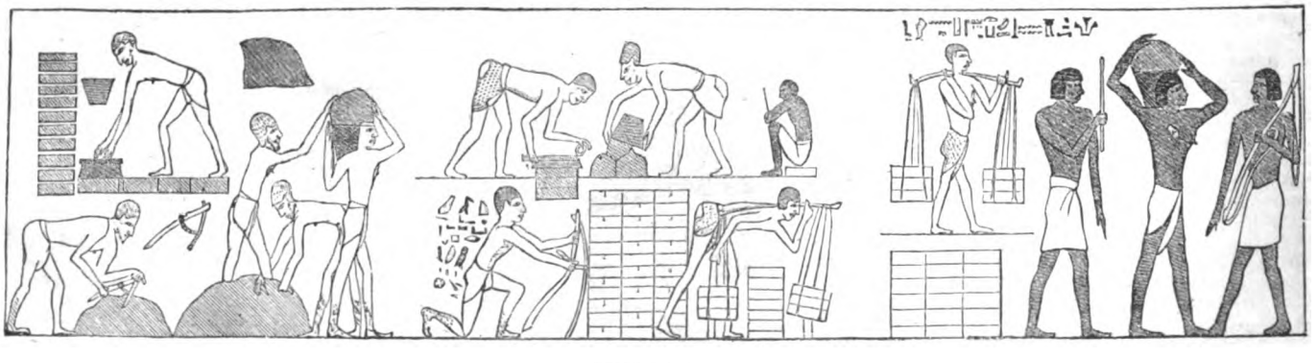
AN EGYPTIAN HOUSE.

9—10. To reduce the Egyptians, it was needful to reduce the Hebrews. Their numbers and their strength rendered them a formidable power; and therefore the new sovereign proposed to deal with them wittingly or knowingly; that is, on the principles of a purely worldly policy—a policy cruel and murderous.

11—14. These taskmasters were men set over the public works. In various towns and cities—two of which, Pithom and Raamses, are here mentioned—buildings were being put up, corresponding in some degree to our stores and granaries, for laying up the different kinds of produce; and for these buildings a large quantity of bricks was needed. In the making of these bricks, the Hebrews were now employed, and it was to them no very pleasant task. The bricks found in the ruins of Babylon are a foot square, or even more, and were used in the erection of dwellings of every class, up to the palace of royalty, and even in the pyramid itself.

16. Rather, see the infants in the stone troughs, in which they are washed as soon as born. Exod. vii. 19.

Very severe was the labour imposed upon the Hebrews, but the more they were afflicted, the more they increased and prospered. They were sustained and preserved by the unlimited and loving power of God, and the guardianship of his perfections being thrown around them, nothing could overcome them. They were the people whom God had chosen for his own, and his watchfulness was continually upon them.



BRICK MAKING.

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20 Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty.[a]

21 And it came to pass, because the midwives feared God, that he [1]made them houses.[b]

22 And Pharaoh charged all his people, saying, Every son that is born ye shall cast into [2]the river, and every daughter ye shall save alive.[c]

CHAPTER II.

1 *Moses is born, 3 and in an ark cast into the flags.* 5 *He is found, and brought up by Pharaoh's daughter.* 11 *He slayeth an Egyptian.* 13 *He reproveth an Hebrew.* 15 *He fleeth into Midian.* 21 *He marrieth Zipporah.* 22 *Gershom is born.* 23 *God respecteth the Israelites' cry.*

AND there went a man of the house of Levi, and took *to wife* [3]a daughter of Levi.[d]

2 And the woman conceived, and bare a son: and when she saw him that he *was* [4]*a* goodly *child*, she hid him three months.[e]

3 And when she could not longer hide him, she took for him an ark of [5]bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid *it* in the flags by the river's brink.

4 And his sister stood afar off, to [6]wit what would be done to him.[f]

5 ¶ And the daughter of Pharaoh came down to wash *herself* at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, [7]she sent her maid to fetch it.[g]

6 And when she had opened *it*, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This *is one* of the Hebrews' children.

7 Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

8 And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.

9 And Pharaoh's daughter said unto [8]her, Take this child away, and nurse it for me, and I will give *thee* thy wages. And the woman took the child, and nursed it.

10 And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name [9]Moses: and she said, Because I drew him out of the water.[h]

11 ¶ And it came to pass in those days, when Moses [10]was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian [11]smiting an Hebrew, one of his brethren.[i]

12 And he looked this way and that way, and when he saw that *there was* no man, he slew the Egyptian, and hid him in the sand.[j]

13 And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that [12]did the wrong, Wherefore smitest thou thy fellow?[k]

14 And he said, Who made thee a [13]prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.[l]

15 Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of

BEFORE CHRIST 1571.

a Prov. xi. 18; Eccles. viii. 12; Isa. iii. 10; Heb. vi. 10.

1 Or, *families*. That is, the Hebrews, which were largely increased.

b See 1 Sam. ii. 35; xxv. 8; 2 Sam. vii. 11, 13, 27, 29; 1 Kings ii. 24; xi. 38; Ps. xxxvii. 3; cxxvii. 1; Prov. xxiv. 3; Eccles. viii. 12; Jer. xxxv. 2.

2 The Nile, which rises in Abyssinia, runs from south to north, and has a course of 2,000 miles.

c See v. 16; ch. vii. 19, 21; Ps. cv. 25; Prov. i. 16; iv. 16; xxvii. 4; Acts vii. 19; Rev. xvi. 4—6.

8 That is, the mother.

9 That is, *drawn out*.

3 Her name was Jochebed. Numb. xxvi. 59; 1 Chron. xxiii. 14.

d ch. vi. 20.

h Acts vii. 21.

10 As Stephen said, "mighty in words and in deeds."

4 That is, exceedingly fair.

11 That is, slaying.

i Acts vii. 22 — 24; Heb. xi. 24—26; Ex. i. 11; iii. 1—5; ix. 14; Isa. lviii. 6; Matt. xi. 28; Lev. iv. 18.

e Acts vii. 20; Heb. xi. 23.

j Acts vii. 24; Gen. ix. 6.

5 Rather of papyrus. Its Hebrew name is derived from its remarkable property of absorbing water. Job viii. 11.

12 That is, fought.

6 A Saxon word, meaning, to know.

k Acts vii. 26.

f ch. xv. 20; Numb. xxvi. 59.

13 Heb. *a man, a prince*; Gen. xiii. 8.

l Acts vii. 27, 28.

7 That is, she sent her maid for the child, and took it from her hands.

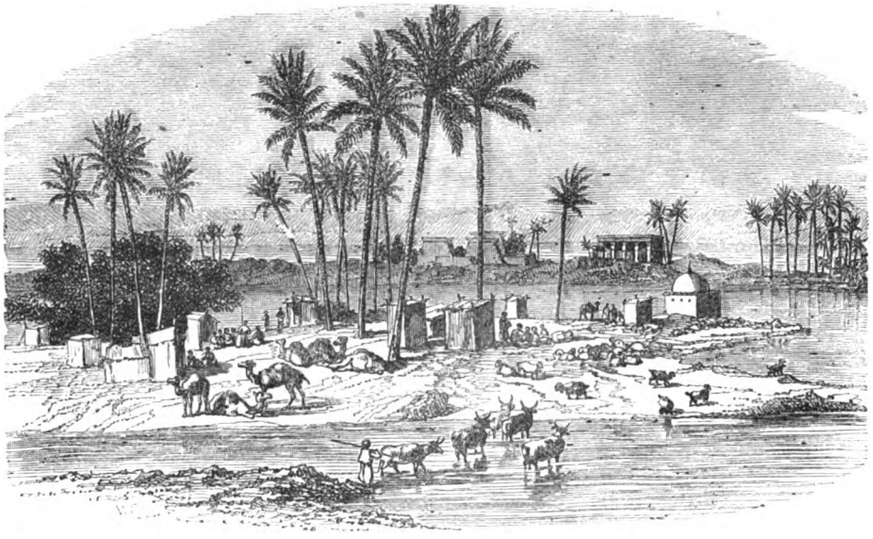
g Acts vii. 21.

CHAPTER II.

1—4. If boats and ships were built of the rush or papyrus, then we see how fit and proper it was on the part of Moses' mother to use this material in constructing the little ark or basket in which she laid her lovely babe, and then in coating it with bitumen to keep out the water. This bitumen was used also in the embalming and preserving of the human body.

The Arabic word for ark means coffin; and it is said that it was so formed to deceive Pharaoh's officers, and had a typical signification.

5—10. "The river" means the Nile, which flows due north from Syria for nearly five hundred miles, through a valley, whose average breadth is about seven miles, and then comes to a point a few miles below Memphis. Here the river divides into two branches, which run through a low alluvial land—called from its shape the DELTA—and empty themselves into the Mediterranean. By the overflowing of this river, the land is annually under water from April to October; and on the water subsiding, there is left behind a rich deposit of loam, which forms the soil of Egypt, and hence Egypt was called "the gift of the Nile." All beyond the reach and the influence of the inundation is rock or sand.



BANKS OF THE NILE.

It may seem strange to us that a member of the royal family should come down to a public river to bathe; but it is more than likely that this washing was a religious ablution, and was performed at the edge of the river. Pharaoh's daughter having fixed her eyes on the little ark as it lay among the sedge or sea-weed, she commanded her maid to go and take it up, and no sooner did she open it than she found that it contained a male infant in the act of weeping, which at once appealed to the love and the susceptibility of a woman's heart. The child told his own story, and to whom he belonged, yet this princess adopted him, and, by a wondrous arrangement of Providence, he was restored to his mother's most tender embrace.

11. What a sublime act of surrender and of sacrifice have we here! In full manhood, Moses leaves the ease and the luxury of a palace for the toil and the hardship of a brickfield. He makes common cause with his Hebrew brethren. While with them, he saw an Egyptian—one of the taskmasters — inflicting such unrighteous suffering on one of his brethren, that he leaped to his rescue and relief. If we turn to Acts vii. 23—25, we shall learn from the words of Stephen, that Moses in this deed was acting under some higher impulse; and he supposed that when he smote the Egyptian and killed him, his brethren would have looked upon him as their divinely-appointed deliverer, and have rallied round him in unbroken unity and strength.

15. Midian was situated in Arabia Petrea, and took its name from Midian, the fourth son of Abraham by Keturah. It lay on the south of the Dead

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Pharaoh, and dwelt in the land of Midian: and he sat down by a well.[a]

16 Now the [1]priest of Midian had seven daughters: and they came and drew *water*, and filled the troughs to water their father's flock.[b]

BEFORE CHRIST 1571.

a Acts vii. 29; Heb. xi. 27; Gen. xxiv. 11; xxix. 2.

1 Or, *prince*, as Gen. xli. 45.

2 Probably, the men servants who attended the priest's daughters.

c Gen. xxix. 10.

17 And [2]the shepherds came and drove them away but Moses stood up and helped them, and watered their flock.[c]

18 And when they came to Reuel their father, he said, How *is it that* ye are come so soon to day?[d]

b Gen. xxiv. 11; xxix. 10

d Numb. x. 29. Called also Jethro or Jether, ch. iii. 1; iv. 18; xviii. 1, &c.



THE FINDING OF THE INFANT MOSES.

Sea and the land of Moab, and included nearly the whole country as far south as the Red Sea. Colonies of Midianites were settled near Mount Sinai, who gave the name of the land of Midian to the whole of the surrounding district. Among these settlers, who preserved the faith and worship of God in comparative purity when lost among their countrymen in general, was Jethro, the priest or prince with whom and whose family Moses was now brought into close and happy connection.

16. It appears singular to us, in these days, to hear of the daughters of a prince being engaged in such an occupation. But we must remember that, so far back as 3,350 years, when this scene took place, the habits of people were very different from what they now are. Then the daughters of the greatest persons did not think it beneath their dignity to be engaged in domestic occupations. To this very day, the daughters of some of the greatest Arabian chiefs attend the flocks of their fathers; and the heathen poet, Homer, tells us, that the seven children of the king of Thebes—one of the chief cities of ancient Greece—did the same thing; and so did Antiphus, the son of Priam, king of Troy. So that, knowing it was the custom of those times, we need not be surprised at the transaction which is here related.

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19 And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew *water* enough for us, and watered the flock.

20 And he said unto his daughters, And where *is* he? why *is* it *that* ye have left the man? call him, that he may [1]eat bread.[a]

21 And Moses was content [2]to dwell with the man: and he gave Moses Zipporah his daughter.[b]

22 And she bare *him* a son, and he called his name [3]Gershom: for he said, I have been [4]a stranger in a strange land.[c]

23 ¶ And it came to pass [5]in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage.[d]

24 And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.[e]

25 And God looked upon the children of Israel, and God had [7]respect unto *them*.[f]

BEFORE CHRIST 1500.

1 Or, partake of the household's hospitality.
a Gen. xxxi. 54; xliii. 25.
2 Serving him as a shepherd.
b ch. iv. 25; xviii. 2.
3 That is, *a stranger here.*
4 Stephen mentions a second son as born to Moses. Acts vii. 29.
c ch. xviii. 3.
g ch. ii. 16.
8 Horeb is a mountain in Arabia Petræa, near Mount Sinai.
h Exod. xvii. 6; xxxiii. 6; Deut. i. 6; iv. 10; v. 2; ix. 8; xviii. 16; 1 Kings viii. 9; xix. 8; 2 Chron. v. 10; Ps. cvi. 19; Mal. iv. 4.
5 Heb. *in or after those many days.*
d Heb. xi. 13, 14; Exod. vii. 7; Acts vii. 30; Numb. xx. 16; Deut. xxvi. 7; Ps. xii. 5; Gen. xviii. 20; Exod. iii. 9; xxii. 23, 27.
i Deut. xxxiii. 16; Isa. lxiii. 9; Acts vii. 30.
e ch. vi. 5; Lev. xxvi. 42, 45; Ezek. xvi. 60; Ps. cv. 8, 42; cvi. 45; Luke i. 72; Gen. xv. 14; xlvi. 4.
7 Heb. *knew*; Exod. iii. 7; Ps. xii. 5.
f ch. iv. 31; 1 Sam. i. 11; 2 Sam. xvi. 12; Luke i. 25.
j Ps. cxi, 2; Acts vii. 31.

CHAPTER III.

1 *Moses keepeth Jethro's flock.* 2 *God appeareth to him in a burning bush.* 9 *He sendeth him to deliver Israel.* 14 *The name of God.* 15 *His message to Israel.*

NOW Moses kept the flock of Jethro his father in law, the priest of Midian:[c] and he led the flock to the backside of the desert, and came to the mountain of God, *even* to [8]Horeb.[h]

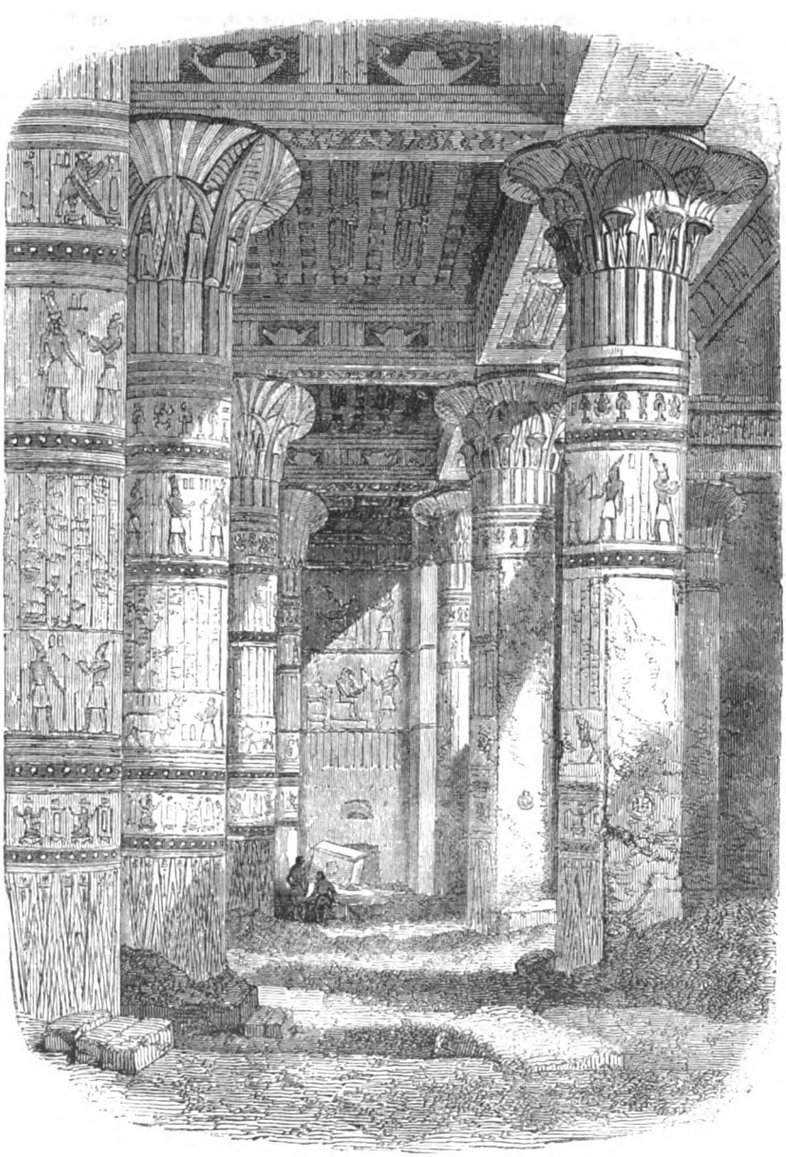
2 And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush *was* not consumed.[i]

3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.[j]

17—20. These shepherds appear to have been intimidated by Moses, or perhaps, they became ashamed of their uncivil treatment, and stood aside for awhile. But Moses was not satisfied with merely taking the part of these young women; he helped them, and watered their flocks; and by this means they were able to reach home much earlier than was usual. This drew forth the notice of their father; but when they told him what had occurred, Jethro was surprised that they had not offered him, in conformity with the times and the country in which they lived, the rites of hospitality. He sent for Moses, and received him under his roof with many expressions of interest and regard. Moses accepted this invitation, and took up his abode with the priest of Midian.

21. Jethro having conceived a peculiar affection for Moses, gave him one of his daughters as a wife, and thus brought him into his own family by the most sacred and endearing of ties. How long Moses had been with Jethro before he was married, is a question which Scripture leaves undecided, and which is of no consequence to us. It is sufficient to know, that the daughter of Jethro whom he married was Zipporah, by whom he had two sons; one of them Moses named Gershom, which means a desolate stranger; the other he called Eliezer, which signifies God my help.

The page of universal history supplies no purer, nobler, or more heroic life than that of Moses. His whole character rested on principles, and these principles being divine, made him more than equal to any duty and any sacrifice. True greatness must ever be based on true goodness. His was a true heart, and all which he did had impressed upon it the stamp of sterling worth. In his life, great and heroic efforts were no exception to his habitual course of action. They were only brighter spots on a surface which was all brightness. Even his more startling doings were not spasmodic, but the result of healthy action: not of feverish excitement, but of calm and holy energy.



PORTICO OF AN EGYPTIAN TEMPLE.

CHAPTER III.

1, 2. Moses the courtier is now Moses the shepherd; and in separation and seclusion he spends forty long years. It was a time of preparation and training for his future mission and work. Rapt in holy thought, and musing on what might be the future of his life, there appeared to Moses the Angel of the Lord, or that Mysterious One who afterwards clothed himself with our nature, and became the Saviour of our race. He appeared in a flame of fire. The glory of his own unstained nature streamed from him and flowed around him, and converted the whole place into a scene of burning splendour. The flame seemed to hover over and play around some bush near to which Moses was then reclining, but did not consume it, which filled the man of God with wonder and surprise.

The Hebrew word for bush, that is, a bramble bush, is *seneh*, and some suppose that because of the fact now stated, to the mountain and the wilderness were given the name of Sinai.

3. This verse should be so pointed as to make the last clause stand out as an expression of astonishment and surprise—thus: "Moses said, I will now turn aside and see this great 'sight.'" And having satisfied himself that the intensely radiant light was only hovering on and around, he exclaimed, "Why! the bush is not burned!"

4—6. Moses is commanded not to go too near. The glory was too bright for him to sustain; and just as the seraph before the throne is known to veil himself to the very feet in token of his humility in the

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4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, [1]Here *am* I.[a]

5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest *is* holy ground.[b]

6 Moreover he said, I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.[c]

7 ¶ And the LORD said, I have surely seen the affliction of my people which *are* in Egypt, and have heard their cry by reason of their [2]taskmasters; for I know their sorrows;[d]

8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto [3]a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.[e]

9 Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.[f]

10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.[g]

11 ¶ And Moses said unto God, Who *am* I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?[h]

12 And he said, Certainly I will be with thee; and [4]this *shall be* a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.[i]

13 And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What *is* his name? what shall I say unto them?

BEFORE CHRIST 1491.

1 A common expression, showing a readiness to hearken and obey.
j Gen. xlviii. 15; Ex. vi. 3; Ps. cxxxv. 13; John viii. 58; 2 Cor. i. 20; Heb. xiii. 8; Rev. i. 4.
a Deut. xxxiii. 16.
b Gen. xxviii. 16, 17; Exod. xix. 12; Josh. v. 15; Eccls. v. 1; Acts vii. 33.
k Ps. cxxxv. 13; Hos. xii. 5.
c Gen. xxviii. 13; Exod. iii. 15; iv. 5; xv. 2; Matt. xxii. 32; Mark xii. 26; Luke xx. 37; Acts vii. 32; So 1 Kings xix. 13; Isa. vi. 1, 5.
2 That is, drivers. See Job xxxix. 7.
l Gen. l. 24; Exod. ii. 25; iv. 31; Luke i. 68; Exod. iv. 29.
d ch. ii. 23—25; Neh. ix. 9; Ps. cvi. 44; Acts vii. 34; Exod. i. 11; Gen. xviii. 21; Exod. ii. 25.
3 That is, rich in pasturage.
m Gen. xv. 14, 16; Exod. iii. 8.
e Gen. xi. 5, 7; xviii. 21; l. 24; Exod. vi. 6, 8; xii. 51; Deut. i. 25; viii. 7—9; xi. 9; xxvi. 9—15; Hos. xiii. 5. See also marg. reference on Exod. i. 8; Gen. xv. 14; l. 24; Exod. iii. 17; xiii. 5; xxxiii. 3; Numb. xiii. 27; Deut. viii. 7—9; xxvi. 9, 15; Jer. xi. 5; xxxii. 22; Ezek. xx. 6; Gen. xv. 18.
f ch. ii. 23; i. 11, 13, 14, 22.
n Numb. xxiii. 3, 4, 15, 16.
g Ps. cv. 26; Micah vi. 4.
5 Or, but by strong hand.
o ch. v. 2; vii. 4.
h See ch. vi. 12; 1 Sam. xviii. 18; Isa. vi. 5, 8; Jer. i. 6.
4 The burning bush.
i Gen. xxxi. 3; Deut. xxxi. 23; Josh. i. 5; Rom. viii. 31.
p ch. vi. 6; vii. 5; ix. 15; vii. 3; xi. 9; Deut. vi. 22; Neh. ix. 10; Ps. cv. 27; cxxxv. 9; Jer. xxxii. 20; Acts vii. 36. See Exod. vii. to xiii.; xii. 31.
q ch. xi. 3; xii. 36; Ps. cvi. 46; Prov. xvi. 7.
6 Or, spoil Egypt.
r Job xxvii. 17; Prov. xiii. 22; xvi. 17; Ezek. xxxix. 10.

14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.[j]

15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this *is* my name for ever, and this *is* my memorial unto all generations.[k]

16 Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and *seen* that which is done to you in Egypt:[l]

17 And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.[m]

18 And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God.[n]

19 ¶ And I am sure that the king of Egypt will not let you go, no, not by [5]a mighty hand.[o]

20 And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go.[p]

21 And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty:[q]

22 But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put *them* upon your sons, and upon your daughters; and ye shall [6]spoil the Egyptians.[r]

presence of the great I AM, so Moses is here commanded to take his shoes—that is, his dust-covered sandals—from his feet. To put off the sandal is still, in the East, expressive of reverence; and here no reverence could be too profound, no fear too sacred, no awe too solemn.

Speaking of the appearance of the country between Sychem and Jerusalem, Dr. E. D. Clarke says: "A sight of this country alone can convey any adequate idea of its surprising grandeur. It is truly the Eden of the East, rejoicing in the abundance of its wealth. Under a wise and beneficent government, the produce of the Holy Land would exceed all calculation. Its perennial harvests; the salubrity of its air; its limpid springs; its rivers, lakes, and matchless plains; its hills and valleys; all these, added to the serenity of the climate, prove this land to be indeed a field which the Lord hath blessed."

14. This truly majestic name indicates that God is the one only Being who is of himself and in himself the uncreated source and fulness of all life and blessedness. So the glorified Saviour revealed himself in a vision to the beloved disciple in Patmos: "I am the First and the Last, and the Living one." Rev. i. 17, 18.

15. That is, speaking after the manner of men, he acted, as the next verse shows, as if he remembered his covenant, and was fully acquainted with their condition.

From this all-sufficient and unchangeable One, Moses now receives his commission, and in fulfilling his mission, he stands out as the man among men.



ANCIENT SANDALS.

We have now come to one of the most interesting crises in the life and history of Moses. He holds his commission in his hands, and the destiny of nations is involved in the part which he has to perform. Justly has it been said:—"Little could Pharaoh or his nobles have thought, as they saw the handsome face and sweet expression of the child, that by-and-by became the life and joy of the palace, what humiliation awaited Egypt at the hands of that engaging boy. Little did the priests dream, when they saw his aptness for learning, and how readily he mastered the treasures of their Hermetic or sacred books, that his fingers were one day to write out a system of laws and government, that would be admired and honoured thousands of years after theirs should have perished. Little could they suppose, as they taught him to read and write the mysterious letters on tomb and temple, pyramid and obelisk, intended to immortalise the mighty achievements of Egypt, that ages after those achievements should have been forgotten, the deeds and words of that Hebrew boy would be as fresh and clear in the knowledge of all the nations of the civilised world, as if they had been done and spoken but yesterday at their side.

"For the work that Moses was raised up to do, the great moral quality required was—*trust in God*. From his infancy, under the care of his strong-minded and trustful mother, he would be carefully trained to this spirit. It was a spirit for which the patriarchs, whose memory he would be taught to revere, were most remarkable. His own natural disposition seems to have been of that confiding and trustful kind which is so beautiful in the young;

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CHAPTER IV.

1 *Moses's rod is turned into a serpent.* 6 *His hand is leprous.* 10 *He is loth to be sent.* 14 *Aaron is appointed to assist him.* 18 *Moses departeth from Jethro.* 21 *God's message to Pharaoh.* 24 *Zipporah circumciseth her son.* 27 *Aaron is sent to meet Moses.* 31 *The people believeth them.*



ND Moses answered and said, But, [1]behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.

2 And the LORD said unto him, What *is* that in thine hand? And he said, [2]A rod.[e]

3 And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.

4 And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:

5 That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, [3]hath appeared unto thee.[h]

6 ¶ And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand *was* leprous [4]as snow.[c]

7 And he said, Put thine hand into [5]thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his *other* flesh.[d]

8 And it shall come to pass, if they will [6]not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour *it* upon the dry *land:* and the water which thou takest out of the river [7]shall become blood upon the dry *land.*[e]

10 ¶ And Moses said unto the LORD, O my Lord, I *am* not [8]eloquent, neither [9]heretofore, nor since thou hast spoken unto thy servant: but I *am* [10]slow of speech, and of a slow tongue.[f]

11 And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?[g]

12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.[h]

13 And he said, O my Lord, send, I pray thee, by the hand *of him whom* thou [11]wilt send.[i]

14 And the anger of the LORD was kindled against Moses, and he said, *Is* not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.[j]

15 And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.[k]

16 And he shall be thy spokesman unto the people: and he shall be, *even* he shall be to thee instead of a mouth, and thou shalt [12]be to him instead of God.[l]

17 And thou shalt take this rod in thine hand, wherewith thou shalt do signs.[m]

18 ¶ And Moses went and returned to [13]Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which *are* in Egypt, and see whether they be yet alive. And Jethro said to Moses, [14]Go in peace.

19 And the LORD said unto Moses in [15]Midian, Go, return into Egypt: for all the men are dead which sought thy life.[n]

20 And Moses took his wife and his sons, and set [16]them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand.[o]

21 And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those

BEFORE CHRIST 1491.

7 Heb. *shall be, and shall be.*
e ch. vii. 19.
8 Heb. *a man of words.*
9 Heb. *since yesterday, nor since the third day.*
10 Probably, of defective articulation, and of hard language; that is, obscure in words, difficult to be understood. See Ezek. iii. 5, 6.
f ch. vi. 12; Jer. i. 6.
1 Or, perhaps they will not believe me.
g Ps. xciv. 9.
h ch. xviii. 19; Deut. v. 31; xviii. 18; Isa. l. 4; Jer. i. 9; Matt. x. 19; Mark xiii. 11; Luke xii. 11, 12; xxi. 14, 15.
11 Or, *shouldest.*
i See Jonah i. 3.
2 A shepherd's rod, or staff. Micah vii. 14.
a ch. iv. 17, 20; Ps. xxiii. 4.
j ch. iv. 27; 1 Sam. x. 2, 3, 5.
k ch. vii. 1, 2; Numb. xxii. 38; xxiii. 5, 12, 16; Deut. xviii. 18; Isa. li. 16; Jer. i. 9; Deut. v. 31.
12 That is, communicating to Aaron the divine message.
l ch. vii. 1; xviii. 19.
3 A miracle, as this was, designed to divinely authenticate the mission and doctrine of Moses.
b ch. xix. 9; iii. 15.
m ch. iv. 2.
13 Heb. *Jether.*
4 That is, it had the snowy whiteness of leprosy.
c Numb. xii. 10; 2 Kings v. 27.
5 The open part of his long outer robe.
14 Or, *Go prospering.*
15 This is still called by the Arabs "the land of Midian," or "of Jethro."
d Numb. xii. 13, 14; Deut. xxxii. 39; 2 Kings v. 14; Matt. viii. 3.
6 As words address the ear, so does a miracle the eye.
n ch. ii. 15, 23; Matt. ii. 20.
16 Probably, every one of them.
o ch. xvii. 9; Numb. xx. 8, 9.

and when God sanctified this trustful spirit, and directed it to himself, it became the ruling principle of his life. To do whatever God might require—to venture on whatever undertaking God might direct—to submit cheerfully to any sacrifice he might appoint, in the full belief that all would be well at last—became the sacred and binding rule of his life.

"Ere long, this spirit of faith or trust was subjected to an unexampled ordeal. It was impressed on his mind, in some way not recorded to us, that it was his duty to throw in his lot with his countrymen, and undertake their deliverance from bondage. The mental struggle that followed must have been fearful. What prayers, what efforts, what struggles against nature it cost him, to renounce every worldly advantage, and expose himself to every trial from which flesh and blood shrink—to leave the court of Pharaoh, and sink into the position of a mere Hebrew, can hardly be conceived. But the decisive moment came; the mind of Moses was made up; the world and all its attractions were renounced for ever—it became his only ambition to deliver his countrymen, and faithfully serve his God."

The man who can rise up into a simple, living, child-like trust in God, has nothing to apprehend or fear in pursuing the path of duty. Difficulties may rise up before him, but it is the province of faith to smile at them; dangers may multiply, but in their presence true piety never grows pale or retires. "This is the victory which overcometh the world, even our faith."

22. That is, ask as a gift. The word here translated borrow, is the one used, Ps. ii. 8, "Ask of me, and I will give thee the heathen."

CHAPTER IV.

1—10. Humility is a striking feature in all true greatness. At first Moses seems to shrink from the duties and the responsibility of his mission. He felt that in himself he was unequal to the task. God therefore promises to be with him; and, to prove to him that the power which should attend him was equal to the accomplishment of any effect, he performs three distinct miracles, each full of significance and meaning. In the first, in which his shepherd's rod or crook is turned into a serpent, God teaches His servant that he can make even dead, inert matter vital with life, to serve and insure his purpose. In the second, or the withering of the hand, on the contrary, that he can paralyse in a moment the most living and active energies of men when directed against his high counsel and designs. Then, in the third, or the converting of water into blood, he shows that he can cut off that one element which is so essential to life, or so change it as to make it unfit for use. How, then, could Moses hesitate longer, or longer linger in his course?

16, 17. He turns in upon himself, and tries to find, in the absence of a natural and unborrowed eloquence, an excuse for his hesitation and delay. This objection is also met, and Aaron, the man of words and of fluent speech, is associated with him in his duties and his difficulties, that they might assist in preparing the people for the coming crisis.

18—23. Moses now prepares to return to Egypt, with full instructions how he is to act in the city of the Pharaohs.

24—26. One of the most difficult and obscure passages in the Bible. Whom did the angel of the Lord meet at the halting-point in the journey? Moses. Whom did he threaten to kill? Moses' son. This son must have been more than thirty years of age; and was in all likelihood smitten with some bodily distemper. It then occurred to Zipporah that Moses had failed to circumcise the child when a child. She therefore took a sharp stone, or flint, such as was used by the Egyptians, and, inconsistent as the act may be with our ideas, with her own hand circumcised her son; and throwing the foreskin down at the angel's feet, she said, "The blood of my son's circumcision is"—in other words, the rite is perfected, and the child is dedicated to God. So the angel let Moses depart, or proceed on his journey. Then Zipporah, rejoicing in this renewed token of the divine favour, again exclaimed, "The blood of my son's circumcision is"—in other words, the deed is accepted, the child is spared, my husband is blessed, and God in very deed is with us. Such appears to us the simplest and most satisfactory exposition of this confessedly difficult passage.

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wonders before Pharaoh, which [1]I have put in thine hand: but I will harden his heart, that he shall not let the people go.[a]

22 And thou shalt say unto Pharaoh, Thus saith the LORD, Israel *is* my son, *even* my firstborn:[b]

23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, *even* thy firstborn.[c]

24 ¶ And it came to pass by the way in the inn, that the LORD met him, and sought to kill him.[d]

25 Then Zipporah took [2]a sharp stone, and cut off the foreskin of her son, and [3]cast *it* at his feet, and said, Surely a bloody husband *art* thou to me.

26 So he let him go: then she said, A bloody husband *thou art*, because of the circumcision.

d See ch. iii. 18; Numb. xxii. 22, 23; 1 Chron. xxi. 16; Lev. x. 3.
2 Or, knife. 3 Heb. *made it touch.*

BEFORE CHRIST 1491.

1 Or, enabled and authorised thee.

a ch. iii. 20; vii. 3, 13; ix. 12, 35; x. 1; xiv. 8; Deut. ii. 30; xv. 7; Josh. xi. 20; 1 Sam. vi. 6; 2 Kings xvii. 14; 2 Chron. xxxvi. 13; Ps. xcv. 8; Neh. ix. 16, 17, 29; Job ix. 4; Isa. lxiii. 17; Jer. vii. 26; xix. 15; John xii. 40; Acts xix. 9; Rom. ix. 18; xi. 7; Heb. iii. 13.

b Hos. xi. 1; Rom. ix. 4; 2 Cor. vi. 18; Jer. xxxi. 9; James i. 18.

c ch. xi. 5; xii. 29.

y 1 Kings xxi. 17—20; Ps. cxix. 46; Acts xxiii. 1—12; xxiv. 10—21, 24—27; xxv. 8—11, 22—27; xxvi. 1—32; Exod. x. 9.

CHAPTER V.

1 *Pharaoh chideth Moses and Aaron for their message.* 5 *He increaseth the Israelites' task.* 15 *He checketh their complaints.* 20 *They cry out upon Moses and Aaron.* 22 *Moses complaineth to God.*



AND afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.[*y*]

2 And Pharaoh said, Who *is* the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.[*k*]

3 And they said, The God of the Hebrews hath

k ch. iii. 19; 2 Kings xviii. 35; 2 Chron. xxxii. 15—19; 1 Sam. ii. 12; Job xxi. 15; Ps. x. 4; xii. 4; xiv. 1; Jer. xliv. 16—17.



MOSES'S ROD TURNED INTO A SERPENT.

27 ¶ And the LORD said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him.[e]

28 And Moses told Aaron all the words of the LORD who had sent him, and all the signs which he had commanded him.[f]

29 ¶ And Moses and Aaron went and gathered together all the elders of the children of Israel:[g]

30 And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people.[h]

31 And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.[i]

e Josh. v. 2, 3; 2 Sam. xvi. 7.
l ch. iii. 18; 2 Kings xvii. 25; 2 Chron. xxx. 8; Ezra vii. 23; Zech. xiv. 16—19.
4 That is, to hinder. Ye hinder the people from their work.
f See vs. 14—16; Eccles. iv. 9; Exod. iii. 1; xix. 3; xx. 18; xxiv. 15—17; 1 Kings xix. 8; Gen. xxix. 11.
m Jer. xxxviii. 4; Amos vii. 10; Exod. i. 11.
g See vs. 8, 9, 11, 13, 15, 16; see on vs. 2—9.
n ch. i. 7—11; Prov. xiv. 28.
5 The taskmasters were Egyptians, but the officers were Hebrews.
h ch. iii. 16; xxiv. 1—11.
6 The straw was mixed with clay, in order to make the bricks.
o See vs. 10, 13, 14, 19; ch. i. 11; ii. 14; Prov. xii. 10.

met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword.[l]

4 And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, [4]let the people from their works? get you unto your burdens.[m]

5 And Pharaoh said, Behold, the people of the land now *are* many, and ye make them rest from their burdens.[n]

6 And Pharaoh commanded the same day [5]the taskmasters of the people, and their officers, saying,

7 Ye shall no more give the people [6]straw to make brick, as heretofore: let them go and gather straw for themselves.[o]

8 And the [7]tale of the bricks, which they did make

i See vs. 8, 9; ch. iii. 7, 16, 18; iv. 25; xii. 27; 1 Chron. xxix. 20; 2 Chron. xx. 18.

7 This word is derived from the Anglo-Saxon, and means, to number, or to count.

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EGYPTIAN TASKMASTERS.

heretofore, ye shall lay upon them; ye shall not diminish *ought* thereof: for they *be* idle; therefore they cry, saying, Let us go *and* sacrifice to our God.[a]

9 [1]Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words.[b]

10 ¶ And the [2]taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.[c]

11 Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished.[d]

12 So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw.

13 And the taskmasters hasted *them*, saying, Fulfil your works, *your* [3]daily tasks, as when there was straw.[e]

14 And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, *and* demanded, Wherefore have ye not fulfilled your

BEFORE CHRIST 1491.

f See vs. 16—19; Ex. ii. 23—25.

a Ps. cvi. 41, 42; xxv. 19; xxxvii. 1, 2; Prov. xli. 10; Ezek. xviii. 18.

1 Heb. *let the work be heavy upon the men*; thus, if it were done, they would be broken down by it; and, if not, they would suffer punishment.

g See vs. 6, 7; Exod. vi. 9; Ps. cvi. 41, 42.

b See vs. 11—16; Exod. iii. 15—18; iv. 29—31; vi. 6—9.

2 The taskmasters were Egyptians; the officers of the people appear to have been native Israelites, but set over them by the taskmasters. See also v. 14.

h See vs. 6—8, 10—12, 14; Exod. i. 14; vi. 9.

c ch. i. 11; Prov. xxix. 12.

d See vs. 7, 13, 14; Exod. i. 11; ii. 23—25.

i See v. 8; Prov. xix. 15; Exod. ii. 11; Ps. lxxxi. 6.

j See vs. 5—14; Ezek. xviii. 18.

3 Heb. *a matter of a day in his day.*

k Deut. xxxii. 36; Eccles. iv. 1; v. 8.

e See vs. 5—8; Prov. xii. 10.

task in making brick both yesterday and to day, as heretofore?[f]

15 ¶ Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?[g]

16 There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants *are* beaten; but the fault *is* in thine own people.[h]

17 But he said, Ye *are* idle, *ye are* idle: therefore ye say, Let us go *and* do sacrifice to the LORD.[i]

18 Go therefore now, *and* work; for there shall no straw be given you, yet shall ye deliver the tale of bricks.[j]

19 And the officers of the children of Israel did see *that* they *were* in evil *case*, after it was said, Ye shall not minish *ought* from your bricks of your daily task.[k]

20 ¶ And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh:

21 And they said unto them, The LORD look upon you, and judge; because ye have made our savour

CHAPTER V.

1—3. The request which Moses and Aaron preferred to Pharaoh was at once turned by him into ridicule. How impious is his tone! "Who is Jehovah, that I should obey his voice?" From his heathen point of view, he looked upon Jehovah as merely the national god of the Hebrews, who, in his estimation, was as powerless and contemptible in comparison with the gods of the Egyptians, as the enslaved Hebrews when compared with the despotic and powerful Egyptians, and therefore he would not let Israel go.

11—13. The fact is confirmed by all travellers, that the composition of the bricks made in Egypt, was a mixture of clay, mud, and straw, slightly blended and kneaded together, and afterwards baked in the sun. The bricks of the pyramids at Dashur are made of the mud of the Nile, mixed with stubble, which mixture gives to them an incalculable durability. We can easily conceive, therefore, that when the oppressed Hebrews were denied the straw, which hitherto had been granted them, it became necessary for one division of them to work in the clay, and for the other to go in search of stubble, or

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[1]to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.[e]

22 And Moses returned unto the LORD, and said, Lord, wherefore hast thou *so* evil entreated[2] this people? why *is* it *that* thou hast sent me?[b]

23 For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither [3]hast thou delivered thy people at all.

CHAPTER VI.

1 *God reneweth his promise by his name JEHOVAH.* 14 *The genealogy of Reuben,* 15 *of Simeon,* 16 *of Levi, of whom came Moses and Aaron.*

THEN the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.[c]

2 And God spake unto Moses, and said unto him, I *am* [4]the LORD:

3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* God Almighty,[d] but by my name JEHOVAH was I not known to them.[e]

4 And I[f] have also established my covenant with them, to give them the land of Canaan,[g] the land of their pilgrimage, wherein they were strangers.

5 And I have also heard the groaning of the children of Israel,[h] whom the Egyptians keep in bondage; and I have remembered my covenant.

6 Wherefore say unto the children of Israel, I *am* the LORD,[i] and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm,[j] and with great judgments:

BEFORE CHRIST 1491.

1 Heb. *to stink.*
- *k* Deut. iv. 34; v. 15; vii. 19; xiv. 2; xxvi. 18; 2 Sam. vii. 14.
- *l* Gen. xvii. 7, 8; Exod. xxix. 45, 46; Deut. xxix. 13; Rev. xxi. 7.

a See Gen. xxxiv. 30; 1 Sam. xiii. 4; xxvii. 12; 2 Sam. x. 6; 1 Chron. xix. 6.
- *m* ch. v. 4, 5; Ps. lxxxi. 6.

2 That is, *why hast thou suffered them to be so evilly treated?*

b See Deut. xxvi. 6; Job xxiv. 21; Acts vii. 6, 19.
- *5* Heb. *lift up my hand.*
- *n* See Gen. xiv. 22; Deut. xxxii. 40; Isa. lxii. 8; Jer. xxxii. 22; Dan. xii. 7; Gen. xv. 18; xxvi. 3; xxviii. 13; xxxv. 12.

3 Heb. *delivering, thou hast not delivered.*
- 6 Heb. *shortness,* or, *straitness.*
- *o* See Job xxi. 4; Numb. xxi. 4; Judg. xvi. 16.
- 7 That is, *slow of speech, and of a slow tongue.* Exod. iv. 10. The Syriac says, "Mine is a stammering tongue."

c ch. xi. 1; xii. 31, 38, 39.
- 8 That is, *chiefs of the houses of Moses and Aaron.* Gen. xlvi. 9; 1 Chron. v. 3.

4 Or, *Jehovah.*

d Gen. xvii. 1; xxxv. 11; xlviii. 3.

e ch. iii. 14; vii. 5, 17; Ps. lxviii. 4; lxxxiii. 18; Isa. xii. 2; xxvi. 4; Ezek. xxviii. 22; Rev. i. 4.

f Gen. xv 18; xvii. 4, 7.

g Gen. xvii. 8; xxviii. 4.
- *p* Gen. xlvi. 10; 1 Chron. iv. 24.

h ch. ii. 24.
- *q* Gen. xlvi. 11; Numb. viii. 17; 1 Chron. vi. 1, 16.

i ch. vi. 2, 8, 29; iii. 17; vii. 4; Deut. xxvi. 8; Ps. lxxxi. 6; cxxxvi. 11, 12.
- *r* 1 Chron. vi. 17; xxiii. 7; Numb. xxvi. 57.
- *s* 1 Chron. vi. 2—18.

j ch. xv. 13; Deut. vii. 8; 1 Chron. xvii. 21; Neh. i. 10; Ps. lxxxix. 23.

7 And I will take you to me for a people,[k] and I will be to you a God:[l] and ye shall know that I *am* the LORD your God, which bringeth you out from under the burdens of the Egyptians.[m]

8 And I will bring you in unto the land, concerning the which I did [5]swear to give it to Abraham, to Isaac, and to Jacob;[n] and I will give it you for an heritage: I *am* the LORD.

9 ¶ And Moses spake so unto the children of Israel: but they hearkened not unto Moses for [6]anguish of spirit, and for cruel bondage.[o]

10 And the LORD spake unto Moses, saying,

11 Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.

12 And Moses spake before the LORD, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who *am* of [7]uncircumcised lips?

13 And the LORD spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

14 ¶ These *be* the [8]heads of their fathers' houses: The sons of Reuben the firstborn of Israel; Hanoch, and Pallu, Hezron, and Carmi: these *be* the families of Reuben.

15 And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these *are* the families of Simeon.[p]

16 ¶ And these *are* the names of the sons of Levi according to their generations; Gershon, and Kohath, and Merari:[q] and the years of the life of Levi *were* an hundred thirty and seven years.

17 The sons of Gershon; Libni, and Shimi,[r] according to their families.

18 And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel:[s] and the years of the life of Kohath *were* an hundred thirty and three years.

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any other like material which they could use instead of straw. Even then the taskmasters hasted or compelled them to yield an equal amount of brick in the day.

14. When the Israelites found it impossible to do the same amount of work, the Egyptian taskmasters took upon themselves to punish the Hebrew officers. The practice of beating is quite Oriental. China is literally governed by the stick; and such is its constant use in Persia, that it is by no means a rare occurrence for men in the highest and most important offices of the state, if they have incurred the royal displeasure, to be handed over to such a mode of punishment.

CHAPTER VI.

1, 2. In reading this chapter, we are struck with the fact, that all its particular details have already been given in the three preceding chapters, and hence there are those who look upon this recapitulation as an earlier, more concise or summary account of the same event. Others conceive, however that after the failure of the first mission to Pharaoh, the same doubts and fears may have again arisen in the mind of Moses, which he had already expressed at Horeb; and hence it may have been necessary that the call should be renewed with a repetition of the consolations and promises by which the fears of the Israelites had once before been allayed. But, at any rate, even if the two sections must be regarded as different accounts of the same event, there is sufficient progress in the second section to justify us in placing the summary account, now before us, after the more detailed narrative included in chapters three to six.

From the last verse of the fourth chapter, we learn that the children of Israel firmly believed that the hour of their promised deliverance had struck on the great bell of Time; but now, on the failure of the first attempt of Moses to procure their freedom, they not only became unbelieving and impatient, but fretful, repining, and full of unyielding severity.

3—9. Moses, disquieted and dispirited, stood mute before the Lord. To inspire his faith, and prepare him for severer duty, God reveals himself by a name, which in itself was sufficient to awaken the highest confidence.

If, in making himself known to Abraham, Isaac, and Jacob, the Infinite One had never employed the sublime designation of JEHOVAH, then, in writing the book of Genesis, Moses must have used it in anticipation, as the only proper and peculiar name of the Creator and Preserver of all things, and as that which should distinguish him in nature and perfection, in being and in conduct, from all the gods that might be set up and worshipped by the nations unto the end of time.

By this NAME he now revealed himself to Moses, and promises to effect, through his instrumentality, and in harmony with his own covenant, the redemption of his people, to take them for his own, and to watch over them till he has fulfilled his word on their behalf.

10—13. Moses has been once, without success, in the presence of Pharaoh, and now he is commanded to make a second appearance, and a second appeal. He shrinks from the task. His own brethren have turned a deaf ear to his voice; how, then, can he hope to get the ear of the king:—"How then shall Pharaoh hear me, who am of uncircumcised lips?" This is a figurative mode of expression for what he had already said in simpler terms, "I am not eloquent." Uncircumcision was associated in the mind of the Jew with whatever is impure or imperfect: hence we read of an uncircumcised ear and of an uncircumcised heart—an ear that will not hear, and a heart that will not learn and obey. So here, the uncircumcised lip is put for a defective elocution, or an imperfect utterance.

14—25. These verses are a mere parenthesis, and are here introduced to prove that Moses and Aaron came in a direct line from Abraham, and to determine the time of Israel's deliverance.

According to the reading of the twentieth verse, Moses was the offspring of a connection which was afterwards forbidden by the law. (See Lev. xviii. 12; Numbers xxvi. 59.) How very clear, then, is it, that Moses had no wish to praise and magnify his ancestry; nor less clear is it, that whatever may be the root from which we spring, there is nothing to prevent us from enjoying the highest marks of the divine favour, or of becoming in the hands of God the instrument of high and noble deeds. It may be laid down as a general principle, that all true greatness comes from the cottage, and then ascends to the highest walks.

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19 And the sons of Merari; Mahali and Mushi: [a] these *are* the families of Levi according to their generations.

20 And Amram [b] took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram *were* an hundred and thirty and seven years.

21 ¶ And the sons of Izhar; [c] Korah, and Nepheg, and Zithri.

22 And the sons of Uzziel; [d] Mishael, and Elzaphan, and Zithri.

23 And Aaron took him Elisheba, daughter of Amminadab, [e] sister of Naashon, to wife; and she bare him Nadab, and Abihu, Eleazar, and Ithamar.

24 And the sons of Korah; [f] Assir, and Elkanah, and Abiasaph: these *are* the families of the Korhites.

25 And Eleazar Aaron's son took him *one* of the daughters of Putiel to wife; and she bare him Phinehas: [g] these *are* the heads of the fathers of the Levites according to their families.

26 These *are* that Aaron and Moses, to whom the LORD said, Bring out the children of Israel from the land of Egypt [h] according to their [1]armies.

27 These *are* they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these *are* that Moses and Aaron.

28 ¶ And it came to pass on the day *when* the LORD spake unto Moses in the land of Egypt,

29 That the LORD spake unto Moses, saying, I *am* the LORD: [j] speak thou [k] unto Pharaoh king of Egypt all that I say unto thee.

30 And Moses said before the LORD, Behold, I *am* of uncircumcised lips, [l] and how shall Pharaoh hearken unto me?

CHAPTER VII.

1 *Moses is encouraged to go to Pharaoh.* 7 *His age.* 8 *His rod is turned into a serpent.* 11 *The sorcerers do the like.* 13 *Pharaoh's heart is hardened.* 14 *God's message to Pharaoh.* 19 *The river is turned into blood.*

AND the LORD said unto Moses, See, I have made thee [2]a god to Pharaoh: [m] and Aaron thy brother shall be thy prophet. [n]

2 Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

3 And I will harden Pharaoh's heart, [o] and multiply my [3]signs and my wonders in the land of Egypt.

4 But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, [p] and bring forth [4]mine armies, *and* my people the children of Israel, out of the land of Egypt by great judgments. [q]

5 And the Egyptians shall know that I *am* the LORD, [r] when I stretch forth mine hand upon Egypt, [s] and bring out the children of Israel from among them.

6 And Moses and Aaron did as the LORD commanded them, so did they.

7 And Moses *was* fourscore years old, [t] and Aaron fourscore and three years old, when they spake unto Pharaoh.

8 ¶ And the LORD spake unto Moses and unto Aaron, saying,

9 When Pharaoh shall speak unto you, saying, Shew a miracle for you: [u] then thou shalt say unto Aaron, Take thy rod, and cast *it* before Pharaoh, *and* it shall become a serpent.

10 ¶ And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

11 Then Pharaoh also called the [5]wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.

12 For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

13 And he hardened Pharaoh's heart, that he hearkened not unto them; as the LORD had said.

14 ¶ And the LORD said unto Moses, Pharaoh's heart *is* hardened, [v] he refuseth to let the people go.

15 Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand. [w]

16 And thou shalt say unto him, The LORD God of the Hebrews hath sent me unto thee, [x] saying, Let my people go, that they may serve me in the wilderness: [y] and, behold, hitherto thou wouldest not hear.

17 Thus saith the LORD, In this thou shalt know that I *am* the LORD: [z] behold, I will smite with the rod that *is* in mine hand upon the waters which *are* in the river, and they shall be turned to blood.

18 And the fish that *is* in the river shall die, and the river shall stink; and the Egyptians shall lothe to drink of the water of the river.

BEFORE CHRIST 1491.

a 1 Chron. vi. 19; xxiii. 21.
o ch. iv. 21.
3 That is, events adapted to persuade and convince; ch. xi. 9.
p ch. x. 1; xi. 9.
4 Heb. *my armies, even my people.*
b ch. ii. 1, 2; Numb. xxvi. 59.
q ch. vi. 6.
r ch. vi. 17; viii. 22; xiv. 4, 18; Ps. ix. 16.
s ch. iii. 20; v. 2.
c Numb. xvi. 1; 1 Chron. vi. 37, 38.
d Lev. x. 4; Numb. iii. 30.
e Ruth iv. 19, 20; 1 Chron. ii. 10; Matt. i. 4; Lev. x. 1; Numb. iii. 2; xxvi. 60; 1 Chron. vi. 3; xxiv. 1.
f Deut. xxix. 5; xxxi. 2; xxxiv. 7; Acts vii. 23, 30.
f Numb. xxvi. 11.
g Numb. xxv. 7, 11; Josh. xxiv. 33.
u Isa. vii. 11; Matt. xii. 38; John ii. 18; vi. 30.
h ch. vi. 13.
1 Or, *tribes*, each of which now formed an army.
i ch. vii. 4; xii. 17, 51; Numb. xxxiii. 1.
5 That is, those who practised magical arts, and were *supposed* to be wiser than the multitude.
j ch. vi. 2.
k ch. vi. 11.
l ch. vi. 12; iv. 10.
v ch. viii. 15; x. 1, 20, 27.
w ch. iv. 2, 3; verse 10.
x ch. iii. 18.
y ch. iii. 12, 18; v. 1, 3.
2 That is, Moses was to be the representative of God.
m ch. iv. 16.
n ch. iv. 16
z ver. 5; ch. v. 2

CHAPTER VII.

1—7. Pharaoh having contemptuously rejected the word of God, there follows a series of miraculous events of the most striking character. The conflict between Pharaoh and Moses was, in fact, a war on the part of Jehovah against the gods of Egypt. The battle was to be fought in the field of miracles. It was in Egypt, "the land of conjurors and magicians, of interpreters of dreams and signs, that MAGIC—that mysterious life-blood of heathenism—had put forth its marvellous power in its most fully developed form."

8, 9. What kind of serpent is here intended the critics are not agreed. The Arabic word points to a large serpent or dragon. Some think the crocodile is meant; whilst others conceive that it is some large aquatic or amphibious creature.

10—13. On the performance of the first miracle by Moses, the king sent at once for his wise men and his sorcerers, who tried to imitate, on a small scale, and in private, each of the miracles which Moses wrought through a divine and all-sufficient Power. A miracle is a manifestation of the power of God, and nothing but the power of God can account for it. How, then, are we to account for the success of the magicians or Egyptian priesthood? Is it to be ascribed to mere fraud and trickery on the one side, or to superstition and excessive credulity on the other? Were those feats performed by supernatural powers, either good or evil? Did the secret lie in a certain magical power acquired by the mind over matter and spirit? The narrative distinctly says, that the magicians did so with their enchantments; but it does not tell us what those enchantments were. There are those who believe that these magicians were in fellowship with some demoniacal influence; but the fact that they came to a point where they failed, and where they exclaimed, "This is the finger of a God!" (see ch. viii. 19,) proves beyond all contradiction, that their success was to be ascribed to magic or leger-demain, and not to the presence or the help of their gods. In the fact, that the rod of Moses swallowed up the rods of the sorcerers, the servant of God obtained a signal triumph over the magicians. "The symbols and the insignia

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AARON'S ROD CHANGED INTO A SERPENT

19 ¶ And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand[a] upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their [1]pools of water, that they may become blood;[b] and *that* there may be blood throughout all the land of Egypt, both in *vessels of* wood, and in *vessels of* stone.

20 And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters that *were* in the river,[c] in the sight of Pharaoh, and in the sight of his servants; and all the waters that *were* in the river were turned to blood.

21 And the fish that *was* in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.

BEFORE CHRIST 1491.

a ch. viii. 5, 6, 16; ix. 22; x. 12, 21; xiv. 21, 26.

c Ps. lxxviii. 44; cv. 29.

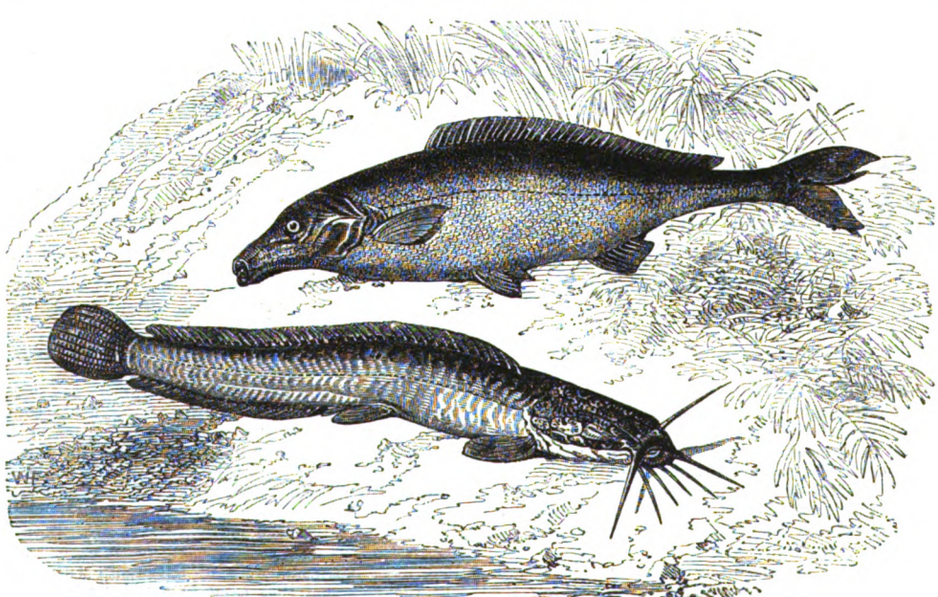
1 Heb. *gathering of their waters.*

b ch. iv. 9.

of their calling and art were not only taken from them, but completely annihilated, and thus their art itself was shown to be completely defeated and annihilated too."

13--21. That this could not have been the mere discolouration of the waters of the Nile at the period of their rise, is clear from the facts—that the miracle was wrought some months before the rise takes place;—that the discolouration is a sign that the waters are fit for use, but now the Egyptians so loathe them that they cannot drink them;—that the fish, which were so abundant, and which formed the principal subsistence of the people, now all die;—that the magicians have to dig to find water unaffected by the plague on which to work and imitate the miracle, and the people also have to dig to find water for the common purposes of life. What a proof this of Moses's miraculous power!

The miracle was not confined to the Nile:—the plague was universal. The various branches of the one great river, the canals which it supplied, the ponds and reservoirs, wherever water was found, there the same obnoxious spectacle was present, not excepting those vessels of ware and of stone in which water was kept for domestic and other purposes. Thus, in one moment of time, did God convert one of the richest blessings into a felt and universal curse. He shows himself strong on behalf of all who put their trust in him, but his face is against those that do evil.



FISH OF THE NILE.

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22 And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the LORD had said.

23 And Pharaoh turned and went into his house, neither did he set his heart to this also.

24 And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river.

25 And seven days were fulfilled, after that the LORD had smitten the river.

BEFORE CHRIST 1491.

3 And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber,[a] and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy [2]kneadingtroughs:

4 And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

5 ¶ And the LORD spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

a Ps. cv. 30.

2 Or, *dough*



THE PLAGUE OF FROGS.

CHAPTER VIII.

1 *Frogs are sent.* 8 *Pharaoh sueth to Moses,* 12 *and Moses by prayer removeth them away.* 16 *The dust is turned into lice, which the magicians could not do.* 20 *The swarms of flies.* 25 *Pharaoh inclineth to let the people go,* 32 *but yet is hardened.*

AND the LORD spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, that they may serve me.

2 And if thou refuse to let *them* go, behold, I will smite all thy [1]borders with frogs:

6 And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.[b]

7 And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

8 ¶ Then Pharaoh called for Moses and Aaron, and said, Intreat the LORD, that he may take away the frogs from me, and from my people;[c] and I will let the people go, that they may do sacrifice unto the LORD.

9 And Moses said unto Pharaoh, [3]Glory over me: when shall I intreat for thee, and for thy servants, and for thy people, [4]to destroy the frogs from thee and thy houses, *that* they may remain in the river only?

b Ps. lxxviii. 45; cv. 30.

c ch. ix. 28; x. 17.

3 Or, *Have the honour over me.*

4 Heb. *to cut off.*

1 By the term "borders," as used in Scripture, is meant not only the coasts or boundaries of a country, but its regions, districts, or provinces.

CHAPTER VIII.

1—4. Frogs have ever been and still are very abundant in the Nile and in other waters of Egypt. The miracle, therefore, consisted in their multiplication and their enormous size. Such were their numbers that they left their own appropriate soil, and spread over the whole land till there was not a spot in which they were not found.

The frog was one of the sacred animals of the Egyptians, and now it became a perfect nuisance, and its carcase afterwards corrupted the very land and air.

15—16. The word rendered *lice* is to be taken in the sense of *gnats*. As the preceding plague had issued from the fertilising Nile, this proceeds from the fruit-bearing soil. Travellers are unanimous in pronouncing the Egyptian gnat or mosquito to be a terrible plague to both man and beast; and it is quite in accordance with the facts of natural history to speak

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10 And he said, To morrow. And he said, *Be it* according to thy word: that thou mayest know that *there is* none like unto the LORD our God.[a]

11 And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.

12 And Moses and Aaron went out from Pharaoh: and Moses cried unto the LORD because of the frogs which he had brought against Pharaoh.[b]

13 And the LORD did according to the word of Moses; and the [1]frogs died out of the houses, out of the villages, and out of the fields.

14 And they gathered them together upon heaps: and the land stank.

15 But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had said.

16 ¶ And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

17 And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became [2]lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt.[c]

18 And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast.

19 Then the magicians said unto Pharaoh, This *is* the finger of God:[d] and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said.[e]

20 ¶ And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith the LORD, Let my people go, that they may serve me.

21 Else, if thou wilt not let my people go, behold, I will send [3]swarms *of flies* upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms *of flies*, and also the ground whereon they *are*.

22 And I will sever in that day the land of Goshen, in which my people dwell,[f] that no swarms *of flies* shall be there; to the end thou mayest know that I *am* the LORD in the midst of the earth.

23 And I will put a [4]division between my people and thy people: [5]to morrow shall this sign be.

24 And the LORD did so; and there came a grievous swarm *of flies* into the house of Pharaoh,[g] and *into* his servants' houses, and into all the land of Egypt: the land was [6]corrupted by reason of the swarm *of flies*.

25 ¶ And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land.

26 And Moses said, It is not meet so to do; for we shall sacrifice the [7]abomination of the Egyptians to the LORD our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?

27 We will go three days' journey into the wilderness, and sacrifice to the LORD our God, as he shall command us.

28 And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: intreat for me.[h]

29 And Moses said, Behold, I go out from thee, and I will intreat the LORD that the swarms *of flies* may depart from Pharaoh, from his servants, and from his people, to morrow: but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the LORD.

30 And Moses went out from Pharaoh, and intreated the LORD.[i]

31 And the LORD did according to the word of Moses; and he removed the swarms *of flies* from Pharaoh, from his servants, and from his people, there remained not one.

32 And Pharaoh hardened his heart at this time also, neither would he let the people go.[j]

BEFORE CHRIST 1491.

a ch. ix. 14; Deut. xxxiii. 26; 2 Sam. vii. 22; 1 Chron. xvii. 20; Ps. lxxxvi. 8; lxxxix. 6; Isa. xlvi. 9; Jer. x. 6, 7.

b ch. viii. 30; ix. 33; x. 18; xxxii. 11.

c Ps. cv. 31.

d ch. xxxi. 18; Deut. ix. 10; 1 Sam. vi. 3, 9; Matt. xii. 28; Luke xi. 20.

e ch. vii. 13.

f ch. ix. 4; vi. 26; x. 23; xi. 6, 7; xii. 13.

g Ps. lxxviii. 45; cv. 31.

h ch. viii. 8; ix. 28.

i ch. viii. 12.

j ch. iv. 21.

1 That is, the frogs first deserted the houses, then the walled or fenced places, here called "villages," and afterwards, the open fields.

2 The Greek renders the word gnats, which some suppose to be mosquitos.

3 That is, various kinds of noxious creatures.

4 Heb. *a redemption.*

5 Or, *by to morrow.*

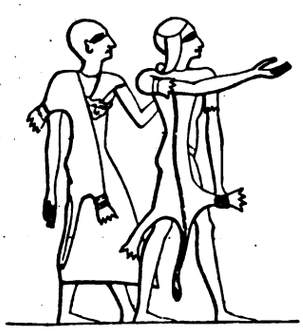
6 Heb. *destroyed;* that is, the people were reduced to the greatest extremities — a state of annoyance scarcely to be endured.

7 That is, if we sacrifice after the manner of the Egyptians, that will be an abomination to the Lord; if we, after our own manner, sacrifice animals which the Egyptians worship, that will be an abomination to *them.* Our *only* course, therefore, is to go into the wilderness to offer sacrifice. See also ver. 27; ch. x. 24–26.

of them as coming from the dust, in which the last generation had deposited its eggs.

In the attempt to produce a corresponding effect, the art of the magicians failed. They resolved the miracle into a power above their own, and thus acknowledged that theirs lay in mere fraud and deception.

told that both men and beasts are cruelly tormented by them. They are particularly fond of fixing on the corner of the eye or on the edge of the eyelid, and their tenacity and obstinacy weary out the patience of even the most enduring. Think of such a plague as universal! If Goshen had suffered hitherto, the Hebrew is at any rate saved from this infliction. What



HIGH PRIESTS, CLOTHED IN LEOPARD SKINS.



DIFFERENT COSTUMES OF THE EGYPTIAN PRIESTHOOD



A PRIESTESS.

20—32. The very means which should have softened and subdued the heart of Pharaoh, only increased his obstinacy and his impenitence. The plague of gnats is now followed by the plague of *flies*. The Septuagint says, "dog-flies," and other translations give, "all kinds of insects." Flies are said to be the most numerous and the most troublesome insects in Egypt, and we are a lesson this to Pharaoh! What an assertion of supreme power on the part of the true God! What a ground of confidence and hope to the suffering Israelite! Events are running on to a consummation; and it is only required that the believer in Jehovah's power and resources should patiently wait to see his salvation.

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CHAPTER IX.

1 *The murrain of beasts.* 8 *The plague of boils and blains.* 13 *His message about the hail.* 22 *The plague of hail.* 27 *Pharaoh sueth to Moses,* 35 *but yet is hardened.*



THEN the LORD said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

2 For if thou refuse to let *them* go, and wilt hold them still,

3 Behold, the hand of the LORD is upon thy cattle which *is* in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: *there shall be* a very grievous murrain.

4 And the LORD shall sever between the cattle of Israel and the cattle of Egypt:[a] and there shall nothing die of all *that is* the children's of Israel.

5 And the LORD appointed a set time, saying, To morrow the LORD shall do this thing in the land.

6 And the LORD did that thing on the morrow, and all the cattle of Egypt died:[b] but of the cattle of the children of Israel died not one.

7 And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

8 ¶ And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh.

9 And it shall become small dust in all the land of Egypt, and shall be a [1]boil breaking forth *with* blains upon man, and upon beast, throughout all the land of Egypt.

10 And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil[c] breaking forth *with* blains upon man, and upon beast.

BEFORE CHRIST 1491.

d ch. viii. 18, 19; 2 Tim. iii. 9.

e ch. iv. 21.

f ch. viii. 20.

g ch. viii. 10

h ch. iii. 20.

a See ch. viii. 22.

2 Heb. *made thee stand.*

i See ch. xiv. 17; Rom. ix. 17; Prov. xvi. 4; 1 Peter ii. 9.

b Ps. lxxviii. 50.

1 Heb. *budding, germinating, or efflorescing with pustules or blisters.*

3 Heb. *set not his heart unto.*

j ch. viii. 23.

k Rev. xvi. 21.

c Job ii. 7, 8; Deut. xxviii. 27; Rev. xvi. 2.

11 And the magicians[d] could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians.

12 And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; as the LORD had spoken unto Moses.[e]

13 ¶ And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.[f]

14 For I will at this time send all my [r]plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that *there is* none like me in all the earth.[g]

15 For now I will stretch out my hand,[h] that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth.

16 And in very deed for this *cause* have I [2]raised thee up, for to shew *in* thee my power;[i] and that my name may be declared throughout all the earth.

17 As yet exaltest thou thyself against my people, that thou wilt not let them go?

18 Behold, to morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now.

19 Send therefore now, *and* gather thy cattle, and all that thou hast in the field; *for upon* every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.

20 He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses:

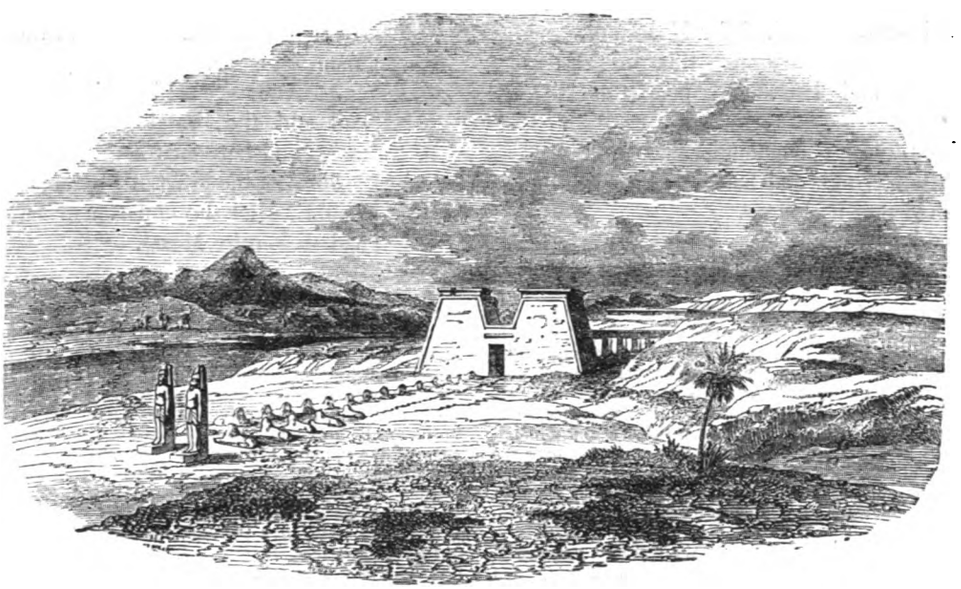
21 And he that [3]regarded not the word of the LORD left his servants and his cattle in the field.[j]

22 ¶ And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt,[k] upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

23 And Moses stretched forth his rod toward

CHAPTER IX.

1—12. The fifth plague was a murrain, which wrought the most fearful and wasting havoc among all the cattle that were in the field. But this, like the preceding plagues, failed to humble Pharaoh. Moses then instructs Aaron to take ashes from a hearth into his hand, and throw them into the air. This done, every man and every beast throughout the land were covered with boils and blisters. It has been conjectured that the ashes which were employed in this miracle were taken from the fire-place set apart for the burning of the sacrificial animals, so that if Moses could take the ashes from such a fire-place, the great significance of the ceremony would thus be placed before us in the clearest light. "The ashes, which were intended to purify, produced uncleanness, and thus it was symbolically declared that the religious purification promised by the sacrificial worship of the Egyptians was nothing but defilement. But even if there be no foundation for any of these conjectures, the fact remains, that ashes in general were a means of purification, and the means of purification became the producing cause of defilement."



AN AVENUE OF SPHYNXES.

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heaven: and the LORD sent thunder and hail, and the fire ran along upon the ground;[a] and the LORD rained hail upon the land of Egypt.

24 So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation.

25 And the hail smote throughout all the land of Egypt [1]all that *was* in the field, both man and beast;[b] and the hail smote every herb of the field, and brake every tree of the field.

BEFORE CHRIST 1491.

a Josh. x. 11; Ps. xviii. 13; lxxviii. 47, 48; Ps. cv. 32; cxlviii. 8; Isa. xxx. 30; Ezek. xxxviii. 22; Rev. viii. 7.
g 1 Kings viii. 22, 38; Ps. cxliii. 6; Isa. i. 15.
h Ps. xxiv. 1; 1 Cor. x. 26, 28.
i Isa. xxvi. 10.
j Ruth i. 22; ii. 23.
1 *Some of all sorts;* Ps. cv. 33.
2 Heb. *podded.*
b See ch. x. 15, 25; Acts x. 12.
3 Heb. *hidden* or *dark.*

26 Only in the land of Goshen,[c] where the children of Israel *were,* was there no hail.

27 ¶ And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time:[d] the LORD *is* righteous, and I and my people *are* wicked.[e]

28 Intreat the LORD[f] (for *it is* enough) that there be no *more* mighty thunderings and hail; and I will let you go, and ye shall stay no longer.

29 And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the LORD;[g] *and* the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth *is* the LORD's.[h]

30 But as for thee and thy servants, I know that ye will not yet fear the LORD God.[i]

31 And the flax and the barley was smitten: for the barley *was* in the ear,[j] and the flax *was* [2]bolled.

32 But the wheat and the rice were not smitten: for they *were* [3]not grown up.



THE PLAGUE OF HAIL.

c ch. viii. 22; ix. 4; vi. 10, 23; xi. 7; xii. 13; Isa. xxxii. 18.
h v. 29; ch. viii. 12.
d ch. x. 16.
e 2 Chron. xii. 6; Ps. cxxix. 4; cxlv. 17; Lam. i. 18; Dan. ix. 14.
f ch. viii. 8; xxviii. 10, 17; Acts viii. 24, 28; Ps. xxix. 3, 4.
i ch. iv. 21.

33 And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD:[h] and the thunders and hail ceased, and the rain was not poured upon the earth.

34 And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants.

35 And the heart of Pharaoh was hardened,[i] neither would he let the children of Israel go; as the LORD had spoken by Moses.

13—35. Pharaoh now stands before us swollen with self-esteem, and in the attitude of a proud and daring defiance. No words can express the pride and the hardness of his heart. The next plague is therefore announced with peculiar emphasis and solemnity. A note of preparation is sounded that is sufficient to make him tremble and fear in his very inmost soul. It may be that while Pharaoh had resisted every appeal to his conscience, some of his people had listened to the voice of God with reverence and submission, and for their sakes the dark, dark cloud which is now gathering over the land, has in it one bright and sunny spot. The plague was so far delayed as to give them time to gather their cattle and whatever they had in the field into some place of security, and thus to save them from the impending destruction.

Though unknown in the more elevated districts of the country, a thunderstorm, accompanied by hail, is by no means a rare occurrence in Egypt. On the contrary, we learn from the words of the twenty-fourth verse, that such phenomena were more or less frequent. But here is a storm which has no parallel in the history of the elements, while the destruction and the desolation which followed were more than sufficient to humble the proudest and most defiant spirit.

It is well known that in the early part of March, the barley and the flax are far advanced in vegetation, and it was just at this time of the year that the plague of hail fell on the land of Egypt. What a scene was now present to the eye! Men and cattle lay killed and scattered on the fields; trees were strewed like so many leaves upon the ground; the grain lay battered down and cut as if it had been trodden by the foot of some cruel invader. But, in Goshen, all nature was seen at the same moment clothed with life and loveliness; and in the case of the Hebrews, the words of prophecy were fulfilled:—"My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places, when it shall hail, coming down in the forest; and this city shall be utterly abased."

The only true safety of nations as of individuals, is to be found in standing on the side of God, and truth, and righteousness.

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MOSES AND AARON BEFORE PHARAOH.

CHAPTER X.

1 *God threateneth to send locusts.* 7 *Pharaoh, moved by his servants, inclineth to let the Israelites go.* 12 *The plague of the locusts.* 16 *Pharaoh sueth to Moses.* 21 *The plague of darkness.* 24 *Pharaoh sueth unto Moses,* 27 *but yet is hardened.*

AND the LORD said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants,[a] that I might shew these my signs before him:[b]

2 And that thou mayest tell in the ears of thy son, and of thy son's son,[c] what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I *am* the LORD.

3 And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse to humble thyself before me?[d] let my people go, that they may serve me.

4 Else, if thou refuse to let my people go, behold, to morrow will I bring the locusts into thy coast:[e]

5 And they shall cover the face of the earth,[f] that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field:

6 And they shall fill thy houses, and the houses of

BEFORE CHRIST 1491.

d 1 Kings xxi. 29; 2 Chron. vii. 14; xii. 6, 7, 12; xxx. 11; xxxii. 26; xxxiii. 12, 19, 23; xxxvi. 12; Ps. xxxv. 13; Isa. ii. 11; v. 15; x. 33; Jer. xliv. 10; Lam. iii. 20; Dan. v. 22.

e Deut. xxviii. 38; 2 Chron. vii. 13; Ps. cv. 34.; Prov. xxx. 27; Isa. xxxiii. 4; Matt. iii. 4.

a ch. iv. 21; vii. 14.

f Gen. i. 29; Exod. xxxii. 12; Numb. xii. 3; Ps. civ. 30; Ezek. xxxviii. 20; Luke xxi. 35; Acts xvii. 26.

b ch. vii. 4.

c Deut. iv. 9; Ps. xliv. 1—3; lxxi. 18; lxxviii. 5; Joel i. 3.

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BEFORE CHRIST 1491.

all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.

7 And Pharaoh's servants said unto him, How long shall this man be a snare unto us?[a] let the men go, that they may serve the LORD their God: knowest thou not yet that Egypt is destroyed?

8 And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God: *but* [1]who *are* they that shall go?

9 And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we *must hold* a feast unto the LORD.[b]

[a] Deut. vii. 16; Judg. ii. 3; 1 Sam. xviii. 21; Job xviii. 8, 10; Ps. lxix. 22; Prov. xviii. 7; Isa. viii. 14; 1 Cor. vii. 35; 1 Tim. iii. 7; 2 Tim. ii. 26.

[1] Heb. *who and who.*

[b] ch. v. 1.

[2] Heb. *hasted to call.*

13 And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all *that* night; *and* when it was morning, the east wind brought the locusts.

14 And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous *were they;* before them there were no such locusts as they, neither after them shall be such.[f]

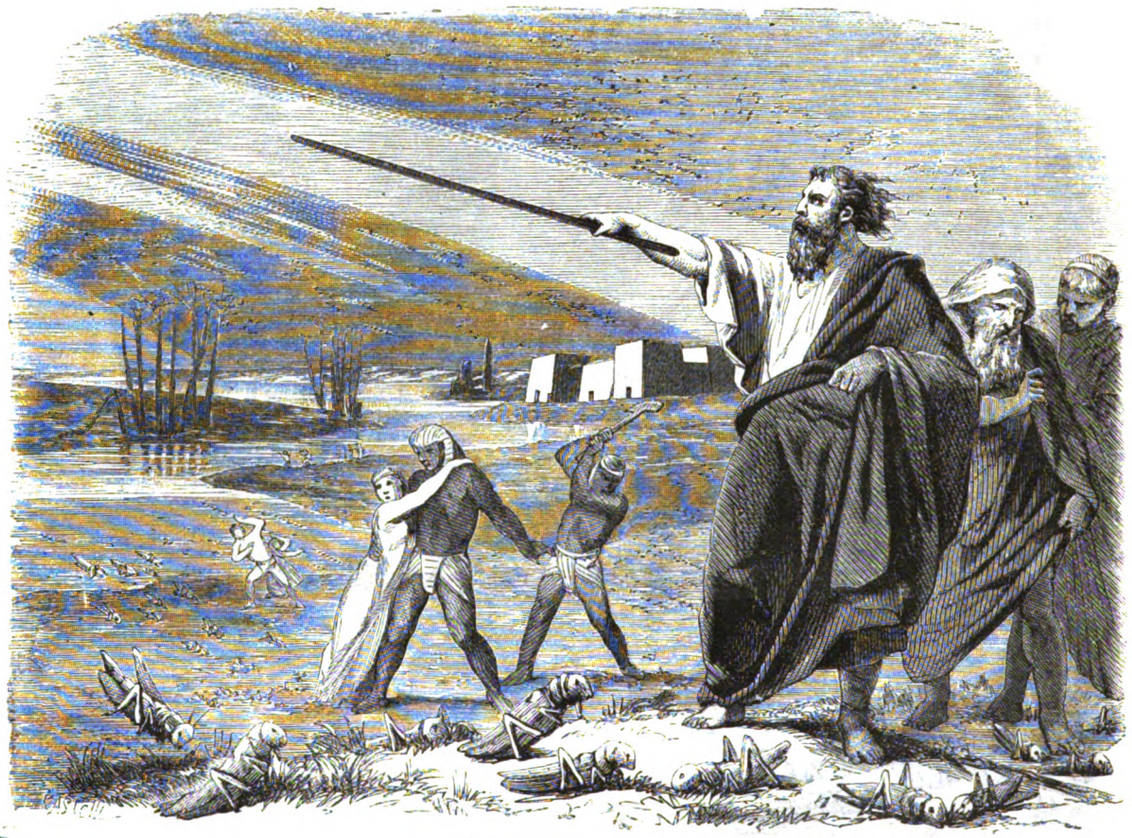
[e] Ps. lxxviii. 46; cv. 34.

[f] Joel ii. 2.

15 For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land,[g] and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

[g] Ps. cv. 35.

16 ¶ Then Pharaoh [2]called for Moses and Aaron in



THE PLAGUE OF LOCUSTS.

10 And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: look *to it;* for evil *is* before you.

11 Not so: go now ye *that are* men, and serve the LORD; for that he did desire. And they were driven out from Pharaoh's presence.

12 ¶ And the LORD said unto Moses, Stretch out thine hand over the land of Egypt[c] for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land,[d] *even* all that the hail hath left.

[c] ch. vii. 19

[d] ver. 5.

haste; and he said, I have sinned against the LORD your God, and against you.[h]

17 Now therefore forgive, I pray thee, my sin only this once, and intreat the LORD your God,[i] that he may take away from me this death only.

18 And he went out from Pharaoh, and intreated the LORD.[j]

19 And the LORD turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea; there remained not one locust in all the coasts of Egypt.

[h] ch. ix. 27.

[i] ch. ix. 28; 1 Kings xiii. 6.

[j] ch. viii. 30

CHAPTER X.

1—20. There are those who have charged Moses with ignorance of the natural history of Egypt, because he ascribes the plague of the locusts to the action of an east wind; whereas these insects, they say, are invariably driven by a kind of impulse from north to south, and never turn towards the east or west. But it rests on the testimony of the most enlightened travellers, that locusts are brought by every wind, and they have been known, not only to cross narrow straits, but, being favoured in their flight by the wind, to pass over seas as broad as the Mediterranean itself.

Those, again, who would change the reading of the text to "A SOUTH WIND," because the east wind could only have brought the locusts from Arabia, whereas the south wind would bring them from Ethiopia, where

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20 But the LORD hardened Pharaoh's heart,[a] so that he would not let the children of Israel go.

21 ¶ And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, [1]even darkness *which* may be felt.

22 And Moses stretched forth his hand toward heaven; and there was a [2]thick darkness in all the land of Egypt three days:

23 They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.[b]

24 ¶ And Pharaoh called unto Moses, and said, Go ye, serve the LORD; only let your flocks and your herds be stayed: let your little ones also go with you.

25 And Moses said, Thou must give [3]us also sacrifices and burnt offerings, that we may sacrifice unto the LORD our God.

26 Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither.

27 ¶ But the LORD hardened Pharaoh's heart,[c] and he would not let them go.

28 And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in *that* day thou seest my face thou shalt die.

29 And Moses said, Thou hast spoken well, I will see thy face again no more.[d]

BEFORE CHRIST 1491.

a ch. iv. 21; xi. 10.

1 Heb. *that one may feel darkness*, denoting its intensity.

4 Probably, the Lord *had* said, for it appears that Moses, after announcing the eighth plague, went out from Pharaoh in great anger. See ver. 8. This plague must therefore have been threatened *before* Moses said, "I will see thy face again no more." Exod. x. 29.

2 A darkness of preternatural density. See Ps. cv.; Rev. xvi. 10.

b ch. viii. 22.

5 Heb. *to ask, solicit, demand, without implying any promise of restoration.* See Ps. ii. 8.

c ch. iii. 22; xii. 35.

3 Heb. *into our hands*; that is, let us take that which is our own.

f ch. xii. 12; xxiii. 29.

c ver. 20; ch. iv. 21; xiv. 4, 8

g ch. xii. 30

d Heb. xi. 27.

CHAPTER XI.

1 *God's message to the Israelites to borrow jewels of their neighbours.*
4 *Moses threateneth Pharaoh with the death of the firstborn.*



AND the LORD [4]said unto Moses, Yet will I bring one plague *more* upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let *you* go, he shall surely thrust you out hence altogether.

2 Speak now in the ears of the people, and let every man [5]borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold.[e]

3 And the LORD gave the people favour in the sight of the Egyptians. Moreover the man Moses *was* very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

4 And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt:[f]

5 And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that *is* behind the mill; and all the firstborn of beasts.

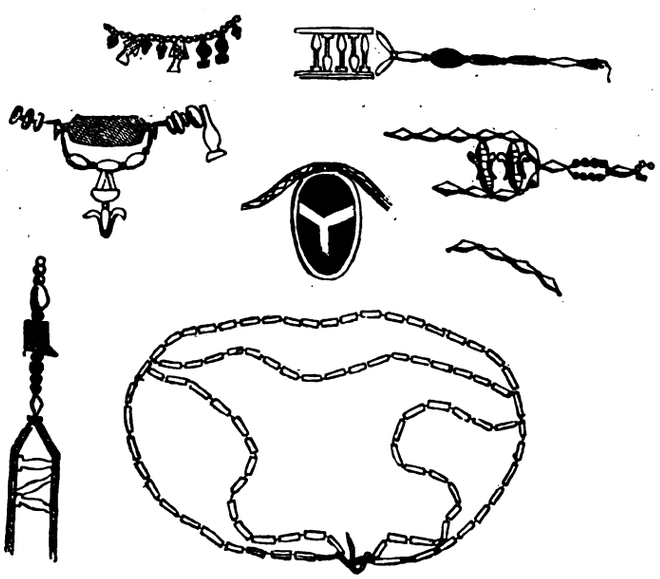
6 And there shall be a great cry throughout all the land of Egypt,[g] such as there was none like it, nor shall be like it any more.

7 But against any of the children of Israel shall not a dog move his tongue, against man or beast:

they are much more numerous, overlook the simple fact that the Hebrew word admits of no such change. Besides, it belongs to a miracle to rise from the natural into the supernatural.

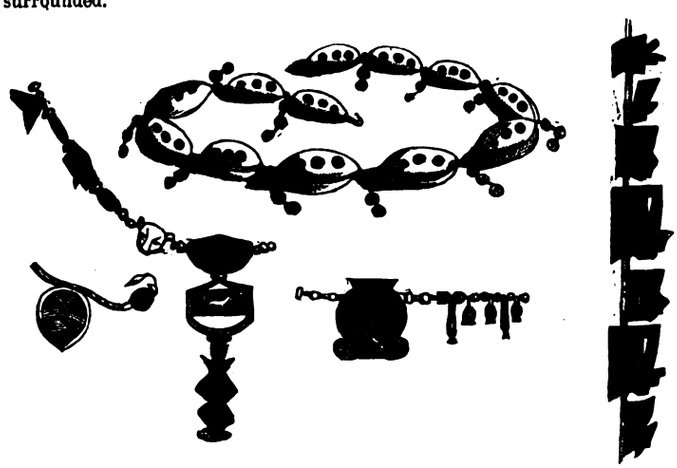
These locusts having covered the land till they swarmed in every house, the people implored Pharaoh to let the Hebrews go, and under the pressure of the plague he repented of his obduracy; but "the west wind, which carried off the locusts, took away his hypocritical repentance also."

21—29. Hitherto every one of the plagues had been announced to the king beforehand, but now this act of forbearance and mercy ceases and all the judgments which follow come without any previous intimation. The ninth plague consisted in bringing over the land such a deep, dense, universal darkness, which veiled the sun, converted day into night, filled every house with mysterious gloom, and made it impossible for the people, during the space of three days, to see or recognise each other.



ANCIENT EGYPTIAN JEWELS.

Here, again, men have sought to find some natural cause for the horrors of this phenomenon. We are told that when the Egyptian SIROCCO or CHAMSIN blows, "the sun is of a pale yellow colour; its light is obscured; and the darkness sometimes increases to such an extent, that one might fancy it was the depth of night." But in the inspired account of this plague, there is no evidence that this miracle had any natural basis whatever. No natural phenomena can explain it; and within the sphere of pure miracle must it ever be left. There was light in the dwellings of the Israelites, many of whose houses no doubt adjoined those of the Egyptians; whilst the Egyptians were unable to escape in any way from the darkness by which they were surrounded.



ANCIENT EGYPTIAN JEWELS.

Again Pharaoh relented, and promised to let the men go, with their wives and children, provided the cattle and the sheep were left behind. Moses, with holy indignation, refused to accept deliverance on such conditions. The man of God and the man of Egypt now took leave of each other; and here closed the most solemn scene ever enacted on earth.

CHAPTER XI.

1—3. There is a limit even to divine mercy, and to Pharaoh there remains only one more expression of it. Hitherto God has acted through the instrumentality of Moses, but now, in the last plague, he is to be seen alone in his majesty and glory.

The word rendered "borrow," in the second verse, might be rendered

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that ye may know how that the LORD doth put a difference between the Egyptians and Israel.

8 And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee:[a] and after that I will go out. And he went out from Pharaoh in a [1]great anger.

9 And the LORD [2]said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt.

10 And Moses and Aaron did all these wonders before Pharaoh: and the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

CHAPTER XII.

1 *The beginning of the year is changed.* 3 *The passover is instituted.* 11 *The rite of the passover.* 15 *Unleavened bread.* 29 *The firstborn are slain.* 31 *The Israelites are driven out of the land.* 37 *They come to Succoth.* 43 *The ordinance of the passover*

AND the LORD spake unto Moses and Aaron in the land of Egypt, saying,

2 This [3]month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you.

3 ¶ Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall take to them every man a lamb, according to the [4]house of *their* fathers, a lamb for an house:

4 And if the household be too little for the lamb, let him and his neighbour next unto his house take *it* according to the number of the souls; every man according to his eating shall make your count for the lamb.

5 Your lamb shall be [5]without blemish, a male of the first year: ye shall take *it* out from the sheep, or from the goats:

6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it [6]in the evening.

BEFORE CHRIST 1491.

a ch. xii. 33.
b ch. xxxiv. 25; Numb. ix. 11; Deut. xvi. 8; 1 Cor. v. 8.

1 Heb. *heat of anger:* the indignation of Moses burning intensely at Pharaoh's rebellion against God.

2 Rather, the Lord *had* said; this verse, with the following, being designed as a general recapitulation of the wonders God had wrought in Egypt, while Pharaoh hardened himself in his iniquity.
c Gen. ix. 4; Deut. xvi. 7.
d ch. xxiii. 18; xxxiv. 25.
e Deut. xvi. 5.
f ch. xi. 4, 5; Amos v. 17.

7 Or *princes*, the word "gods" probably including the powers which were human, as well as those accounted divine. See ch. xxii. 28; Ps. lxxxii. 1—6; John x. 34, 35.

3 Heb. *the head of months.* The month Abib, see ch. xiii. 4, had formerly been reckoned the *seventh*, but it was now to stand *first* of the *sacred* year; the *civil* year, commencing in the month Tisri, remaining unaltered.
g Lev. xxiii. 4, 5; 2 Kings xxiii. 21.
h ch. xiii. 6, 7; xxiii. 15; xxxiv. 18—25; Lev. xxiii. 5, 6; Numb. xxviii. 17; Deut. xvi. 3—8; 1 Cor. v. 7.

4 The entire host of Israel was divided into twelve *tribes;* these tribes into *families;* and the families into *houses;* the last being composed of particular individuals. There might, therefore, be several *houses* in one family.
i Gen. xvii. 14; Numb. ix. 13.
j Lev. xxiii. 7, 8; Numb. xxviii. 18, 25.

5 That is, a lamb or a kid, having neither defect nor redundancy. See Lev. xxii. 21—24; Mal. i. 14; Heb. ix. 14; 1 Peter i. 19.
k ch. xiii. 3.

6 Heb. *between the two evenings;* that is, in the afternoon between the time of the sun's beginning to decline, which was called the *first* evening, and that of his setting, which was termed the *second.*

7 And they shall take of the blood, and strike *it* on the two side posts and on the upper door post of the houses, wherein they shall eat it.

8 And they shall eat the flesh in that night, roast with fire, and unleavened bread;[a] *and* with bitter *herbs* they shall eat it.

9 Eat not of it raw, nor sodden at all with water, but roast *with* fire;[c] his head with his legs, and with the purtenance thereof.

10 And ye shall let nothing of it remain until the morning;[d] and that which remaineth of it until the morning ye shall burn with fire.

11 ¶ And thus shall ye eat it; *with* your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it *is* the LORD's passover.[e]

12 For I will pass through the land of Egypt this night,[f] and will smite all the firstborn in the land of Egypt, both man and beast; and against all the [7]gods of Egypt I will execute judgment: I *am* the LORD.

13 And the blood shall be to you for a token upon the houses where ye *are:* and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy *you*, when I smite the land of Egypt.

14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations;[g] ye shall keep it a feast by an ordinance for ever.

15 Seven days shall ye eat unleavened bread;[h] even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.[i]

16 And in the first day *there shall be* an holy convocation,[j] and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save *that* which every man must eat, that only may be done of you.

17 And ye shall observe *the feast of* unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt:[k] therefore shall ye observe this day in your generations by an ordinance for ever.

"ask," or "demand;" and when we remember how the Egyptians implored Pharaoh to let the Hebrews go, we can at once conceive how readily they would have parted with anything they possessed, in the hope that it might influence the Hebrews, and the God of the Hebrews, in their favour.

4—10. The first three verses are clearly a parenthesis; and before Moses leaves the presence of Pharaoh, he gives him distinct intimation of the last approaching plague.

The firstborn may be looked upon as representing the entire nation of the Egyptians, and therefore it was impossible that a more terrible judgment could fall upon the land.

Why should the firstborn of cattle suffer with the firstborn of man? In reply to this, it may be said that a large number of animals were regarded by the Egyptians as sacred—as incarnations of their deities—to injure or to slay which was a capital offence; and therefore we may imagine what unbounded alarm and lamentation there would be when they found all their sacred animals in the temples—from the Apis, or sacred Bull, down to the most common and the most unclean of beasts—struck dead in one single night.

It is well known that, in those early times, most families were in the habit of grinding their own wheat and barley at home. For this purpose they kept two portable mill-stones, and employed their women-servants to work them. The women so seated themselves as to be exactly opposite each other, with the mill-stones between them, so that literally they were behind the stone.

CHAPTER XII.

Before the judicial wrath of God burst forth upon Egypt—upon her king and her people—it was necessary that the children of Israel should be prepared for their deliverance, and for the full appreciation of the mercy that was about to be conferred upon them. In the institution of the passover, expiation was made for their sins, all ground for the divine displeasure was removed; fellowship with God was re-established, and the assurance given of future protection and blessing. Nor can it be denied that the paschal offering was a grand anticipation of that system of sacrifice in which the worship of the Church should be hereafter embodied and expressed; and a still higher anticipation of the One only Sacrifice for sin to be offered by God manifest in the flesh. He is our Passover, sacrificed for us.

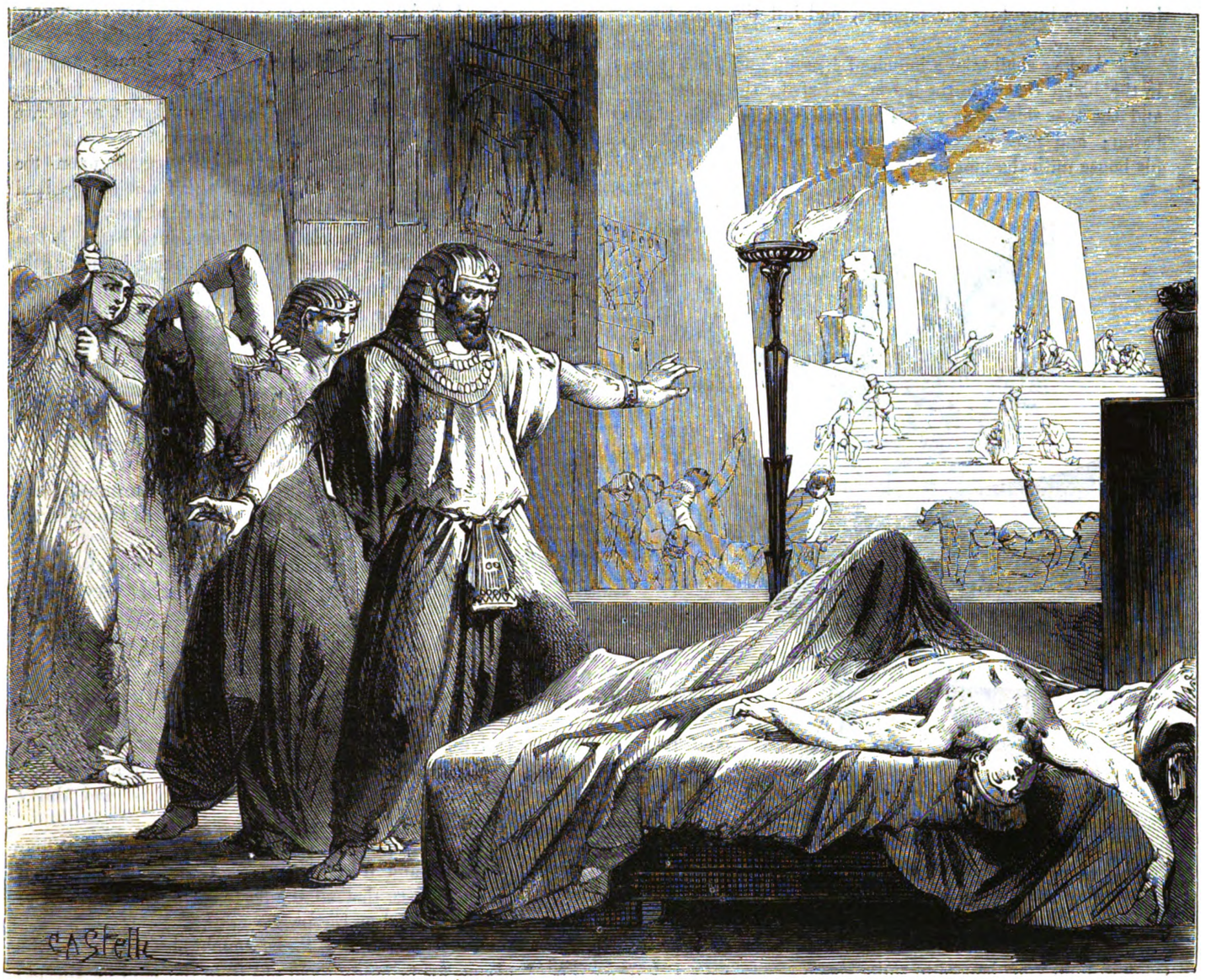
1, 2. This was a change, not in the civil, but in the ecclesiastical year of the Jews, by which the seventh month was ever after to be reckoned the first, and to be held in the highest estimation, because of the stupendous events with which it was now associated.

3—10. The slaying of a lamb points to the fact of an atoning sacrifice; and on this sacrificial offering was based renewed fellowship with God.

The lamb was to be *roasted* over the fire, and not boiled. The sacrifice must ascend in fire. Not a bone of the animal thus offered was to be broken. It might afterwards be cut up for food; but, as a sacrifice, and as the symbol of their unity, it must be given up whole and entire. Hence, too, nothing of it was to be left till the following day, or, if left, not to be eaten, but burned with fire. By being consumed by the fire, it was given back, as it were, to God, kept from any common or profane use, and the idea of unity still kept before the mind.

11—20. The bitter herbs with which they were to eat the passover, were to remind them of their past trials, and to impress them with the fact, that though the hour of their promised deliverance had come, they were not in the future to be exempt from trial and sorrow. Such, too, was the significant import of the UNLEAVENED BREAD. Just as Israel ate his last meal in Egypt,

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DEATH OF THE FIRSTBORN OF EGYPT.

BEFORE CHRIST 1491.

18 ¶ In the first *month*,[a] on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

19 Seven days shall there be no leaven found in your houses:[b] for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

21 ¶ Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a

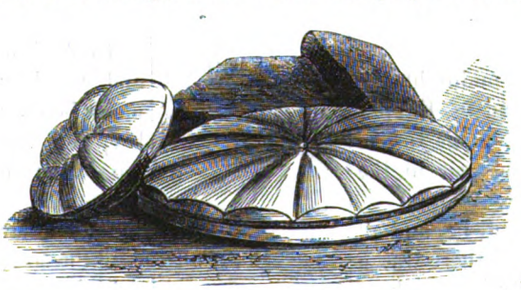
a Lev. xxiii. 5; Numb. xxviii. 16.

b Exod. xxiii. 15; xxxiv. 18; Deut. xvi. 3; 1 Cor. v. 7, 8.

under the yoke of oppression, so, in his journeyings to the land of Canaan, he would find opportunities enough for self-denial and restraint. Not more absurd and preposterous would it have been to insist on sensual gratification and delight on the eve of his departure from the house of bondage, than to hope for every form and variety of earthly good in the wilderness into whose depth he was so soon to plunge. The leaven produces fermentation, and fermentation is corruption; now, from this fact, we learn that, just as the lamb which was slain in this passover was unblemished, so the bread was unleavened or pure.

The command to eat this passover in travelling costume, indicates the ready preparations of the whole congregation to start at a moment's notice. No sooner did the divine intimation fall upon their ears, than they moved off in one compact body, guarded and secured by the perfections of the Infinite One.

22. The hyssop is a plant which grows to the height of about eighteen inches, all whose stalks and branches terminate in erect spikes of flowers. The leaves, which are small, spear-shaped, and close-sitting, have a rich aromatic flavour, and to the taste are warm and pungent. It may be that its detersive, cleansing, and medicinal qualities pointed it out as a most fitting agent on the present occasion.



UNLEAVENED BREAD

28—51. While the Hebrews were in the act of eating the paschal supper, the angel of death passed through the land of Egypt, and converted every dwelling—from the palace of the king, down to the dungeon of the captive—into a house of mourning; then struck the hour of promised redemption; and, with a strong hand and an outstretched arm, did God set free his chosen people. Manly and commanding was their attitude, as they stood with their loins girt and staves in their hands, ready to take their departure; and how jubilant and triumphant was their exodus!

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lamb according to your families, and kill the passover.[a]

22 And ye shall take a bunch of hyssop, and dip *it* in the blood that *is* in the bason, and strike the lintel and the two side posts with the blood that *is* in the bason; and none of you shall go out at the door of his house until the morning.



HYSSOP PLANT.

23 For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side-posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite *you*.[b]

24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

25 And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service.

26 And it shall come to pass, when your children shall say unto you, What mean ye by this service?[c]

27 That ye shall say, It *is* the sacrifice of the LORD'S passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

28 And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.[d]

29 ¶ And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt,[e] from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that *was* in the dungeon; and all the firstborn of cattle.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt;[f] for *there was* not a house where *there was* not one dead.

BEFORE CHRIST 1491.

g ch. xi. 8.

a ver. 3; Numb. ix. 4; Josh. v. 10; 2 Kings xxiii. 21; Ezra vi. 20; Matt. xxvi. 18, 19; Mark xiv. 12—16; Luke xxii. 7; John ii. 13; xi. 55; xix. 14; 1 Cor. v. 7; Heb. xi. 28.

h Gen. xxvii. 34.

i ch. xi. 8; Ps. cv. 38.

1 Or, *kneading bowls*, small portable vessels.

j ch. iii. 22; xi. 2.

k Gen. xv. 14; Exod. xi. 2; Ps. cv. 37; Ezek. xxxix. 10.

2 Rameses is one of the cities which the Israelites are said to have built for Pharaoh. Exod. i. 11. Succoth is the place where Jacob, on his return from Mesopotamia, pitched his *succoth*, or tents. Gen. xxxiii. 17; see also Numb. xxxiii. 5, 6.

l Gen. xv. 13; Acts vii. 6; Gal. iii. 17.

b 2 Sam. xxiv. 16; 1 Cor. x. 10; Heb. xi. 28.

3 Probably, the Lord *had* said, when he instituted the Passover

c ch. xiii. 8, 14; Deut. xxxii. 7; Josh. iv. 6; Ps. lxxviii. 6.

m Lev. xxii. 10

n Numb. ix. 12; John xix. 33—36.

d Heb. xi. 28.

o Numb. ix. 14.

e Numb. viii. 17; xxxiii. 4; Ps. lxxviii. 51; cv. 36; cxxxvi. 10.

p Numb. ix. 14, 15; xv. 16.

f ch xi. 6; Zech. xii. 10.

31 ¶ And he called for Moses and Aaron by night,[g] and said, Rise up, *and* get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said.

32 Also take your flocks and your herds, as ye have said, and be gone; and bless me also.[h]

33 And the Egyptians were urgent upon the people,[i] that they might send them out of the land in haste; for they said, We *be* all dead *men*.

34 And the people took their dough before it was leavened, their [1]kneadingtroughs being bound up in their clothes upon their shoulders.

35 And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold,[j] and raiment:

36 And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them *such things as they required:* and they spoiled the Egyptians.[k]

37 ¶ And the children of Israel journeyed from [2]Rameses to Succoth, about six hundred thousand on foot *that were* men, beside children.

38 And a mixed multitude went up also with them; and flocks, and herds, *even* very much cattle.

39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

40 ¶ Now the sojourning of the children of Israel, who dwelt in Egypt, *was* four hundred and thirty years.[l]

41 And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt.

42 It *is* a night to be much observed unto the LORD for bringing them out from the land of Egypt: this *is* that night of the LORD to be observed of all the children of Israel in their generations.

43 And the LORD [3]said unto Moses and Aaron, This *is* the ordinance of the passover: There shall no stranger eat thereof:

44 But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

45 A foreigner[m] and an hired servant shall not eat thereof.

46 In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof.[n]

47 All the congregation of Israel shall keep it.

48 And when a stranger shall sojourn with thee,[o] and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

49 One law shall be to him that is homeborn, and unto the stranger that sojourneth among you.[p]

50 Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they.

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51 And it came to pass the selfsame day, *that* the LORD did bring the children of Israel out of the land of Egypt by their armies.

CHAPTER XIII.

1 *The firstborn are sanctified to God.* 3 *The memorial of the passover is commanded.* 11 *The firstlings of beasts are set apart.* 17 *The Israelites go out of Egypt, and carry Joseph's bones with them.* 20 *They come to Etham.* 21 *God guideth them by a pillar of a cloud, and a pillar of fire.*

AND the LORD spake unto Moses, saying,

2 Sanctify unto me[a] all the firstborn, whatsoever openeth the womb among the children of Israel, *both* of man and of beast: it *is* mine.

3 ¶ And Moses said unto the people, Remember this day,[b] in which ye came out from Egypt, out of the house of [1]bondage; for by strength of hand the LORD brought you out from this *place:* there shall no leavened bread be eaten.[c]

4 This day came ye out in the month Abib.[d]

5 ¶ And it shall be when the LORD shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.[e]

6 Seven days thou shalt eat unleavened bread,[f] and in the seventh day *shall be* a feast to the LORD.

7 Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.[g]

8 ¶ And thou shalt shew thy son in that day, saying, *This is done* because of that *which* the LORD did unto me when I came forth out of Egypt.

9 And it shall be for a sign unto thee[h] upon thine hand, and for a memorial between thine eyes, that the LORD's law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt.

10 Thou shalt therefore keep this ordinance in his season from year to year.

11 ¶ And it shall be when the LORD shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee,

BEFORE CHRIST 1491.

e ch xii. 25, 26.

f ch. xii. 15, 16.

g ch. xii. 19

a vs. 12, 13, 15; ch. xxii. 29, 30; xxxiv. 19; Lev. xxvii. 26; Numb. iii. 13; viii. 16, 17; xviii. 15—17; Deut. xv. 19; Luke ii. 23.

h See ver. 16; ch. xii. 14; Numb. xv. 39; Deut. vi. 8; xi. 18; Prov. i. 9; Isa. xlix. 16; Jer. xxii. 24; Matt. xxiii. 5.

b ch. xii. 42; Deut. xvi. 3.

1 Heb. *of servants.*

c ch. xii. 8.

d ch. xxiii. 15; xxxiv. 18; Deut. xvi. 1.

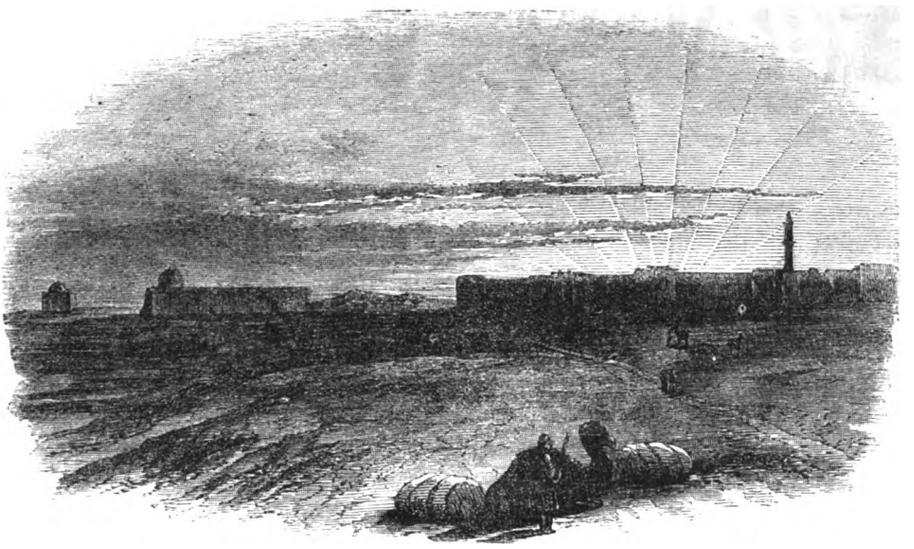
CHAPTER XIII.

1—16. The firstborn of the Hebrews having been spared, by the special interposition of God, they were henceforth sanctified to his service.

The passover was commanded to be observed unto perpetuity, as a standing memorial of the might and the mercy of God on behalf of his oppressed and suffering people; and when their children, in future ages, should ask the meaning of the observance, the Hebrews were to lose no opportunity of impressing upon the youthful heart its sublime and significant import.

It may be that the words of the ninth verse were intended as an injunction to the Hebrews to have some of the leading facts connected with the passover written out, and bound round the wrist, or worn as frontlets between the eyes. One thing is certain, that the Hebrews were to make themselves and their children familiar with God's marvellous doings.

18. The Red Sea, or Persian Gulf, as it was called by classical writers (for the Red Sea of the ancients was that broad expanse of waters which was by the southern shores of Arabia Felix), occupies a deep and rocky basin, and extends more than eleven hundred miles in length, from north to south, with a mean width of about one hundred and twenty miles. It abounds with coral reef and marine plants, and the phosphorescence of its waters has excited universal admiration. At its northern extremity, this sea divides into two uneven gulfs, which inclose between them the peninsula of Sinai. The western gulf is the gulf of Suez, at which point, it has been supposed, the Hebrews passed over. But more recent and more thorough investigation has either changed or modified the opinion of critics and commentators. At the distance of some fifteen miles below Suez, is Ras or Cape Addaji, which is formed by the termination of a cluster of hills, about five miles in length. On the opposite coast is Ras or Cape Moses, and close to this are the AIN MOUSA, or the fountains of Moses, which certain traditions have pointed out with singular distinctness as the scene of the miracle. On which it has been remarked, that "if the Israelites crossed here, they must have been more completely shut in than at Suez, between the mountains, the wilderness, and the sea; that is, far enough from the bottom of the gulf to account for the Egyptians not going round to intercept them as they came up from the sea; and that the waters being here deeper and broader, the miracle would be all the more conspicuous and unquestionable."

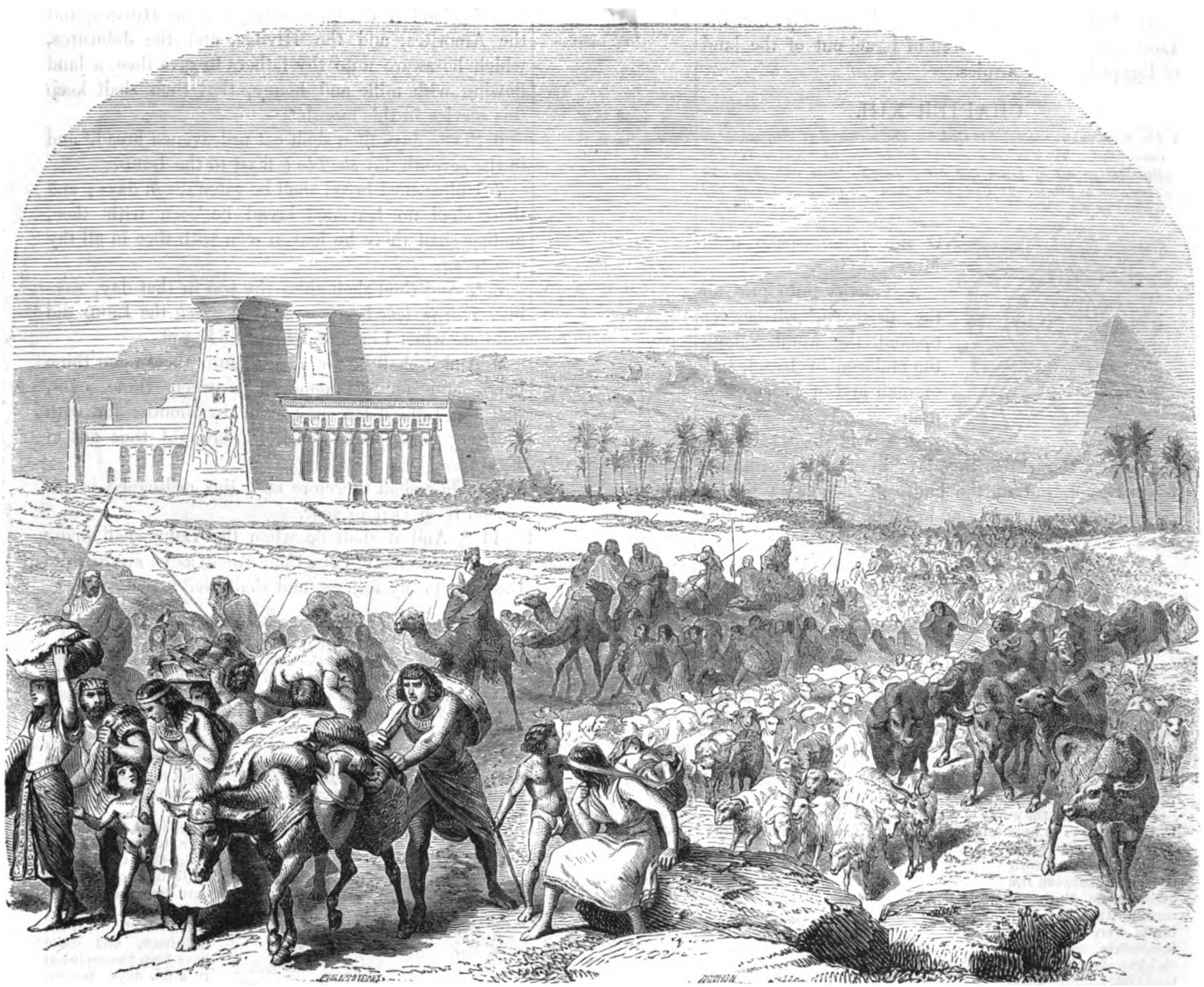


EDGE OF THE WILDERNESS.

The marginal reading of the word harnessed is, "by five in a rank;" which has given rise to a great deal of useless criticism. The true interpretation is, no doubt, that they went up in battle array, in five distinct or separate companies; since six hundred thousand men, five in a rank, would have made a procession of some sixty miles in length.

20. Whether Etham was the second or the third encampment, it is impossible to say. Certain it is, that the nearest route to Canaan would have been in a north-easterly direction, along the coast of the Mediterranean, and could have been accomplished in a few days; but for reasons of infinite love and wisdom, God caused the Israelites to take the more circuitous route across the desert of Sinai. The point from which they set out was Ramesis, the chief city of the land of Goshen; and their first encampment was at Succoth, after which we find them at Etham, which lay at the western extremity of the Herzopolitan Gulf, or Red Sea, and on the very edge of the desert. Had they then gone round the northern extremity of the Red Sea, they would speedily have passed the boundary line of Egyptian territory; but God commanded them to turn round and continue their march upon the western side of the sea. On Egyptian soil they were thus kept, and to Egyptian attacks they were still exposed, for they were completely shut in by the sea on the one hand, and by high mountains and narrow defiles on the other, without any apparent or human means of escape. "But it was the will of God; and God never demands more than he gives. When he required that Israel should take this route, he had also provided the means of escape." He directed their march, and assured them of his presence and protection by a visible phenomenon of the most magnificent and impressive character—the pillar of cloud by day, and the pillar of fire by night.

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THE DEPARTURE OF THE ISRAELITES.

12 That thou shalt set apart unto the LORD[a] all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males *shall be* the LORD'S.

13 And every firstling of an ass thou shalt redeem with a lamb;[b] and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children shalt thou redeem.

14 ¶ And it shall be when thy son asketh thee in time to come, saying, What *is* this?[c] that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage:

15 And it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the firstborn of my children I redeem.

16 And it shall be for a token upon thine hand, and for [1]frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.

BEFORE CHRIST 1491.

a See ver. 2.

d ch. xiv. 11, 12; Numb. xiv. 1—4.

b ch. xxxiv. 20; Numb. xviii. 15, 16.

2 That is, equipped for their journey.

c ch. xii. 26; Deut. vi. 20; Josh. iv. 6, 21.

3 That is, Joseph.

e Gen. l. 25; Josh. xxiv. 32; Acts vii. 16.

f ch. xiv. 19, 24; xl. 38; Numb. ix. 15; x. 34; xiv. 14; Deut. i. 33; Neh. ix. 12, 19; Ps. lxxviii. 14; xcix. 7; cv. 39; Isa. iv. 5; 1 Cor. x. 1.

1 These were strips worn upon the forehead and on the left arm.

17 ¶ And it came to pass, when Pharaoh had let the people go, that God led them not *through* the way of the land of the Philistines, although that *was* near, for God said, Lest peradventure the people repent[d] when they see war, and they return to Egypt:

18 But God led the people about, *through* the way of the wilderness of the Red Sea: and the children of Israel went up [2]harnessed out of the land of Egypt.

19 And Moses took the bones of Joseph with him: for [3]he had straitly sworn the children of Israel, saying, God will surely visit you;[e] and ye shall carry up my bones away hence with you.

20 ¶ And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

21 And the LORD went before them[f] by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:

22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

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CHAPTER XIV.

1 *God instructeth the Israelites in their journey.* 5 *Pharaoh pursueth after them.* 10 *The Israelites murmur.* 13 *Moses comforteth them.* 15 *God instructeth Moses.* 19 *The cloud removeth behind the camp.* 21 *The Israelites pass through the Red sea,* 23 *which drowneth the Egyptians.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, that they turn and encamp before [1]Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea.

3 For Pharaoh will say of the children of Israel, They *are* entangled in the land, the wilderness hath shut them in.

4 And I will harden Pharaoh's heart,[a] that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I *am* the LORD.[b] And they did so.

5 ¶ And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people,[c] and they said, Why have we done this, that we have let Israel go from serving us?

6 And he made ready his chariot, and took his people with him:

7 And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

8 And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand.[d]

9 But the Egyptians pursued after them, all the horses *and* chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.[e]

10 ¶ And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD.

11 And they said unto Moses, Because *there were* no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt?

BEFORE CHRIST 1491.

c Ps. cv 25

d ch. vi. 1; xiii. 9; Numb. xxxiii. 8.

1 This word means, most probably, the entrance of the valley, or pass. To reach it the Israelites had to "turn," deviating from their direct course, which would have been due east, till they had rounded the upper extremity of the gulf. Numb. xxxiii. 7.

e Josh. xxiv. 6; Ps. cvi. 7—11



PHARAOH AND HIS HOST IN PURSUIT OF THE ISRAELITES.

a ch. ix. 16; Ezek. xxxviii. 22, 23; Rom. ix. 17

b ch. vii. 5.

CHAPTER XIV.

1—9. The direction which the Hebrews took on leaving Etham, would have been, according to all human calculation, fatal to their safety. Having, by divine intimation, turned down southward, they became entangled, or were shut up, between the mountains and the western shore of the Gulf of Suez—a position in which no human prudence, or skill, or power, could be of the least avail. No other course was now open to them, but to pursue their journey towards the Red Sea, and to hope for escape through its waters. Pharaoh hears of their apparently fatal position, and being in a state of readiness to pursue, sets out with the certainty of that victory of which the vision then filled his imagination.

There is no doubt that the earliest armies were wholly composed of infantry; but since riding on horseback was known among the Egyptians so early as the time of Jacob (Gen. xlix. 17), and is spoken of by historians as an Egyptian art or invention, we are inclined to think that Pharaoh's army included a well-disciplined body of military, especially as mention is made of "the horse and his rider," besides his war-chariots, which were very numerous, and provided

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12 *Is* not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For *it had been* better for us to serve the Egyptians, than that we should die in the wilderness.[a]

13 ¶ And Moses said unto the people, Fear ye not,[b] stand still, and see the salvation of the LORD, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.

14 The LORD shall fight for you, and ye shall hold your peace.[c]

15 ¶ And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward:

16 But lift thou up thy rod, and stretch out thine hand over the sea,[d] and divide it: and the children of Israel shall go on dry *ground* through the midst of the sea.

17 And I, behold, I will harden the hearts of the Egyptians,[e] and they shall follow them: and I will get me honour upon Pharaoh,[f] and upon all his host, upon his chariots, and upon his horsemen.

18 And the Egyptians shall know that I *am* the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

19 ¶ And the angel of God, which went before the camp of Israel,[g] removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness *to them*, but it gave light by night *to these:* so that the one came not near the other all the night.

21 And Moses stretched out his hand over the sea; and the LORD caused the sea to go *back* by a strong east wind all that night, and made the sea dry *land*,[h] and the waters were divided.[i]

22 And the children of Israel went into the midst of the sea upon the dry *ground:* and the waters *were* a wall unto them on their right hand, and on their left.[j]

23 ¶ And the Egyptians pursued, and went in after them to the midst of the sea, *even* all Pharaoh's horses, his chariots, and his horsemen.

24 And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians,

25 And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians.[k]

26 ¶ And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

27 And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD [1]overthrew the Egyptians in the midst of the sea.

28 And the waters returned, and covered the chariots, and the horsemen, *and* all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.

BEFORE CHRIST 1491.

[a] ch. v. 21; vi. 9.

[b] Exod. xv. 19; Ps. lxvi. 6.

[b] Gen. xxvi. 24; Exod. xx. 10; Numb. xiv. 9; Deut. i. 21; 2 Chron. xx. 17; Isa. xxxv. 4; Lam. iii. 57; Ezek. iii. 9; Matt. x. 28.

[c] ch. xv. 3; Josh. iii. 16; iv. 23; Neh. ix. 11; Ps. lxxiv. 13; cvi. 9; cxiv. 3; Isa. lxiii. 11—13.

[c] Ps. lxxvii. 16—20; lxxviii. 13; 1 Cor. x. 1; Hab. iii. 15.

[c] Isa. xxx. 7.

[d] vs. 21, 26; ch. vii. 19.

[e] ver. 14.

[e] ver. 8; ch. vii. 3.

[f] See ver. 4.

[g] ch. xiii. 21; xxiii. 20; xxxii. 34.

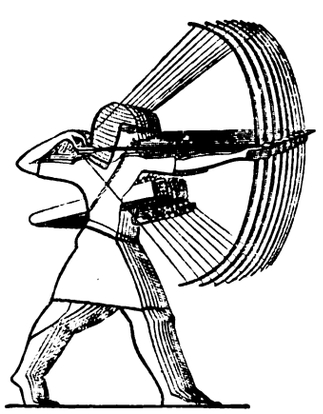
[1] Heb. *shook off.* See Neh. v. 13; Job xxxviii. 13; Ps. cxxxvi. 15; Exod. xv. 1, 7.

[h] Ps. lxxviii. 53; cvi. 8—11; Heb. xi. 29.

in every case with an experienced archer. In all paintings and engravings the Egyptian infantry are represented with shields, and their offensive arms are generally a bow and arrow—sometimes a sword and a spear.

10—18. The spot where the children of Israel were commanded to encamp, Pi-hahiroth, between Migdol and the Sea over against Baal-zephon, was the very spot at which Pharaoh found them. Its exact locality it is impossible now to fix. Minute as the Inspired Record is in stating the places, not one of the names now exists. As a consequence, travellers and critics have fixed on different spots as the point where the Hebrews made the passage of the Sea; but it is useless to deal with conjecture, and, therefore, it must still be left in uncertainty. One thing is sure, that the passage took place where the bed of the Sea was sufficiently deep, on the return of the waters, to engulf Pharaoh and all his host—infantry, cavalry, and war-chariots—so that not one escaped.

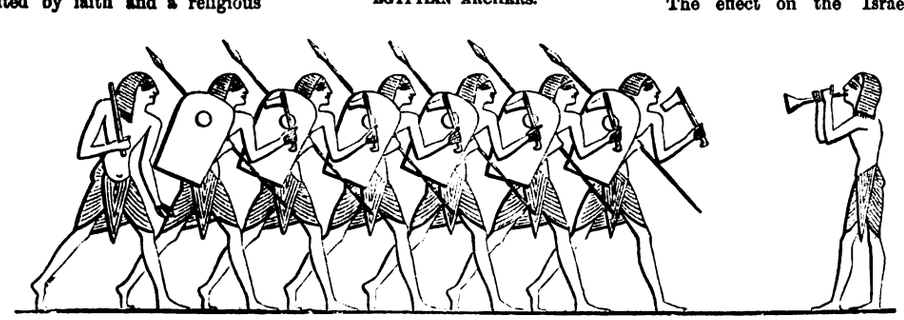
19, 20. There are those who pretend to find the counterpart of this sublime phenomenon in a common caravan fire, such as is usual in travelling in the East. We are told that "the cloud was a symbol of the presence of God, and in it Israel saw Jehovah face to face;" that "it derived its worth entirely from the belief of the Israelites that Jehovah was visibly among them in the cloud and in the fire;" and that we have here nothing more than "a simple fact exalted by faith and a religious idea"! Truly the faith that can accept such an exposition far surpasses the faith which is required to embrace the miracle. Such a faith as this is a greater miracle than the miracle itself. This pillar of fire and cloud were nothing else and nothing less than that symbol of divine glory, of which the first manifestation was seen at the gate of the garden of Eden, after man had been expelled, to keep open the way to the tree of life; and of which the last revelation took place at the conversion of Saul of Tarsus. As it accompanied the Israelites, this pillar shone out with the most burning splendour, in the dark background of the night, and in the day assumed the form of a mere airy, light cloud, but still inclosing the divine mysterious flame.



EGYPTIAN ARCHERS.

21—31. In the account before us, the dividing of the Sea is ascribed to the agency of "a strong east wind;" but this very wind was itself something introduced at the moment, and made subservient in the hand of God to the accomplishment of his purpose. Multiply agencies and instruments as we will, none of them, nor all of them combined, could have effected such a separation of the waters at such a juncture, nor have caused them to return just at the moment which was most fatal to the Egyptians, if we exclude the *immediate* power of God. Recognising the presence and the action of this power, there is nothing in the miracle but what is perfectly consistent with the energies of Omnipotence. The suspended law of gravitation was again allowed to come into full and effective play, and the waters rushing back with wonted, if not increased, force, so engulphed the Egyptians as to render their escape impossible. The very same element which ministered to the salvation of the Hebrew, brought death and destruction on the Egyptian.

The effect on the Israelites was most salutary. Impressed with this renewed display of the divine glory, they ceased for a time to murmur or repine, professed to repose the most implicit faith in God and in his servant Moses, and seemed prepared to yield the most cheerful obedience. They knew not their own hearts; and in their history we have a mirror, in which our own character is reflected and seen.



EGYPTIAN SOLDIERS MARCHING.

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29 But the children of Israel walked upon dry *land* in the midst of the sea; and the waters *were* a wall unto them on their right hand, and on their left.

30 Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.

31 And Israel saw that great [1]work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD,[c] and his servant Moses.

CHAPTER XV.

1 *Moses' song.* 22 *The people want water.* 23 *The waters at Marah are bitter.* 25 *A tree sweeteneth them.* 27 *At Elim are twelve wells, and seventy palm trees.*

THEN sang Moses and the children of Israel[d] this song unto the LORD, and spake, saying, I will sing unto the LORD, for [2]he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.[e]

2 The [3]LORD *is* my strength and song, and he is become my salvation: he *is* my God, and I will prepare him an habitation; my father's God, and I will exalt him.

3 The LORD *is* [4]a man of war: the LORD *is* his name.

4 Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.

5 The depths have covered them: they sank into the bottom as a stone.[d]

6 Thy right hand,[e] O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.

BEFORE CHRIST 1491.

f Deut. xxxiii. 26.

g Isa. v. 24; xlvii. 14.

h See ch. xiv. 26, 27; Job. iv. 9; 2 Thess. ii. 8.

1 Heb. *hand.* See Ps. cix. 27.

a Ps. cvi. 12.

5 Heb. *My hand shall repossess them;* that is, bring them back to slavery.

6 Heb. *the mighty ones, the potentates.*

i Isa. vi. 3.

j Job v. 9.

b Ps. cvi. 12.

k Jonah ii. 6.

2 Heb. *he is exceedingly exalted.*

7 Heb. *guided gently.* See Ps. lxxvii. 20; Isa. xl. 11.

c Neh. ix. 11.

l Josh. v. 1; xlviii. 6.

3 Heb. *My strength and my song is Jah.* A contraction of the name Jehovah, which occurs here for the first time in the Scriptures. See Ps. lxviii. 4; Rev. xix. 1—4.

m Deut. xi. 25; Josh. ii. 9—11.

4 That is, *mighty in battle.* See 1 Sam. xvii. 33.

n Deut. xxxii. 6; Ps. lxxiv. 2; 2 Peter ii. 1.

o Ps. lxxx. 8—16.

p Deut. iii. 25; Ps. lxxviii. 54.

d Neh. ix. 11.

e Ps. cxviii. 15, 16.

q Ps. xxix. 10; cxlvi. 10.

7 And in the greatness of thine excellency[f] thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, *which* consumed them as stubble.[g]

8 And with the blast of thy nostrils[h] the waters were gathered together, the floods stood upright as an heap, *and* the depths were congealed in the heart of the sea.

9 The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my [5]hand shall destroy them.

10 Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.

11 Who *is* like unto thee, O LORD, among the [6]gods? who *is* like thee, glorious in holiness,[i] fearful *in* praises, doing wonders?[j]

12 Thou stretchedst out thy right hand, the earth swallowed them.[k]

13 Thou in thy mercy hast led forth the people *which* thou hast redeemed: thou hast [7]guided *them* in thy strength unto thy holy habitation.

14 The people shall hear,[l] *and* be afraid: sorrow shall take hold on the inhabitants of Palestina.

15 Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.

16 Fear and dread shall fall upon them;[m] by the greatness of thine arm they shall be *as* still as a stone, till thy people pass over, O LORD, till the people pass over, *which* thou hast purchased.[n]

17 Thou shalt bring them in, and plant them[o] in the mountain of thine inheritance,[p] *in* the place, O LORD, *which* thou hast made for thee to dwell in, *in* the Sanctuary, O LORD, *which* thy hands have established.

18 The LORD shall reign for ever and ever.[q]

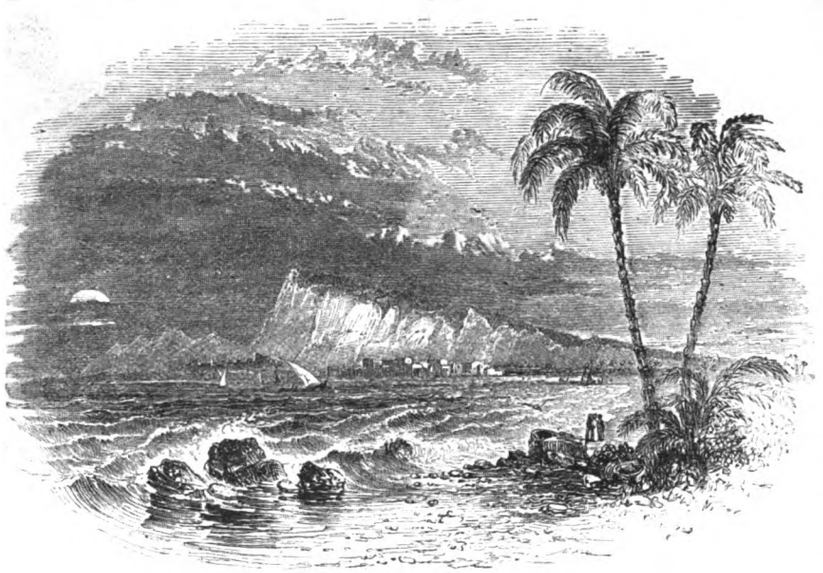
19 For the horse of Pharaoh went in with his

CHAPTER XV.

1—13. With his mind filled and penetrated with the great facts of Israel's redemption, Moses becomes the subject of a higher and diviner inspiration, and, impromptu, pours out his feelings in one of the richest and sublimest anthems ever composed. The people take the words as they fall, clothed with living fire, from his lips, and, in one harmonious concert, swell the note of praise to God.

How glorious the victory of the Hebrews! How complete the overthrow of the Egyptians! They sank into the bottom as a stone. More than this: it is well known that the specific gravity of lead is eleven times greater than that of water; and when it is said that "they sank as lead in the mighty waters," the allusion is to the unchecked force and rapidity of their overthrow.

14—19. The report of what Jehovah had done on behalf of his chosen people spread abroad through the surrounding districts, and fear took hold of the nations. They believed that their possessions were in danger; that the approach of such a force as was included in the congregation of Israel left to them no hope of resistance; and that the Infinite Power which was with the Hebrew was a Power which nothing could withstand.



FOR, 'NEAR ELIM.

The mountain mentioned in the seventeenth verse is the same as that on which Abraham offered up his only son, and on which the Temple afterwards stood. Upon Moses was the spirit of prophecy, no less than the spirit of poetry.

From the reading of certain passages in the sacred volume it is clear that the term "mountain" is inclusive of the whole promised land; thus Moses says "let me go over and see the good land that is beyond Jordan, the goodly mountain, and Lebanon;" and from the string of the psalmist's harp float away these joyous words, "And He brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased." The MOUNTAIN is thus taken for Canaan; it is then restricted to the site of the temple, and finally to the temple itself, or the sanctuary of the Lord.

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chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; BEFORE CHRIST 1491. but the children of Israel went on dry *land* in the midst of the sea.



PHARAOH AND HIS HOST DROWNED IN THE RED SEA.

The universal supremacy of God is the attribute of his infinite perfection. His throne is in the heavens, and his kingdom ruleth over all. None can stay his hand from working; and none may say unto him, what doest thou? Individual events are but so many parts of his one infinite plan; and that this plan may reach its final consummation, everything must yield to his sovereign authority: "The Lord shall reign for ever and ever."

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20 ¶ And Miriam the prophetess, the sister of Aaron, took a timbrel[a] in her hand; and all the women went out after her with timbrels and with dances.

BEFORE CHRIST 1491.

b 1 Sam. xviii. 7.
a 1 Sam. xviii. 6.

21 And Miriam answered them,[b] Sing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.



MIRIAM THE PROPHETESS.

20, 21. Miriam, who appears as the leader of the daughters of Israel in their song of triumph, was the sister of Aaron, and therefore the sister of Moses; that very sister who stood on the banks of the Nile and watched him in his little ark of bulrushes, and was the means of saving his precious life. On her, too, rested the spirit of inspiration, and the joy with which her bosom thrilled she communicated to all the women who went out with her with timbrels and with dances.

The timbrel or tabret employed by Miriam and her companions on this joyous occasion was nothing more than a simple hoop, with a membrane of parchment stretched over it, like the head of a common drum, from the rim of which were hung some small pieces of brass; perhaps, they were bell-like in shape and tone, and hence the jingling noise which they produced.

It may be that the song was responsive—sung alternately by the men and the women, or by two distinct choruses, each of which was composed of a certain number of both sexes.

The burden of the song is the rich and surprising mercy of God in his conduct to Israel as his chosen people, and it forms a faint echo of that "new song" which will make all heaven vocal for ever!

Whether the Egyptians who fled with the Hebrews took any part in this song we are not told, but certain it is that music formed an essential part of

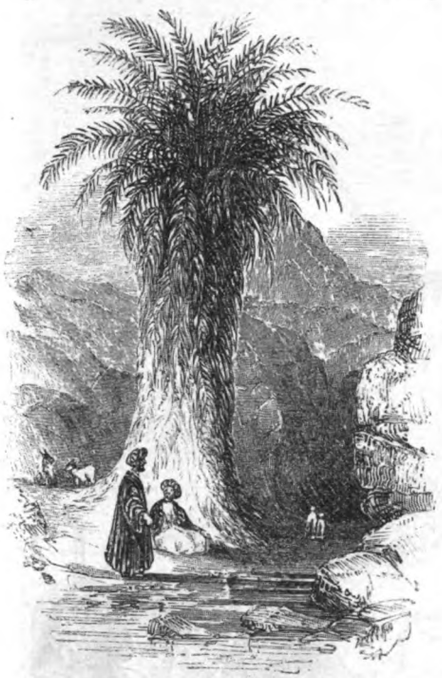
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22 So Moses brought Israel from the Red sea, and they went out into the wilderness of [1]Shur; and they went three days in the wilderness, and found no water.

23 ¶ And when they came to [2]Marah, they could not drink of the waters of Marah, for they *were* bitter: therefore the name of it was called Marah.

24 And the people murmured against Moses, saying, What shall we drink?

25 And he cried unto the LORD; and the LORD shewed him a tree, *which* when he had cast into the



THE PALM TREE.

waters, the waters were made sweet:[a] there he made for them a statute and an ordinance,[b] and there he proved them,

BEFORE CHRIST 1491.

1 Shur is said to be (see 1 Sam. xv. 7) "before Egypt," that is, the western extremity of Arabia, at the bottom of the Red Sea. See also Gen. xvi. 7; xxv. 18.

2 That is, *bitterness.* Ruth i. 20; Numb. xxxiii. 8.

c ch. xxiii. 25; Deut. xxviii. 27, 60; Ps. xli. 3, 4; ciii. 3; cxlvii. 3.

3 Elim is now known as the Wady Ghurundel, the largest of all the torrent-beds on the western side of the peninsula, where are still nine wells, and the palm trees have increased to a large plantation. Numb. xxxiii. 9; Ps. xcii. 12—14; Rev. vii. 9.

d Numb. x. 12; xxxiii. 10, 11.

4 The whole country to the east of the Gulf of Suez and the Sinaitic range of mountains is commonly regarded as "the wilderness of Sin." The reference here is to that portion of it "which is between Elim and Sinai."

e Ps. cvi. 6, 7, 13, 14; 1 Cor. x. 10.

f Numb. xi. 4, 5.

a 2 Kings ii. 22.

b Josh. xxiv. 25.

26 And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I *am* the LORD that healeth thee.[c]

27 ¶ And they came to [3]Elim, where *were* twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.

CHAPTER XVI.

1 *The Israelites come to Sin.* 2 *They murmur for want of bread.* 4 *God promiseth them bread from heaven.* 11 *Quails are sent,* 14 *and manna.* 16 *The ordering of manna.* 25 *It was not to be found on the sabbath.* 32 *An omer of it is preserved.*

AND they took their journey[d] from Elim, and all the congregation of the children of Israel came unto the wilderness of [4]Sin, which *is* between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

2 And the whole congregation of the children of Israel murmured[e] against Moses and Aaron in the wilderness:

3 And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots,[f] *and* when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

Egyptian education, and Plato informs us that nothing but beautiful forms and fine music was permitted to enter into the assemblies of the young, or be exhibited in their temples. See the engraving taken from an Egyptian tablet.

22. "The wilderness of Shur" seems here to point to that part of the eastern shore of the Red Sea which was close upon a town or village of that name.

23. Proceeding along the coast in a south-easterly direction, we come to the dry, barren bed of a winter torrent, called WADY AMARAH, not far from which, southward, there is a well, called Huwara, which is supposed to be the same with Marah of our text. The well is found among rocks, and its waters are so bitter that no one can drink them: hence the complaint of the Israelites, who had so long been accustomed to the excellent water of the Nile.



MINSTRELS. FROM AN EGYPTIAN TABLET.

The use of certain plants in correcting the bad qualities of water is well known. It is supposed that it was this which first led the Chinese to the use of the tea-leaf. The early colonists in America availed themselves of branches of the sassafras for the same purpose.

27. This spot, now called Wady Ghurundel, was about seven miles south-east from Marah. The whole desert is bare and barren, but here, we are told, it is fringed with trees and shrubs, forming a charming oasis.

The date-palm is one of the noblest trees that adorn the solitary waste, while its presence is a sure and unerring sign of water. Here the Israelites encamped, and found that rest and refreshment which they so much required in prospect of their future journeyings.

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4 ¶ Then said the LORD unto Moses, Behold, I will rain bread from heaven for you;[a] and the people shall go out and gather a [1]certain rate every day, that I may prove them,[b] whether they will walk in my law, or no.

5 And it shall come to pass, that on the sixth day they shall prepare *that* which they bring in; and it shall be twice as much as they gather daily.

6 And Moses and Aaron said unto all the children of Israel, At even,[c] then ye shall know that the LORD hath brought you out from the land of Egypt:

7 And in the morning, then ye shall see the glory of the LORD;[d] for that he heareth your murmurings against the LORD: and what *are* we, that ye murmur against us?

8 And Moses said, *This shall be*, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him:[e] and what *are* we? your murmurings *are* not against us, but against the LORD.

9 ¶ And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD:[f] for he hath heard your murmurings.

10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD appeared in the cloud.[g]

11 ¶ And the LORD spake unto Moses, saying,

12 I have heard the murmurings of the children of Israel:[h] speak unto them, saying, At even[i] ye shall eat flesh, and in the morning[j] ye shall be filled with bread; and ye shall know that I *am* the LORD your God.

13 And it came to pass, that at even the quails[k] came up, and covered the camp: and in the morning the dew[l] lay round about the host.

14 And when the dew that lay was gone up, behold, upon the face of the wilderness *there lay* a small round thing, *as* small as the hoar frost on the ground.[m]

15 And when the children of Israel saw *it*, they said one to another, [2]It *is* manna: for they wist not what it *was*. And Moses said unto them, This *is* the bread which the LORD hath given you to eat.[n]

16 ¶ This *is* the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer for every man,[o] *according to* the number of your [3]persons; take ye every man for *them* which *are* in his tents.

17 And the children of Israel did so, and gathered, some more, some less.

18 And when they did mete *it* with an omer, he that gathered much had nothing over, and he that gathered little had no lack;[p] they gathered every man according to his eating.

19 And Moses said, Let no man leave of it till the morning.

20 Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.

21 And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.

22 ¶ And it came to pass, *that* on the sixth day they gathered twice as much bread, two omers for one *man:* and all the rulers of the congregation came and told Moses.

23 And he said unto them, This *is that* which the LORD hath said, To morrow *is* the rest of the holy sabbath unto the LORD:[q] bake *that* which ye will bake *to day*, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.

24 And they laid it up till the morning, as Moses bade: and it did not stink,[r] neither was there any worm therein.

BEFORE CHRIST 1491.

a Deut. viii. 3; Neh. ix. 15; Ps. lxxviii. 4, 5; civ. 15; cv. 40; Prov. xxii. 9; Isa. xxxiii. 16; Luke iv. 4; Matt. iv. 4; John vi. 31, 32; 1 Cor. x. 3.
m Numb. xi. 7; Deut. viii. 3; Neh. ix. 15; Ps. lxxviii. 24; cv. 40.
1 Heb. *the portion of a day in his day*; that is, so much as was required in the day, but no more.
b ch. xv. 25; Deut. viii. 2, 16.
2 Or, *what is this?* Numb. xi. 6—9; Deut. viii. 3, 16; Neh. ix. 20; Ps. lxxviii. 24.
n John vi. 31—33; 49—51; 57, 58; 1 Cor. x. 3; Rev. ii. 17.
o See ver. 2.
c See vs. 12, 13.
3 Heb. *souls.*
d See ver. 10; ch. xv. 6; xxiv. 17; xl. 34; Lev. ix. 6, 23; Numb. xiv. 10; xvi. 19, 42; xx. 6; xxiv. 16; 1 Kings viii. 11; 2 Chron. v. 14; vii. 1—3; Ps. civ. 31; cxxxviii. 5; Isa. xxxv. 2; xl. 5; lviii. 8; lx. 1; Ezek. i. 28; iii. 23; x. 4, 18; xl. 23.
p 2 Cor. viii. 15.
e ch. x. 16; Lev. v. 19; Numb. v. 6; xiv. 9; xvi. 11; xxi. 7; xxvi. 9; xxxii. 33; Deut. i. 41; ix. 7; Josh. xxii. 16, 18, 22, 29, 31; 1 Sam. ii. 25; xii. 23; xiv. 33, 34; 2 Kings xvii. 7, 9; 1 Chron. x. 13; 2 Chron. xii. 2; xxviii. 13, 19, 22; Ps. ii. 2; ii. 4; Isa. iii. 6; Jer. xxviii. 16; l. 7; Dan. v. 23; Hos. v. 7; Nahum i. 9 11; Luke x. 16; Rom. xiii. 2.
f Numb. xvi. 16.
g ch. xxiv. 15—18; xxxiv. 5; Lev. ix. 6, 23; xvi. 2; Numb. xii. 5; 1 Kings viii. 10—12; Deut. xxxi. 15; 2 Kings xix. 15; 2 Chron. v. 13; Ps. lxxx. 1; Isa. xxxvii. 16; lxiv. 1—4.
h ver. 8.
i ver. 6.
j ver. 7.
q Gen. ii. 3; viii. 21; Exod. xx. 35; Lev. xvi. 31; Ezra vi. 10; Ps. xcv. 11; Heb. iv. 3—11.
k Numb. xi. 31, 32; Ps. lxxviii. 27—31; cv. 40.
l Numb. xi. 9.
r ver. 20.

CHAPTER XVI.

1—3. The wilderness into which the Israelites now entered was a region of rocks and ridges, of striking and impressive character, but difficult to travel over, and attended with many privations. How great must have been the faith and the fortitude of Moses, who had more than two millions of people looking up to him for guidance, support, and comfort!

13. These birds, which are remarkable for their migratory habits, move in prodigious flocks from place to place. The miracle here consisted in surrounding the tents of the Hebrews with these fowls in such countless swarms as were sufficient to anticipate their wants, and that, too, at an appointed time.

15. The Hebrew word MAN-HU—translated "it is manna," should be taken as an interrogation, and the words rendered thus: "What is it? for they knew not what it was."

Any attempt to identify this divinely-prepared provision with the MANN of the Arab, is indicative alike of folly and impiety. The mann is found only during six weeks in the year; but the manna was given at all times of the year for forty years. The mann was more local, whereas the manna fell wherever the Hebrews happened to be. The mann was found under certain shrubs which produced it; but the manna fell in showers around the encampment of the Israelites. The mann could be kept from year to year, but the manna became corrupt on the second day.



SAMARITAN COINS, SHOWING THE PROBABLE SHAPE OF THE POT IN WHICH THE MANNA WAS LAID UP

That which Aaron was commanded to lay up in a golden pot, was preserved by divine power.

It was laid up in the ark with the Testimony, or written Revelation of God, to denote that the whole scheme of Providential arrangement and result can be illumined and illustrated only by the higher discoveries of the written Word. The laid up manna was a standing memorial of God's faithfulness and love, while the Testimony contained the record of those events in which God so revealed his mercy.

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25 And Moses said, Eat that to day; for to day *is* a sabbath unto the LORD: to day ye shall not find it in the field.

26 Six days ye shall gather it; but on the seventh day, *which is* the sabbath, in it there shall be none.

27 ¶ And it came to pass, *that* there went out *some* of the people on the seventh day for to gather, and they found none.

28 And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws?[a]

29 See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.

30 So the people rested on the seventh day.

31 And the house of Israel called the name thereof Manna: and it *was* like coriander seed,[b] white; and the taste of it *was* like wafers *made* with honey.

32 ¶ And Moses said, This *is* the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

33 And Moses said unto Aaron, Take a pot, and put an omer full of manna therein,[c] and lay it up before the LORD, to be kept for your generations.

34 As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept.[d]

BEFORE CHRIST 1491.

[e] Numb. xxxiii. 38; Deut. viii. 2, 3; Neh. ix. 20, 21; John vi. 31, 49.

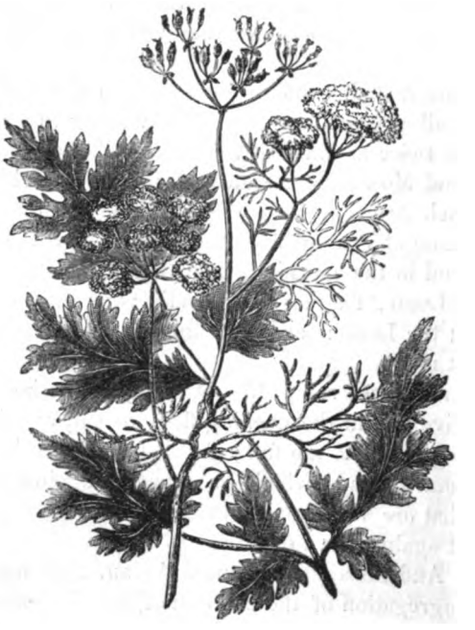
[a] ch. x. 3; 2 Kings xvii. 14; Ps. lxxviii. 10; cvi. 13; Prov. viii. 23; Isa. l. 20; Jer. viii. 5; ix. 6; xiii. 10; xxv. 28; xxxviii. 21; Heb. xii. 25.

[b] Numb. xi. 7, 8.

[c] Heb. ix. 4.

[d] ch. xxv. 16, 21; xxvii. 21; xl. 20; Numb. xvii. 10; Deut. x. 5; 1 Kings viii. 9.

35 And the children of Israel did eat manna forty years,[e] until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.[f]



THE CORIANDER PLANT.

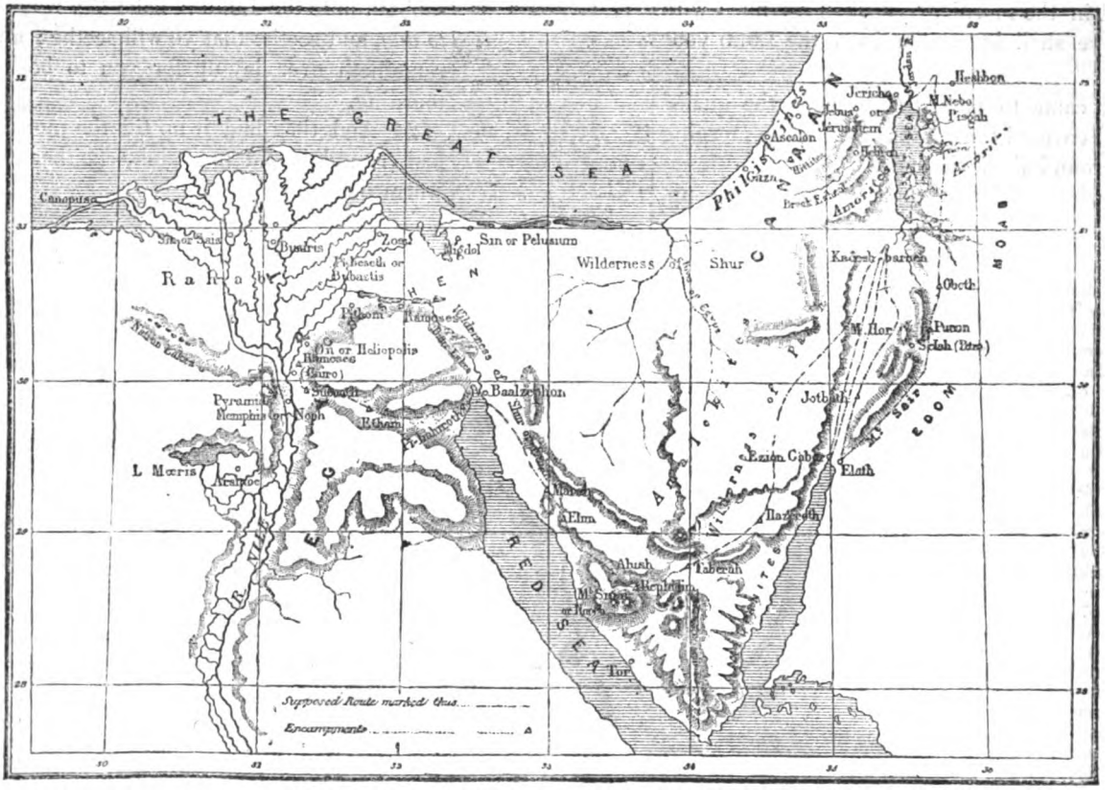
[f] Josh. v. 12; Neh. ix. 15.

36 Now an omer *is* the tenth *part* of an ephah.

The miracle, therefore, stands out in all its sublime integrity, and proclaims at once the power and the love of God.

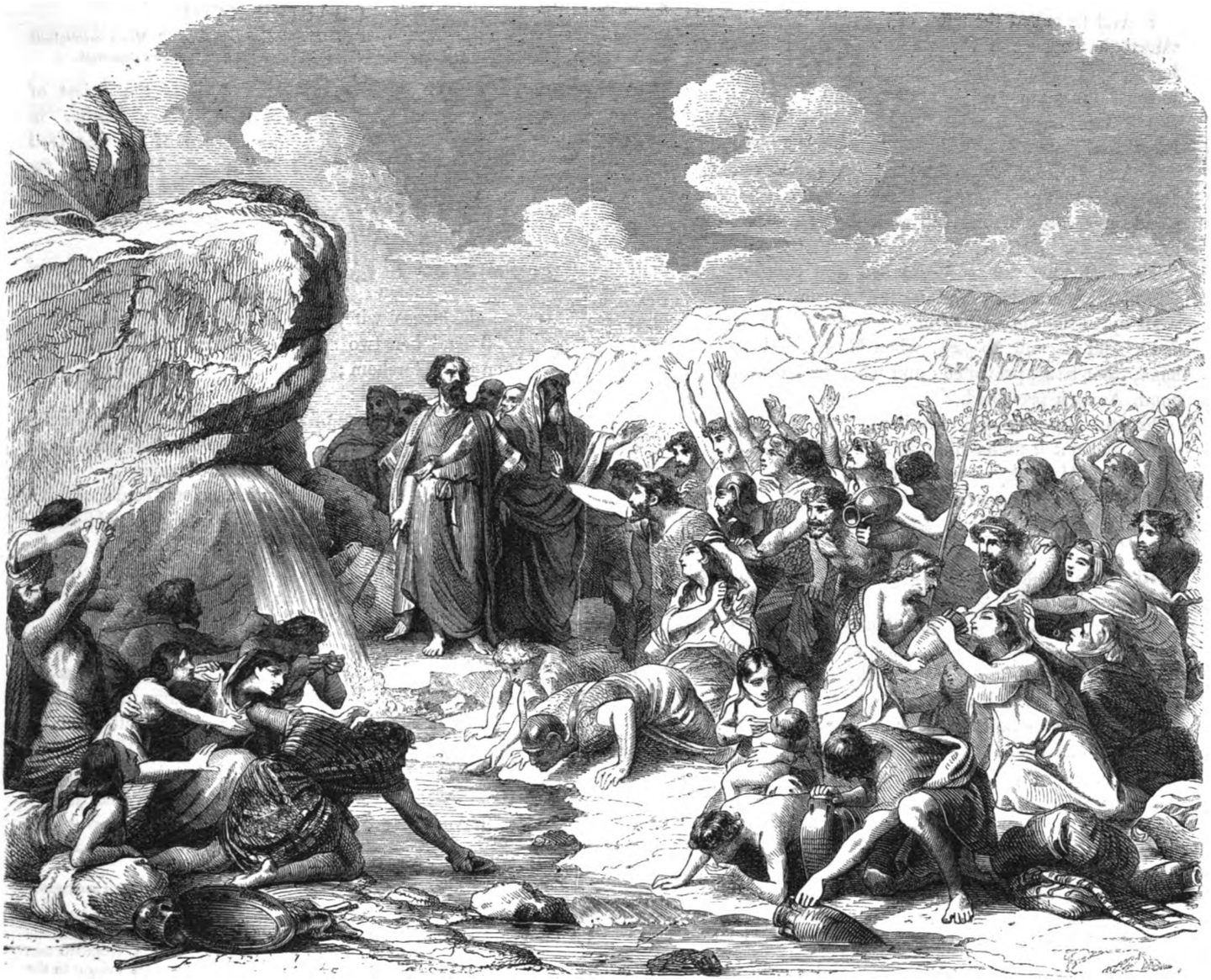
31. Like coriander seed—this plant is akin in its family characteristics to the common parsley, and is so universally known as to make the allusion in the text familiar to every reader in every part of the world.

The progress of the Israelites through the wilderness may be traced on the accompanying map, which will assist the reader in fixing his eye on the various spots of encampment. Having passed through the Wady Feiran, it is supposed that they then penetrated into the most mountainous interior of the peninsula. This Feiran, which is clothed with rich verdure and beauty, is the paradise of the Bedouin, and opposite its ruined city is a wild, picturesque glen, which leads to the base of Serbâl.



MAP SHOWING THE JOURNEYINGS OF THE ISRAELITES.

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MOSES STRIKING THE ROCK.

CHAPTER XVII.

1 *The people murmur for water at Rephidim.* 5 *God sendeth him for water to the rock in Horeb.* 8 *Amalek is overcome by the holding up of Moses' hands.* 15 *Moses buildeth the altar Jehovah-nissi.*

AND all the congregation of the children of Israel journeyed from the wilderness of Sin,[a] after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and *there was* no water for the people to drink.

2 Wherefore the people did chide with Moses,[b] and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the LORD?[c]

BEFORE CHRIST 1491.

d ch. xvi. 2, 7, 8; Numb. xiv. 2, 27, 36; xvii. 5, 10; Deut. i. 27; Ps. cvi. 25; 1 Cor. x. 10; Phil. ii. 14.

e ch. viii. 12; xiv. 10; xv. 25; xvii. 4; Numb. xii. 13; xiv. 10; xx. 16; Deut. xxvi. 7; Josh. xxiv. 7; 1 Sam. vii. 9; xv. 11; 1 Kings xvii. 20, 21; 2 Kings xx. 11; 2 Chron. xiv. 11; Ps. iii. 4; cvii. 6, 13; cxx. 1; cxlii. 1; Lam. ii. 18; Jonah i. 14.

a See ch. xvi. 1; Numb. xxxiii. 12, 14.

f ch. vii. 20; xiv. 6.

b Numb. xx. 3, 4.

g Numb. xx. 10, 11; Ps. lxxviii. 15, 20; cv. 41; cxiv. 8; 1 Cor. x. 4.

c Deut. vi. 16; Ps. lxxviii. 18, 41; Isa. vii. 12; Mal. iii. 15; Matt. iv. 7; Luke iv. 12; Acts v. 9; 1 Cor. x. 9

3 And the people thirsted there for water; and the people murmured against Moses,[d] and said, Wherefore *is* this *that* thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?

4 And Moses cried unto the LORD,[e] saying, What shall I do unto this people? they be almost ready to stone me.

5 And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river,[f] take in thine hand, and go.

6 Behold, I will stand before thee there upon the rock in Horeb;[g] and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

CHAPTER XVII.

1—7. So barren and dreary is "the wilderness of Sin," that it has been appropriately called "A SEA OF DESOLATION." The whole region is composed of naked rocks and craggy precipices, among which are narrow defiles and sandy valleys. In this wild and desolate spot stands that collection or cluster of mountains included in the general name of Horeb, whose shaggy and pointed peaks, and whose steep and shattered sides, render the whole pile so distinguishable and so conspicuous.

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7 And he called the name of the place [1]Massah, and [2]Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?

8 ¶ Then came Amalek,[a] and fought with Israel in Rephidim.

9 And Moses said unto [3]Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand.

10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur[b] went up to the top of the hill.

11 And it came to pass, when Moses held up his hand,[c] that Israel prevailed: and when he let down his hand, Amalek prevailed.

12 But Moses' hands *were* heavy; and they took a stone, and put *it* under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

13 And Joshua discomfited Amalek and his people with the edge of the sword.

14 And the LORD said unto Moses, Write this *for* a memorial in a book,[d] and rehearse *it* in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven.[e]

15 And Moses built an altar, and called the name of it [4]Jehovah-nissi:

16 For he said, Because the LORD hath sworn *that* the LORD *will have* war with Amalek from generation to generation.

4 That is, *the Lord my banner.* Judg. vi. 24.

BEFORE CHRIST 1490.

1 Or, *temptation.* Deut. vi. 16; ix. 22; xxxiii. 8; Ps. xcv. 8; Heb. iii. 8, 15; iv. 7.
2 That is, *chiding*, or, *strife.* Numb. xx. 13; xxvii. 14, 24; Deut. xxxii. 51; xxxiii. 8; Ps. lxxxi. 7.
f ch. iii. 1; iv. 18; vs. 6, 9, 12.
a Gen. xxxvi. 12.
3 Called *Oshea*, Numb. xiii. 9; called *Jesus*, Acts vii. 45; Heb. iv. 8.
g 1 Sam. xii. 24; 2 Chron. xvi. 12; Ps. xliv. 1; lxxvii. 14, 15; lxxviii. 4; xcviii. 1; cv. 5, 43; lxvi. 16; cvi. 2, 8; cxv. 3; Isa. xii. 5.
b 1 Chron. ii. 18; Exod. xxiv. 14; xxxi. 2; xxxv. 30; xxxviii. 22.
h Acts vii. 29.
c James v. 15; Heb. vii. 24, 25.
5 That is, *a stranger there.*
6 That is, *my God is a help.*
i ch. iii. 1, 12; 1 Kings xix. 8.
j Gen. xxxvii. 7, 9; xliii. 28; 2 Sam. i. 2; xiv. 4; xv. 5; 1 Kings i. 16; 2 Chron. xxiv. 17.
k Gen. xxvii. 27; xxix. 13; xxxiii. 4; xiv. 15; xlviii. 10; l. 1; Exod. iv. 27; 1 Sam. x. 1; xx. 41; 2 Sam. xiv. 33; xv 5; xix. 39.
d ch. xxxiv. 27.
e Numb. xxiv. 20; Deut. xxv. 19; 1 Sam. xv. 3, 7; xxx. 1, 17; 2 Sam. viii. 12; Ezra ix. 14.
l Gen. xliii. 27; 2 Sam. xi. 7; 1 Chron. xviii. 10.
m ch. iii. 8; Deut vii. 2, 23; Josh. xi. 6; Judg. xi. 9; xx. 28; 1 Chron. xiv. 10; 2 Chron. xxv. 20; Neh. ix. 28; Ps. xxii. 4; xxxvii. 40; cvi. 43; Isa. xix. 20; Ezek. xxxiv. 12; Zech. xi. 6; Acts vii. 25, 34.

CHAPTER XVIII.

1 *Jethro bringeth to Moses his wife and two sons.* 7 *Moses entertaineth him.* 13 *Jethro's counsel is accepted.* 27 *Jethro departeth.*



HEN Jethro,[f] the priest of Midian, Moses' father in law, heard of all that God had done for Moses,[g] and for Israel his people, *and* that the LORD had brought Israel out of Egypt;

2 Then Jethro, Moses' father in law, took Zipporah, Moses' wife, after he had sent her back,

3 And her two sons;[h] of which the name of the one *was* [5]Gershom; for he said, I have been an alien in a strange land:

4 And the name of the other *was* [6]Eliezer; for the God of my father, *said he*, *was* mine help, and delivered me from the sword of Pharaoh:

5 And Jethro, Moses' father in law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God:[i]

6 And he said unto Moses, I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her.

7 ¶ And Moses went out to meet his father in law, and did obeisance,[j] and kissed him;[k] and they asked each other of *their* welfare;[l] and they came into the tent.

8 And Moses told his father in law all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, *and* all the travail that had come upon them by the way, and *how* the LORD delivered them.[m]

9 And Jethro rejoiced for all the goodness[n] which

n See references to ver. 1.

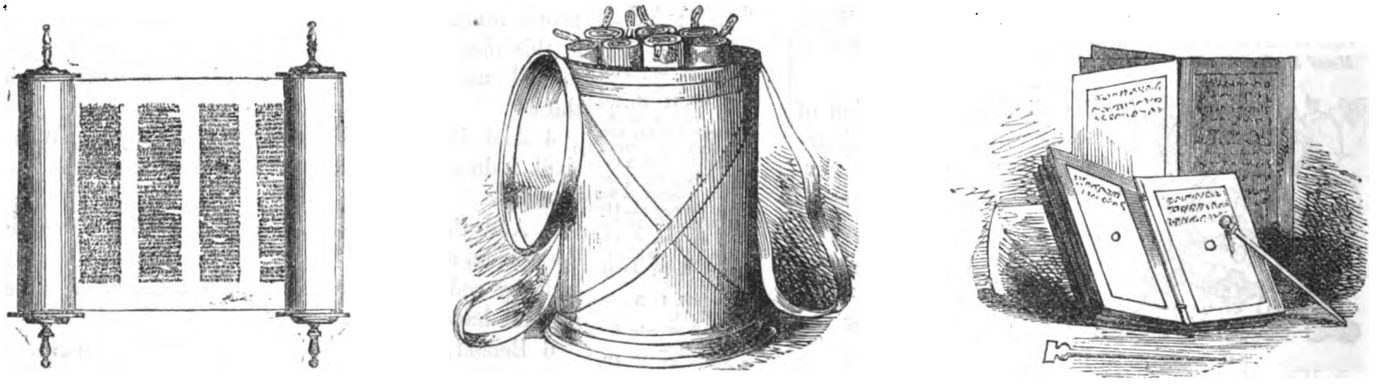
The Israelites now pitched their tents at Rephidim, but, finding no water there, they renewed their murmurings and repinings. At the command of God, and taking with him certain of the elders of the people, Moses proceeds to the foot of Mount Horeb, and having struck the rock with his rod, there issued streams of living water, which continued to flow as long as the congregation were in the wilderness. Another glorious display this of the unlimited power and exhaustless resources of Him who is the Fountain of life, and the Source of all blessing!

8—16. During the encampment of the Israelites at Rephidim, the Amalekites, fearing the approach of such a multitude, and thinking that their possessions were in danger, put themselves in hostile array against them. Moses had no craven spirit. As the Lord's anointed, he commanded Joshua to prepare for battle; and while the war was being carried on, he ascended the sides of Horeb, taking with him Aaron and Hur, and there, in mighty, agonising intercession, he pleaded with God for his chosen, ransomed people. His prayer was heard, and victory crowned the arms of the Hebrew.

The victory was worthy of record and memorial, and therefore Moses was commanded to commit it to writing, and to rehearse it in the ears of Joshua.

The art of writing may be of divine origin, but the best authorities point to the Semitic nations of Hither Asia as the oldest possessors of an alphabetic character. That Moses was acquainted with this art is certain, from the fact of his writing the two tables of the law; and if an earlier date belong to the book of Job than the birth of Moses, then it follows—see Job xix. 23, 24—that the art of writing must have been known long before the time of the Hebrew legislator.

The materials used for writing were stone, wood, and the bark of trees—the instrument was a style made of iron or steel—the mode of writing was by cutting or engraving. When the pen and the parchment came to be used, the writing was rolled up into the form of a scroll, and the word rendered "a book" in our translation might be more properly read "a roll."



WRITING MATERIALS.

CHAPTER XVIII.

1—12. What self-sacrificing love on the part of Moses to send back his wife and his two sons to her father's house, while he goes to fulfil his mission in Egypt! What reverence and filial affection does Moses show for Jethro when they meet in the wilderness! What a gush of unutterable

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the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians.

10 And Jethro said, Blessed *be* the LORD,[a] who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

11 Now I know that the LORD *is* greater than all gods:[b] for in the thing wherein they dealt proudly[c] *he was* above them.

BEFORE CHRIST 1490.

a Gen. ix. 26; xxiv. 27; Ruth iv. 14; 1 Sam. xxv. 32, 39.
g ch. iv. 16; xx. 19; Numb. xxvii. 5.
h ch. xxiv. 12; Deut. iv. 9; v. 31; vi. 7.
b 2 Chron. ii. 5; Ps. xcv. 3; xcvii. 9; cxxxv. 5.
c 1 Sam. ii. 3; Neh. ix. 10, 16, 29; Job. xl. 11.
i v. 25; Deut. i. 15, 16; xvi. 18.
j Gen. xlii. 18; Exod. i. 17, 21.
k Deut. i. 16; xvi. 19.

19 Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people[e] to God-ward, that thou mayest bring the causes unto God:

20 And thou shalt teach them ordinances and laws,[h] and shalt shew them the way wherein they must walk, and the work that they must do.

21 Moreover thou shalt provide out of all the people able men,[i] such as fear God,[j] men of truth,[k] hating



JETHRO MEETS MOSES IN THE DESERT.

12 And Jethro, Moses' father in law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father in law before God.[d]

13 ¶ And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening.

14 And when Moses' father in law saw all that he did to the people, he said, What *is* this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even?

15 And Moses said unto his father in law, Because the people come unto me to enquire of God:[e]

16 When they have a matter, they come unto me; and I judge between one and another, and I do make *them* know the statutes of God, and his laws.[f]

17 And Moses' father in law said unto him, The thing that thou doest *is* not good.

18 Thou wilt [1]surely wear away, both thou, and this people that *is* with thee: for this thing *is* too heavy for thee; thou art not able to perform it thyself alone.

d Deut. xii. 7; 1 Chron. xxix. 22; 1 Cor. x. 31.
l ver. 26; Lev. xxiv. 11; Numb. xv. 33.
m Numb. xi. 17
n Gen. xviii. 33; xxxi. 55; Exod. x. 23; xvi. 29; Numb. xxiv. 25.
e Gen. xxv. 22; Lev. xxiv. 12; Numb. xv. 24; 1 Sam. ix. 9; xxii. 15.
f 1 Cor. ii. 16, compared with Isa. xl. 13.
o See ver. 21.
1 Heb. *fading thou wilt fade*, as the leaves of a tree for want of water. Numb. xi. 14.
p ver. 22; Deut. i. 17; xvii. 8; Job xxix. 16.
q Numb. x. 29, 30.

covetousness; and place *such* over them, *to be* rulers of thousands, *and* rulers of hundreds, rulers of fifties, and rulers of tens:

22 And let them judge the people at all seasons:[l] and it shall be, *that* every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear *the burden* with thee.[m]

23 If thou shalt do this thing, and God command thee *so*, then thou shalt be able to endure, and all this people shall also go to their place in peace.[n]

24 So Moses hearkened to the voice of his father in law, and did all that he had said.

25 And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.[o]

26 And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.[p]

27 ¶ And Moses let his father in law depart; and he went his way into his own land.[q]

feeling must have rushed through the heart of the husband and the father when he again looked on his wife and his two sons! What a recital had Moses to give to Jethro of God's doings! What a thrill of joy and thanksgiving filled the soul of Jethro as he blessed the Lord and offered his sacrifice!

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CHAPTER XIX.

1 *The people come to Sinai.* 3 *God's message by Moses unto the people out of the mount.* 8 *The people's answer returned again.* 10 *The people are prepared against the third day.* 12 *The mountain must not be touched.* 16 *The fearful presence of God upon the mount.*

IN the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they *into* the wilderness of Sinai.

2 For they were departed from Rephidim,[a] and were come *to* the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.[b]

3 And Moses went up unto God, and the LORD called unto him[c] out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

4 Ye have seen what I did unto the Egyptians, and *how* I bare you on eagles' wings,[d] and brought you unto myself.

5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a [1]peculiar treasure unto me above all people: for all the earth *is* mine:[e]

6 And ye shall be unto me a kingdom of priests,[f] and an holy nation.[g] These *are* the words which thou shalt speak unto the children of Israel.

7 ¶ And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.

8 And all the people answered together,[h] and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.

BEFORE CHRIST 1490.

i ver. 16; ch. xx. 21; Lev. xvi. 2; 1 Kings viii. 12; Job xxvi. 8; Ps. xviii. 11; xcvii. 2.
j ch. iv. 5; Numb. xiv. 11; 2 Chron. xx. 20.
k ver. 22, 23; ch. xxviii. 41; xxix. 33, 36, 37, 44; Lev. viii. 11, 12; xl. 44; xx. 7; Numb. xi. 18; Josh. iii. 5; vii. 13; 1 Sam. xvi. 8; 1 Chron. xv. 12; 2 Chron. xxx. 17; Neh. iii. 1; xii. 47; Job i. 5; Isa. v. 6.
a ch. xvii. 1, 8.
l Heb. xii. 20.
b ch. iii. 1—12.
m verses 16, 19.
c ch. iii. 4; xix. 20; Numb. xii. 5; 1 Sam. iii. 4, 6, 8, 10.
n See ver. 10.
d Deut. xxxii. 11; Isa. lxiii. 9; Rev. xii. 14.
o 1 Sam. vii. 10; Job xxvi. 14; xxviii. 26; xxxviii. 25; Ps. lxxvii. 18; lxxxi. 7; Rev. vi. 1; xiv. 2.
1 Heb. *to gain, to acquire to one's self, to make one's own, to appropriate.* Deut. vii. 6; xxxii. 9; 1 Chron. xxix. 3; Ps. cxxxv. 4; Eccles. ii. 8; Mal. iii. 17; Titus ii. 14; 1 Peter ii. 9.
p See ver. 9.
q ch. xx. 18.
e ch. ix. 14; Numb. xiv. 21; Deut. x. 14; Josh. iii. 11; 1 Sam. xvii. 46; 2 Kings xv. 15; Ps. viii. 1; lxvi. 4; lxxxiii. 18; xcvii. 9; cv. 7, 23; xcvi. 1; 1 Cor. x. 26, 28.
f Deut. xxxiii. 2—4.
g Deut. xxvi. 19; 1 Peter ii. 5, 9; Rev. i. 6; v. 10; xx. 6.
r ch. iii. 2; xl. 38; Numb. ix. 16; Deut. i. 33; iv. 11; ix. 15; xxxiii. 2.
s 2 Sam. xxii. 9; Ps. xviii. 8; civ. 32; cxliv. 5; Isa. iv. 5.
h ch. xxiv. 3, 7; Deut. x. 27; xxvi. 16—19.
t 1 Sam. xiv. 15; Nah. i. 5; Heb. xii. 21.
u Gen. xxxv. 3; Exod. xx. 21; 1 Sam. vii. 9; 2 Sam. xxi. 1; 1 Chron. xxi. 26, 28; Ps. lxxxi. 7; xcix. 6; cxviii. 5; Jer. xxiii. 35, 37; Heb. ii. 2.

9 And the LORD said unto Moses, Lo, I come unto thee in a thick cloud,[i] that the people may hear when I speak with thee,[j] and believe thee for ever. And Moses told the words of the people unto the LORD.

10 ¶ And the LORD said unto Moses, Go unto the people, and sanctify them[k] to day and to morrow, and let them wash their clothes,

11 And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai.

12 And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, *that ye* go *not* up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death:

13 There shall not an hand touch it, but he shall surely be stoned, or shot through; whether *it be* beast or man, it shall not live: when the trumpet soundeth[m] long, they shall come up to the mount.

14 ¶ And Moses went down from the mount unto the people, and sanctified the people;[n] and they washed their clothes.

15 And he said unto the people, Be ready against the third day: come not at *your* wives.

16 ¶ And it came to pass on the third day in the morning, that there were thunders and lightnings,[o] and a thick cloud[p] upon the mount, and the voice of the trumpet[q] exceeding loud; so that all the people that *was* in the camp trembled.

17 And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

18 And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire:[r] and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.[s]

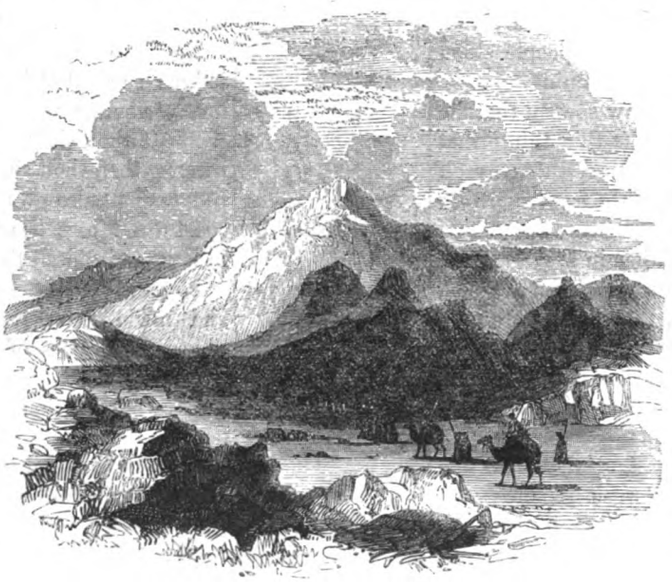
19 And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.[t]

13—27. When Moses, at the suggestion of Jethro, introduced a change into the civil constitution of the Israelites, he by no means gave up his own supremacy. While in Egypt, the people of Israel were subject to elders, but when Moses came back on his great mission, he assumed the entire authority; but the weight was more than he could bear. Hence the appointment of these inferior judges, which was only a provisional arrangement, and ceased with the settlement of the people in Canaan.

CHAPTER XIX.

1, 2. Leaving Rephidim, and pursuing their journey into the desert, amid the bold granite rocks with which it abounds, Moses and his people came to the foot of Mount Sinai. At the height of one thousand feet or more above the level of the sea, is a fine large plain, situated between two high ridges of hills on either side, and extending so far southward as to reach the foot of the grand mountain range of Horeb. Here the Israelites encamped—here the whole congregation had the Rock of Terror right before them—here they could witness the whole scene about to be enacted, receive the most vivid impressions of the sublime spectacle, and hear the voice of the Eternal as it echoed and re-echoed from all the surrounding heights.

12, 13. Moses, having been ordered to ascend the mount, with slow and solemn step he scales its mysterious height, and ere long disappeared in the cloud which encircled it. How long he remained there we know not, nor can we tell what he there realised and enjoyed; but lest the people should presume to come too near, or intrude where none might enter, Moses was commanded to go down and fence round the mount. Majesty was thus blended with mercy. At the sound of the trumpet, they might come up as far as the fence just erected, but no farther, lest they should be consumed. They might near the scene of glory, but they were not in a condition to enter it, and hence the prohibition to pass the prescribed limits.



MOUNT SINAI.

14—19. These thunderings and lightnings were but the outward symbols of a supernatural grandeur, which were required to impress a people that could be affected only through their senses. They are not to be looked upon as inseparable from the appearance of God, for his nature is the very depth and centre of repose.

God is light; but no less true is it that God is love. He may clothe himself with light as with a garment, but mercy fringes all his robe. Clouds and darkness may be round about him, but judgment and justice are the foundation of his throne.

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20 And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses *up* to the top of the mount; and Moses went up.

21 And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish.

22 And let the priests also, which come near to the LORD, sanctify themselves,[a] lest the LORD break forth upon them.[b]

23 And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount,[c] and sanctify it.

24 And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them.

25 So Moses went down unto the people, and spake unto them.

BEFORE CHRIST 1490.

c ver. 12; Heb. xii. 20.



MOSES ON THE MOUNT.

a Lev. viii. 30; x. 3; 1 Chron. xv. 14; 2 Chron. v. 11; ix. 34; xxx. 3, 8, 15, 17, 24.

b see ver. 24.

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CHAPTER XX.

1 *The ten commandments.* 18 *The people are afraid.* 20 *Moses comforteth them.* 22 *Idolatry is forbidden.* 24 *Of what sort the altar should be.*

AND God spake all these words,[a] saying,

2 I *am* the LORD[b] thy God, which have brought thee out of the land of Egypt, out of the house of bondage.[c]

3 Thou shalt have no other gods before me.[d]

4 Thou shalt not make unto thee any graven image,[e] or any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth:

5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* a jealous God,[f] visiting the iniquity of the fathers upon the children[g] unto the third and fourth *generation* of them that hate me;

6 And shewing mercy unto thousands of them that love me, and keep my commandments.[h]

7 Thou shalt not take the name of the LORD thy God in vain;[i] for the LORD will not hold him guiltless that taketh his name in vain.

8 Remember the sabbath day, to keep it holy.[j]

9 Six days shalt thou labour, and do all thy work:[k]

10 But the seventh day *is* the sabbath of the LORD thy God:[l] *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates:[m]

11 For *in* six days the LORD made heaven and earth,[n] the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

12 ¶ Honour thy father and thy mother:[o] that thy days may be long upon the land which the LORD thy God giveth thee.

13 Thou shalt not kill.[p]

14 Thou shalt not commit adultery.[q]

15 Thou shalt not steal.[r]

16 Thou shalt not bear false witness against thy neighbour.[s]

17 Thou shalt not covet[t] thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's.

18 ¶ And all the people saw the thunderings,[u] and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw *it*, they removed, and stood afar off.

19 And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.[v]

20 And Moses said unto the people, Fear not:[w] for God is come to prove you, and that his fear may be before your faces, that ye sin not.

21 And the people stood afar off, and Moses drew near unto the thick darkness where God *was*.

22 ¶ And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven.[x]

23 Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.[y]

24 ¶ An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee.[z]

25 And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.

26 Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

CHAPTER XXI.

1 *Laws for menservants.* 5 *For the servant whose ear is bored.* 7 *For womenservants.* 12 *For manslaughter.* 16 *For stealers of men.* 17 *For cursers of parents.* 18 *For smiters.* 22 *For a hurt by chance.* 28 *For an ox that goreth.* 33 *For him that is an occasion of harm.*

NOW these *are* the judgments which thou shalt set before them.

2 If thou buy an Hebrew servant,[a] six years he shall serve: and in the seventh he shall go out free for nothing.

3 If he came in [1]by himself, he shall go out by himself: if he were married, then his wife shall go out with him.

4 If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.

5 And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free:[b]

6 Then his master shall bring him unto the judges;[c] he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever.[d]

BEFORE CHRIST 1490.

v Deut. xviii. 16—19; Gal. iii. 19, 20; Heb. xii. 19; Deut. v. 25.
w ch. xv. 25; xvi. 4; Deut. viii. 2, 16; xiii. 3; xxxiii. 8; Judg. ii. 22; 1 Sam. xii. 20—22.
a Deut. v. 12, 13, 22, 32, 33; xviii. 19.
b Lev. xxvi. 1, 13; Deut. v. 6; Ps. lxxxi. 10.
c ch. xiii. 3, 14; xx. 2; Deut. v. 6; vi. 12.
x ch. xix. 9, 19; xxiv. 16; Deut. iv. 36; Neh. ix. 13; Heb. xii. 25.
d Deut. v. 7; vi. 14; 2 Kings xvii. 35, 36.
y ch. xv. 11; xxiii. 13; xxxiv. 17; Lev. xix. 4; Deut. vi. 14; viii. 19; xxx. 17; xxxi. 18—20; Josh. xxiv. 20; Judg. ii. 12, 17, 19; x. 16.
e Lev. xxvi. 1; Deut. iv. 12—15, 23; v. 8; xvi. 22; xxvii. 15; Judg. xvii. 3, 4; xviii. 14, 17, 30, 31; 1 Kings xvi. 31.
z Deut. xii. 5, 11, 21; xiv. 23; xvi. 5, 6, 11, 16; xxvi. 2; 1 Kings viii. 43; ix. 3.
f ch. xxxiv. 14; Deut. iv. 24; v. 9; vi. 15.
g ch. xxxiv. 7; Lev. xviii. 25; xx. 5; xxvi. 38, 39; Numb. xiv. 18; Deut. v. 9; Job iv. 8.
h ch. xxxiii. 19; xxxiv. 7; Numb. xiv. 18; Deut. vii. 9; 2 Sam. vii. 15; 1 Kings viii. 23; 1 Chron. xvi. 34, 41.
i Lev. xix. 12; Deut. v. 11; xxviii. 58; Josh. ix. 19, 20; Ps. xv. 4; lxix. 30; xcix. 3; cxiii. 3.
j ch. xvi. 23, 25, 29; xxxi. 13, 14; Lev. xix. 3, 30; xxvi. 2; Deut. v. 12, 14; xxxi. 14, 16.
k ch. xxiii. 12; xxxi. 15; xxxiv. 21; Lev. xix. 3; xxvi. 3; Deut. v. 13.
l Gen. ii. 2; Exod. xii. 16; xiii. 6; xvi. 26, 27.
m Deut. v. 14; Neh. xiii. 15—22.
a Lev. xxv. 39—46; Deut. xv. 12—15; Jer. xxxiv. 12.
1 Heb. *with his body*; that is, alone, unmarried.
n Gen. ii. 2; Exod. xxxi. 17; Heb. iv. 3—10.
o ch. xxiii. 26; Lev. xix. 3; xxvi. 16; Deut. iv. 26, 33, 40; v. 16; xxxii. 46, 47; Ezek. xxii. 7, 12, 15.
p Deut. v. 17; Ps. x. 8; xciv. 6; Jer. vii. 9; Hos. vi. 9; Mark xv. 7.
q Lev. xx. 10; Deut. v. 18; Prov. vi. 32; Jer. vii. 9; xlii. 27; xxiii. 14; xxix. 23; Ezek. xvi. 32; Hos. ii. 2; iv. 2; Mal. iii. 5; Matt. v. 27, 28; xv. 19.
r ch. xxii. 1; Lev. xix. 11; Deut. v. 19; Jer. vii. 9; Zech. v. 3; Matt. xix. 18; Mark x. 19.
s ch. xxiii. 1, 7; Deut. v. 20; xix. 16—19; Job xxxvi. 4; Ps. cxix. 104; cxx. 3; Prov. xvii. 4; xix. 5, 9; xxi. 18; xxv. 18; Jer. xxiii. 32.
t Deut. v. 21; Josh. vii. 21; Ps. x. 3; xxi. 26; cxix. 36; Prov. xxi. 26; xxviii. 16; Isa. lvii. 17; Jer. vi. 13; xxii. 17; li. 13.
b Deut. xv. 16, 17.
c ver. 22; ch. xxii. 8, 28.
u Heb. xii. 18, 21
d Deut. xv 17

CHAPTER XX.

1—17. Moses, having again ascended the mount, and having entered into still closer fellowship with God, there and then received from the lips of the Eternal the one fixed and immutable law of moral being. It is a law from which no individual created intelligence is exempt. It is the law of heaven as surely as it is the law of earth—the law of angels no less than the law of man. It is the law not only of time, but also of eternity. But short and comprehensive as is the Decalogue in its precepts and its requirements, it never received its real and full exposition till it was taken up by Christ, and re-enacted by him in all its sublime spirituality in his Sermon on the Mount. There it appears as something exceeding broad, and as immediately affecting every side and every phase of our common humanity.

24—26. The command to erect "an altar of earth," shows that it was a mere temporary provision suited to the unsettled condition of the people, and because they had as yet no fixed abode; hence the promise, "in *all* places where I record my name, I will come unto thee, and I will bless thee."

If the altar was of stone, the stone was not to be hewn—nothing was to be done to indicate perpetuity, or to lead to false ideas of God in his worship.

For the same reason that Moses was not to go up by steps to the altar, the priest of Jupiter among the ancient Romans was not allowed to go higher than the third step.

CHAPTER XXI.

1. The Ten Commandments stand at the head of the collective body of laws here subjoined. These laws have their basis in the Decalogue, and the

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7 ¶ And if a man sell his daughter[a] to be a maidservant, she shall not go out as the menservants do.

8 If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her.

9 And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.

10 If he take him another *wife;* her food, her raiment, and her duty of marriage, shall he not diminish.

11 And if he do not these three unto her, then shall she go out free without money.

12 ¶ He that smiteth a man,[b] so that he die, shall be surely put to death.

13 And if a man lie not in wait, but God deliver *him* into his hands; then I will appoint thee a place whither he shall flee.[c]

14 But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die.[d]

15 ¶ And he that smiteth his father, or his mother, shall be surely put to death.

16 ¶ And he that stealeth a man,[e] and selleth him,[f] or if he be found in his hand, he shall surely be put to death.

17 ¶ And he that curseth his father, or his mother, shall surely be put to death.[g]

18 ¶ And if men strive together, and one smite another with a stone, or with *his* fist, and he die not, but keepeth *his* bed:

19 If he rise again, and walk abroad upon his staff, then shall he that smote *him* be quit: only he shall pay *for* the loss of his time, and shall cause *him* to be thoroughly healed.

20 ¶ And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished.

21 Notwithstanding, if he continue a day or two, he shall not be punished: for he *is* his money.[h]

22 ¶ If men strive, and hurt a woman with child, so that her fruit depart *from her*, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges *determine.*

23 And if *any* mischief follow, then thou shalt give life for life,

24 Eye for eye, tooth for tooth, hand for hand, foot for foot,[i]

25 Burning for burning, wound for wound, stripe for stripe.

26 ¶ And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake.

BEFORE CHRIST 1490.

a Neh. v 5.

b Gen. ix. 5.

b Gen. ix. 6; Exod. xxi. 15; Numb. xxxv. 16—19; Deut. xix. 11; Matt. xxvi. 52

c Numb. xxxv. 11; Deut. xix. 4—10; Josh. xx. 2—9

d Numb. xv. 30; xxxv. 20; Deut. xix. 11, 12; 1 Kings ii. 28—34.

e ch. xx. 15; Deut. xxiv. 7; Zech. v. 3; Eph. iv 28; 1 Tim. i. 10

f Neh. v. 8.

g Lev. xx. 9; Prov. xx. 20; xxx. 11; Matt xv. 4; Mark vii. 10

h Lev xxv 45, 46

i Job xxiv. 16; Ezek. viii. 8; Matt. xxiv. 43.

i Lev xxiv. 20; Deut. xix. 21; Matt. v 38.

27 And if he smite out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake.

28 ¶ If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten;[j] but the owner of the ox *shall be* quit.

j Gen. ix 5.

29 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.

30 If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him.

31 Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him.

32 If the ox shall push a manservant or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned.

33 ¶ And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein;

34 The owner of the pit shall make *it* good, *and* give money unto the owner of them; and the dead *beast* shall be his.

35 ¶ And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead *ox* also they shall divide.

36 Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.

CHAPTER XXII.

1 *Of theft.* 5 *Of damage.* 7 *Of trespasses.* 14 *Of borrowing.* 16 *Of fornication.* 18 *Of witchcraft.* 19 *Of beastiality.* 20 *Of idolatry.* 21 *Of strangers, widows, and fatherless.* 25 *Of usury.* 26 *Of pledges.* 28 *Of reverence to magistrates.* 29 *Of the firstfruits.*

IF a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.

2 ¶ If a thief be found breaking up,[k] and be smitten that he die, *there shall* no blood *be shed* for him.

k Job xxiv. 16; Ezek. viii. 8; Matt. xxiv. 43.

3 If the sun be risen upon him, *there shall be* blood *shed* for him; *for* he should make full restitution; if he have nothing, then he shall be sold for his theft.

4 If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.

Decalogue itself has its basis in the moral convictions of all moral beings, and these are in unison with the eternal will of God.

The Ten Commandments were written on *stone*, because they contained the fundamental principles of all other enactments, and that they might in this fixed and permanent form more easily be referred to and preserved.

6. The ceremony of boring the ear denoted perpetuity of service, with corresponding submission and obedience. The same custom prevailed in Syria and Arabia.

10. She is not to be fed like a common slave, but to have her customary supply of flesh and other appropriate articles of diet.

16. Among the Romans in later times, according to the provisions of the Fabian law, this crime was punishable by death.

19. This wise and beneficent law is reflected in the civil code of all enlightened nations to the present day.

23—27. This is the earliest account which we find on record of this law of like for like, but which we know obtained among both the Greeks and the Romans.

28—32. A line of Horace throws light on this law:—"He has hay on his horns, flee for thy life." The Roman law provided that the owner of the ox should pay all damages, or give up the ox to the injured party.

CHAPTER XXII.

1. Cattle being more exposed, are more likely to be stolen, and hence the heaviness of the penalty.

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5 ¶ If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.



EASTERN VINEYARD.

6 ¶ If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed *therewith;* he that kindled the fire shall surely make restitution.

7 ¶ If a man shall deliver unto his neighbour money or [1]stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double.

8 If the thief be not found, then the master of the house shall be brought unto the judges,[a] *to see* whether he have put his hand unto his neighbour's goods.

9 For all manner of trespass, *whether it be* for ox, for ass, for sheep, for raiment, *or* for any manner of lost thing, which *another* challengeth to be his, the cause of both parties shall come before the judges; *and* whom the judges shall condemn, he shall pay double unto his neighbour.

10 If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing *it:*

11 *Then* shall an oath of the LORD[b] be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept *thereof*, and he shall not make *it* good.

BEFORE CHRIST 1490.

c Lev. vi. 4, 5; xxiv. 21; xxv. 27; Deut. xxii. 2.
2 Heb. *weigh;* Gen. xxiii. 16.
d Gen. xxx. 20; xxxiv. 12; 1 Sam. xviii. 25.
e Lev. xix. 26, 31; xx. 6, 27; Deut. xviii. 10, 11; 1 Sam. xv. 23; xxviii. 3, 9; Isa. viii. 19; xix. 3; Micah v. 12; Nah. iii. 4; Gal. v. 20.
f Lev. xviii. 23; xx. 15, 16.
g Exod. xxxii. 8; Lev. xvii. 7; Numb. xxv. 2; Deut. xxxii. 17; 1 Kings xii. 32; 2 Kings xvii. 32; 2 Chron. v. 6; xxviii. 23; xxxiii. 22; Ps. cvi. 37, 38.
h ch. xxiii. 9; Lev. xix. 33; Deut. xxiv. 14; Ps. lx. 9; x. 18; Prov. xiv. 31; xxii. 16, 22; Jer. vii. 6; xxx. 20; Ezek. xxii. 29.
i Deut. x. 18; xiv. 29; xvi. 11, 14; xx. 21; xxiv. 17—19; xxvi. 13; xxvii. 19; Job vi. 27; xxii. 9; xxiv. 3, 21; xxix. 12, 13, 16; Ps. x. 14, 18; lxviii. 5; xciv. 6; cxlvi. 9; Prov. xv. 25; xxiii. 10; Isa. i. 17, 23; x. 2; Jer. vii. 6; xxii. 3; xlix. 11; Ezek. xxii. 7; Hos. xiv. 3; Mal. iii. 5.
j Ps. cix. 9; Lam. v. 3.
k Lev. xxv. 36, 37; Deut. xxiii. 19; Neh. v. 7, 10; Ps. xv. 5; Prov. xxviii. 8; Isa. xxiv. 2; Jer. xv. 10; Ezek. xviii. 8, 17; xxii. 12.
1 That is, *articles of value,* as distinguished from animals, afterwards mentioned.
l Deut. xxiv. 6—17; Job xxii. 6; xxiv. 3, 9; Ezek. xviii. 7, 12, 16; xxxiii. 15.
a ch. xxi. 6, 22; see ver. 9; Deut. xxv. 1; 2 Chron. xix. 5—10.
m ch. xxxiii. 19; xxxiv. 6; Numb. vi. 25; 2 Chron. xxx. 9; Neh. ix. 7, 31; Job xxxiii. 24; Ps. iv. 1; lxxvii. 9; lxxxvi. 15; cxl. 4; cxii. 4; Isa. xxx. 18, 19; xxxii. 2; Amos v. 15; Jonah iv. 2.
3 Or, *judges.*
4 Heb. *thy fulness;* that is, fruits of full maturity, sufficiently ripe to be gathered.
5 Heb. *tears;* for as such the first fruits of the vine and olive drop, on being pressed.
b Deut. xxix. 12.
n Lev. xxii. 27.
o Lev. xl. 44, 45; xix. 2; xx. 26; Numb. vi. 5; xvi. 7; xviii. 10; Deut. vii. 6; xiv. 2, 21; xxvi. 19; xxviii. 9.
p Lev. vii. 24; xvii. 15; xxii. 8; Ezek. iv. 14; xliv. 31; Mal. i. 13.

12 And if it be stolen from him, he shall make restitution unto the owner thereof.[c]

13 If it be torn in pieces, *then* let him bring it *for* witness, *and* he shall not make good that which was torn.

14 ¶ And if a man borrow *ought* of his neighbour, and it be hurt, or die, the owner thereof *being* not with it, he shall surely make *it* good.

15 *But* if the owner thereof *be* with it, he shall not make *it* good: if it *be* an hired *thing*, it came for his hire.

16 ¶ And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife.

17 If her father utterly refuse to give her unto him, he shall [2]pay money according to the dowry of virgins.[d]

18 ¶ Thou shalt not suffer a witch to live.[e]

19 ¶ Whosoever lieth with a beast shall surely be put to death.[f]

20 ¶ He that sacrificeth unto *any* god, save unto the LORD only, he shall be utterly destroyed.[g]

21 ¶ Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.[h]

22 ¶ Ye shall not afflict any widow, or fatherless child.[i]

23 If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry;

24 And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.[j]

25 ¶ If thou lend money to *any of* my people *that is* poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.[k]

26 If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down:

27 For that *is* his covering only, it *is* his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I *am* gracious.[m]

28 ¶ Thou shalt not revile the [3]gods, nor curse the ruler of thy people.

29 ¶ Thou shalt not delay *to offer* the [4]first of thy ripe fruits, and of thy [5]liquors: the firstborn of thy sons shalt thou give unto me.

30 Likewise shalt thou do with thine oxen, *and* with thy sheep: seven days it shall be with his dam; on the eighth day thou shalt give it me.[n]

31 ¶ And ye shall be holy men unto me:[o] neither shall ye eat *any* flesh *that is* torn of beasts in the field;[p] ye shall cast it to the dogs.

2. If a man kills a thief who is breaking into his house, he is not to be held guilty of murder.

3. If it be clear that he entered the house after sunrise, and had no intent to murder, then he who killed him shall be held guilty. He ought to have spared the intruder, have looked to him for full restitution, or, if he had nothing to give, to have then sold him.

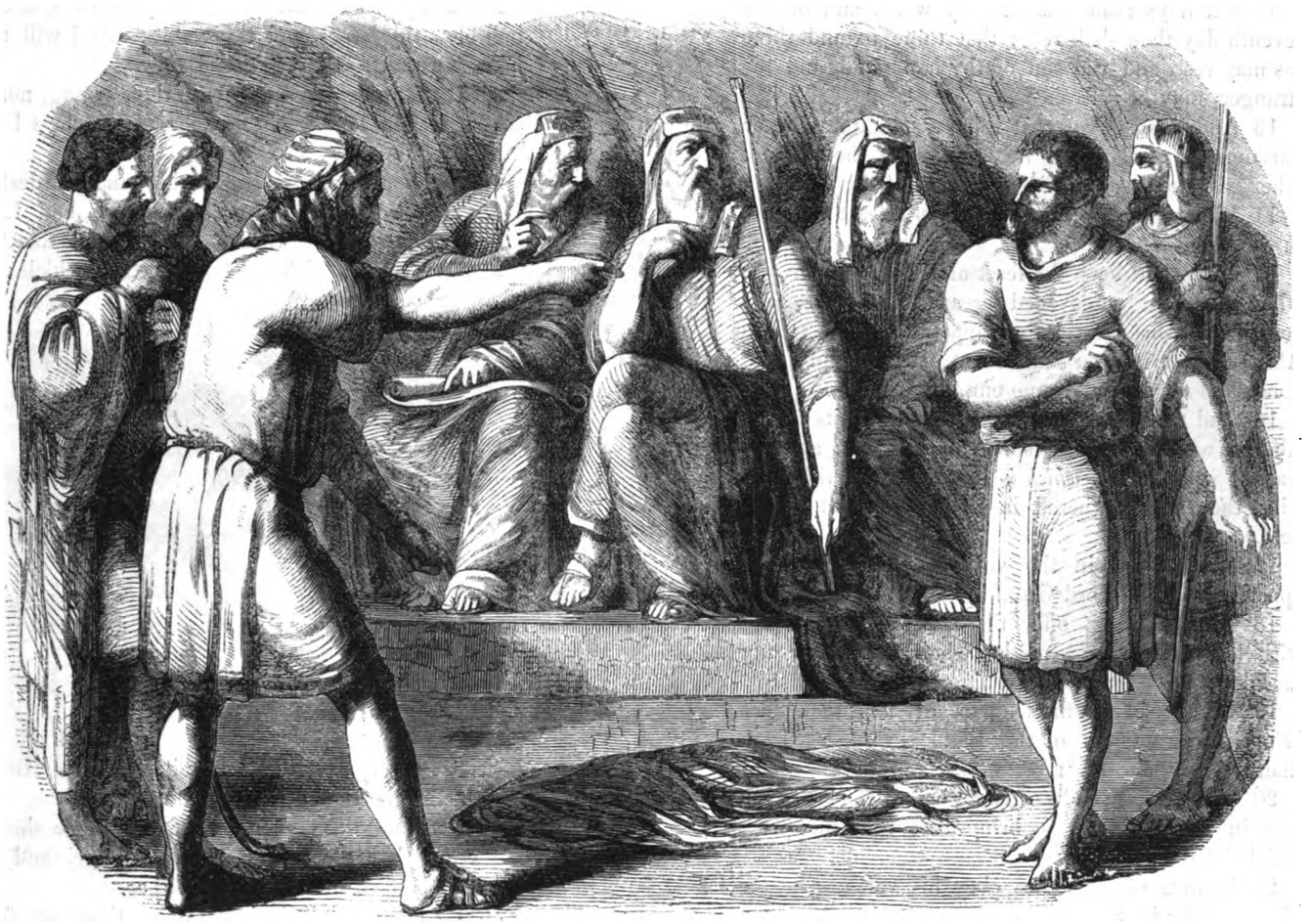
13. Or, rather, let him bring some proof of the fact, such as the hoof or the horns of the animal so destroyed. How wise, and how equitable!

18. The Hebrew word rendered "witch," gives us no insight into the nature of the art which was practised, nor does it determine the reality of any supernatural power, whether good or evil. The witch pretended to a more intimate knowledge of hidden and mysterious things—professed to look into the unseen, and foretell what was looming in the future—claimed to possess the power of reading in the laws and operations of nature a distinct and unmistakable revelation of any man's history—past, present, and to come. Now, as these claims were a daring intrenchment on the powers and prerogatives of the Eternal God, and as the whole of the Mosaic institution was meant to uphold his perfection and glory, we see why the law was so stringent and severe in the case of witchcraft.

26, 27. It is to be kept in mind that in the East, very few persons, whatever their rank or station, ever think of wholly undressing at night. They merely throw off their outer and looser robe, and use their cloak and waist-cloth for both bed and covering.

The text points to a poor man as dependent on his outer garment, if not for a couch, at least for a covering for the night. Such is his poverty, that he pledges this article to procure something else, and yet he to whom it is pledged is here laid under obligation to restore it to him before the going down of the sun. If it be not restored, wherein is he to sleep? Or if he lie down on the naked earth, wherewith is he to cover himself? It is his raiment for his skin, and therefore it would be wrong to subject him to exposure.

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THE ACCUSED IN THE PRESENCE OF THE JUDGE.

CHAPTER XXIII.

1 *Of slander and false witness.* 3, 6 *Of justice.* 4 *Of charitableness.* 10 *of the year of rest.* 12 *Of the sabbath.* 13 *Of idolatry.* 14 *Of the three feasts.* 18 *Of the blood and the fat of the sacrifice* 20 *An Angel is promised, with a blessing, if they obey him.*

THOU shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.[a]

2 ¶ Thou shalt not follow a multitude to *do* evil; neither shalt thou speak in a cause to decline after many to wrest *judgment*:[b]

3 ¶ Neither shalt thou countenance a poor man in his cause.[c]

4 ¶ If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.[d]

5 If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.

6 Thou shalt not wrest the judgment of thy poor in his cause.[e]

7 Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.[f]

8 ¶ And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous.[g]

9 ¶ Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.[h]

10 And six years thou shalt sow thy land, and shalt gather in the fruits thereof:

11 But the seventh *year* thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, *and* with thy [1]oliveyard.[i]

BEFORE CHRIST 1491.

a Lev. xix. 16; Deut. xix. 16—21; 1 Kings xxi. 10—13; Ps. xv. 3; xxvii. 12; ci. 5; cxx. 3; Prov. vi. 16—19; x. 18; xvii. 4; xxv. 18—23; Jer. xx. 10; Matt. xxviii. 14, 15.

b ch. xxxii. 1—5; Numb. xiv. 1—10; 1 Kings xix. 10; Job xxxi. 34; Prov. i. 10, 11, 15; iv. 14; Jer. vi. 28; Micah iii. 1—4; Lev. xix. 15; Deut. i. 17; xvi. 19; xxvii. 19; Ps. lxxii. 2.

c See ver. 3; Job xxxi. 13–22; Eccles. v. 8; Isa. x. 1, 2; Jer. vii. 6; Amos v. 11, 12; Mal. iii. 5; James ii. 5, 6.

d Lev. xix. 11; Deut. xix. 16—21; xxvii. 25; Prov. iv. 14, 15; vii. 15; Isa. xxxiii. 15.

e Deut. xvi. 19; 1 Sam. viii. 3; xii. 3; Ps. xxvi. 10; Prov. xv. 27; xvii. 8—23; Eccles. vii. 7; Isa. i. 23; Ezek. xxii. 12; Hos. iv. 18; Micah vii. 3.

f Pa. lxxxii. 2—4; James iii. 17.

g Prov. xxiv. 17, 18; xxv. 21; Matt. v. 44; Rom. xii. 17—21.

h Deut. x. 19; xxiv. 14—18; xxvii. 19; Ps. xciv. 6; Ezek. xxii. 7; Mal. iii. 5.

1 Or, *olive trees.*

i Lev. xxv. 3, 4.

CHAPTER XXIII.

1—3. The same wise, just, and benevolent provisions for securing the public weal are here continued. Stern and unyielding as law is in itself, yet when it aims at the pure administration of justice, it is a thing not only to be approved of, but also admired.

5. The second clause of this verse might, with advantage, be taken as a question:—"wouldest thou forbear to help him?" The inference is, that, even at some personal inconvenience, the one would willingly help the other.

6. It is worthy of note how the lessons and commands of Scripture throw around the poor the guardianship and protection of the Infinite Power. The phrase "thy poor" implies that the poor are the special property of a people, and, as such, they are to be the objects of special care and favour; and, in proportion to the strength of the temptation to overlook or neglect them, to

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12 Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.[a]

13 And in all *things* that I have said unto you be [1]circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth.[b]

14 ¶ Three times thou shalt keep a feast unto me in the year.[c]

15 Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:)[d]

16 And the feast of [2]harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, *which is* in the end of the year, when thou hast gathered in thy labours out of the field.[e]

17 Three times in the year all thy males shall appear before the Lord GOD.[f]

18 Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my sacrifice remain until the morning.[g]

19 The first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk.[h]

20 ¶ Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.[i]

21 Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name *is* in him.[j]

22 But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.[k]

23 For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.

24 Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images.[l]

BEFORE CHRIST 1491.

a See ch. xx. 8—11; Deut. v. 13—15; xxxi. 15—17; Luke xiii. 14.

1 Heb. *keep yourselves*; a requirement of constant heedfulness in respect to every one of the divine precepts.

m Deut. vi. 13; vii. 13, 14, 15; xxv. 15; xxx. 20; Job v. 26; Ps. lv. 23; Isa. lxv. 20.

b Numb. xxxii. 38; Deut. iv. 9, 15; vi. 6, 17; xii. 3; Josh. xxii. 5; xxiii. 7; 1 Chron. xxviii. 7—9; Ps. xvi. 4; xxxix. 1; cxix. 4; Eph. v. 11—15.

c ch. xxxiv. 22; Lev. xxiii. 5, 16, 34; Deut. xvi. 16.

n See v. 22; Deut. ii. 25.

3 The hornet is a large species of wasp, but whether or not the common one is here referred to, is uncertain.

d ch. xii. 17; xxxiv. 18—20; Numb. ix. 2—14; Lev. xxiii. 6—10; xxviii. 16—25; Deut. xvi. 16; 2 Chron. viii. 13; xxx. 13, 21; xxxv. 17; Ezra vi. 22; Prov. iii. 9, 10; Ezek. xlv. 21; Mal. iii. 10; Matt. xxvi. 17; 1 Cor. v. 7, 8.

2 Or, *feast*.

e ch. xxii. 29; xxxiv. 22; Lev. xxiii. 9—21, 39; Deut. xvi. 9—15; Acts ii. 1; Neh. viii. 13—18; Zech. xiv. 16—19.

f ch. xxxiv. 23; Deut. xii. 5; xvi. 16; xxxi. 11; Ps. lxxxiv. 7; Luke ii. 41, 42.

g ch. xii. 8—15; xxxiv. 25; Lev. ii. 11; vii. 12—15; Deut. xxi. 4.

h ch. xxii. 29; Lev. ii. 12; Numb. xviii. 12; Deut. xiv. 21; xviii. 4; 2 Chron. xxxi. 5; Neh. x. 35; Prov. iii. 9; Ezek. xx. 40.

o Deut. vii. 20; Josh. xxiv. 11, 12.

i ch. xxxii. 34; xxxiii. 2, 14, 19; Numb. xx. 16; Josh. v. 13; vi. 2; Isa. lxiii. 9.

j Judg. xiii. 8—21; Isa. ix. 6; xlii. 8; 1 Cor. x. 9.

p Deut. vii. 22—26; Josh. xvii. 12, 13; Judg. iii. 1—4.

k See ver. 27; Numb. x. 9, 35, 36; Deut. xx. 4; 1 Sam. xii. 11; 2 Kings xvii. 39; Judg. v. 31; Ps. lxvi. 3; lxviii. 20—23; lxxxix. 10; xcii. 9; Micah iv. 10; v. 9, 14.

q Numb. xxi. 34; xxxiv. 3—15; Deut. iii. 2; xi. 24; Josh. i. 4; viii. 7, 18; x. 8, 19; xxi. 44; xxiii. 14; xxiv. 8; 1 Sam. xxiii. 4; 1 Kings iv. 21—24; xx. 13.

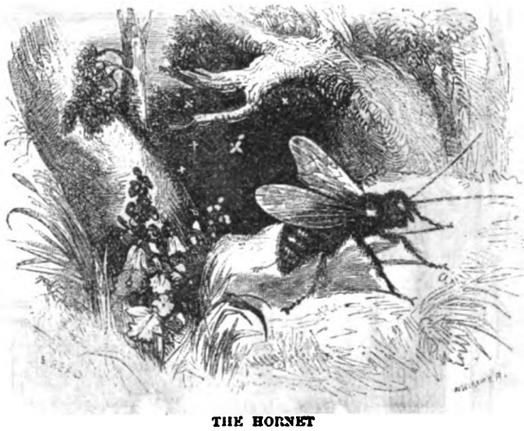
r ch. xxxiv. 12—15; Numb. xxv. 1—3; Deut. vii. 2, 16; Josh. ix. 14—23; 2 Sam. xxi. 1, 2.

25 And ye shall serve the LORD your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.

26 ¶ There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will fulfil.[m]

27 I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee.[n]

28 And I will send [3]hornets before thee, which shall



THE HORNET

drive out the Hivite, the Canaanite, and the Hittite, from before thee.[o]

29 I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.

30 By little and little I will drive them out from before thee, until thou be increased, and inherit the land.[p]

31 And I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.[q]

32 Thou shalt make no covenant with them, nor with their gods.[r]

33 They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee.

l ch. xx. 3—5; xxxiv. 13, 14; Num. xxxiii. 51, 52; Deut. vii. 5, 25, 26; xii. 3; 2 Chron. xxxiv. 3—7.

s Deut. xii. 29—32; Josh. xxiii. 13; Judg. ii. 3; Ps. cvi. 36.

treat their claims with indifference, or to deny them that justice to which they are entitled in common with the rich and the great, ought we to stand by them and support them.

8. If there be a spot on earth which should be free from bribery and corruption, it is the seat of justice. The moment that the administrator of law opens his hand to accept a gift, the principles of truth and equity are sure to be trampled in the dust. It was after he had raised himself, by the exercise and the effort of a noble perseverance, to the highest pinnacle of the legal profession that his country held out to him, that our own Lord Bacon fell, through the force of this temptation, to the lowest depth of public disgrace. A judge should be a man of clean hands, and of a pure heart.

10, 11. This is one of the most remarkable and yet benevolent enactments in the whole of the Jewish code. Whatever grew spontaneously—that is, without either sowing or culture—during this Seventh or Sabbatical Year, was the common property of all:—no individual could lay claim to the produce as his property. The vines were not even to be pruned. (See Lev. xxv. 5 and Numb. ii. 5.)

Let us say what we will of the benefit to the soil from this respite, there can be no doubt that the ordination of the respite of one year in seven was meant forcibly to impress upon the heart of the Hebrews the fact "that the earth is the Lord's, and the fulness thereof;" that they were wholly dependent on his care and bounty; that to his resources there is no limit; and that he can make all the elements and all the laws of Nature minister to the accomplishment of his will. What a sublime idea have we here of the power and beneficence of God! The land is to rest a whole year from culture, and yet for that year of rest there shall be abundance to meet the wants of the people! The land is to be worked for six continuous years, and yet, after all this exhaustion, it shall in the sixth year bring forth fruit for three years! Neither soil nor tree is to be touched during the seventh year, and yet there shall be enough from spontaneous growth for the poor, for the stranger, and for the beast of the field! Oh, that men would praise the Lord for his goodness!

During this Sabbatical Year was held the Feast of Tabernacles, when all Israel came to appear before God; and therefore it was commanded that the Law should then be read in the hearing of the whole assembly. (See Deut. xxxi. 10—13.)

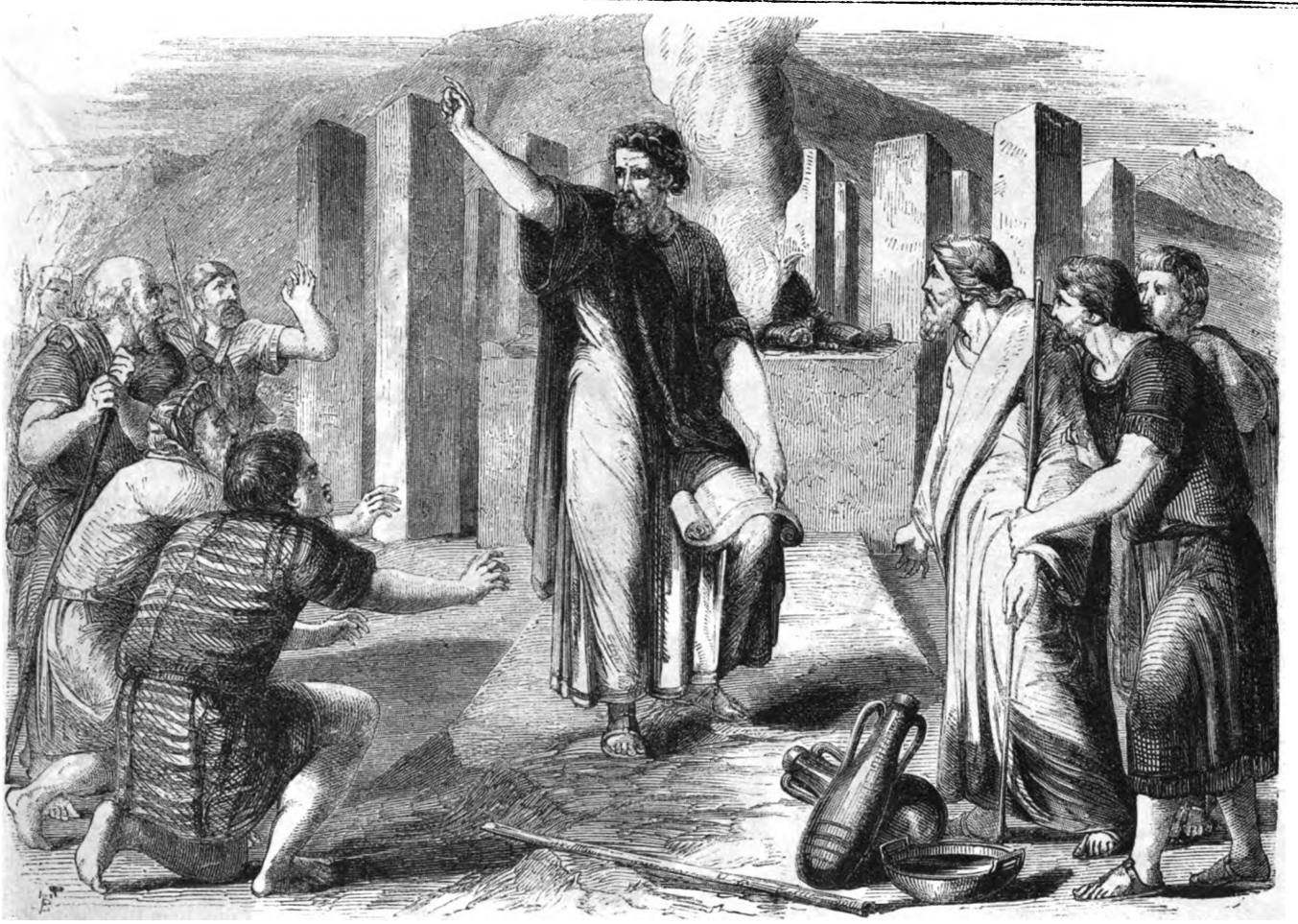
12. Since the whole creation groaneth and travaileth in pain together, what a blessing is the periodical return of the Sabbath! It invites all creation to rest.

13. So completely was the Hebrew to remove himself from all idolatry, that the name of a heathen god was never to dwell upon his tongue, or fall from his lips.

14—17. These three feasts were the Passover, in remembrance of the redemption of the Israelites from the land of Egypt; the Pentecost, or memorial of the giving of the Law; and the Feast of Tabernacles, to remind them of their sojournings in the wilderness.

18. That is, the blood of the Paschal Lamb; here called, by way of emphasis, "my sacrifice." At the time of the sacrifice no leavened bread was to be kept in the house.

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MOSES RECITING THE LAW.

CHAPTER XXIV.

1 *Moses is called up into the mountain.* 3 *The people promise obedience.* 4 *Moses buildeth an altar, and twelve pillars.* 6 *He sprinkleth the blood of the covenant.* 9 *The glory of God appeareth.* 14 *Aaron and Hur have the charge of the people.* 15 *Moses goeth into the mountain, where he continueth forty days and forty nights.*

AND he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off.

2 And Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.[a]

3 ¶ And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do.[b]

BEFORE CHRIST 1491.

[c] Deut. xxxi. 9; Josh. xxiv. 26.

[d] Numb. iii. 41.

[e] See ver. 8; xxix. 16, 20; Lev. i. 5, 11; iii. 2, 8, 13; iv. 6, 17; vii. 2, 14; viii. 19, 24; xvii. 6; Numb. xix. 4; 2 Kings xvi. 15.

[f] See ver. 3

[a] ch. xx. 1; xxiv. 15.

[g] Zech. ix. 11; Heb. x. 29; xiii. 20.

[h] See ver. 1.

[b] ch. xix. 8; Deut. v. 27, 28; Josh. xxiv. 22.

4 And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.[c]

5 And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD.[d]

6 And Moses took half of the blood, and put *it* in basons; and half of the blood he sprinkled on the altar.[e]

7 And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient.[f]

8 And Moses took the blood, and sprinkled *it* on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.[g]

9 ¶ Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:[h]

10 And they saw the God of Israel: and *there was*

19. This may mean that the kid or lamb was not to be killed and cooked while dependent on its mother's milk, or it may refer to the custom among the heathen, at the gathering in of their fruit, of taking a kid, boiling it in its mother's milk, and then sprinkling all their trees, and fields, and gardens, with the liquid, in the belief that it would make them more fruitful. From all such superstition the Hebrew is here commanded to keep himself free.

28. The hornet is of the genus Vespa, or Wasp, and takes its name from the Arabic, Zarah, to strike down. It is a most voracious insect, and whole nations have been driven from their native soil by such insects. It is said the Phaselians, a people descended from the Canaanites, and who dwelt about the mountains of Salyma, were driven out of their country by wasps.

CHAPTER XXIV.

1—4. Moses has been again with God on the mount, and returns with fresh instructions for the people. In the engraving, he stands with the written scroll in his hand, delivering the counsel of God to the congregation, and the people take a solemn oath that they will keep the word of the Lord to do it. Better not to vow, than vow and not perform.

9—11. The sapphire, which is a most beautiful precious stone, of a fine blue colour, is second only to the diamond in lustre, hardness, and value. Pliny says, that it glitters with golden spots. The ruby and the topaz are supposed to be of the same genus. Now, if we can conceive a pavement wholly composed of such brilliants, and can imagine the concentrated light of the

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MOSES AND THE SEVENTY ELDERS.

under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in *his* clearness.[a]

11 And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.

12 ¶ And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.[b]

13 And Moses rose up, and his minister Joshua: and Moses went up into the mount of God.[c]

14 And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur *are* with you: if any man have any matters to do, let him come unto them.

15 And Moses went up into the mount, and a cloud covered the mount.

16 And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.[d]

17 And the sight of the glory of the LORD *was* like devouring fire on the top of the mount in the eyes of the children of Israel.[e]

18 And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights.[f]

BEFORE CHRIST 1491.

[a] Isa. vi. 1; Ezek. i. 26; xliii. 1, 2.

[b] ch. xxxi. 18; Deut. iv. 14; v. 22; vi. 1.; Lev. x. 8.

[c] ch. xvi. 9, 10; xxxiv. 5; Numb. xi. 25.

[d] ch. xvi. 7, 10; xxiv. 16, 17; Lev. ix. 23; Numb. xiv. 10; xvi. 19, 42; xx. 6; 1 Kings viii. 11; 2 Chron. v. 14; vii. 1, 2, 3; Ezek. xliii. 5; xliv. 4.

[e] ch. xix. 18; Deut. iv. 36.

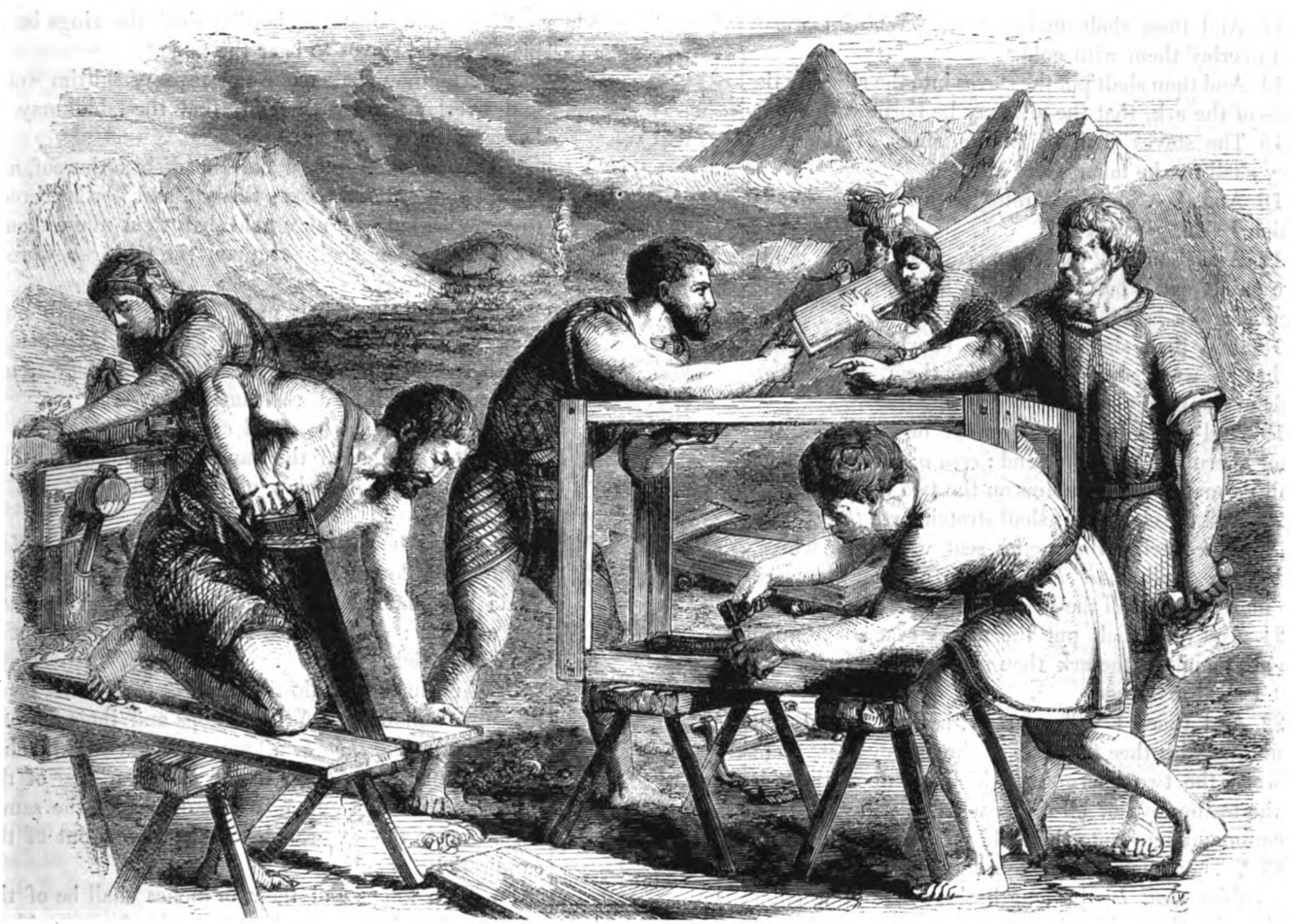
[f] See ver. 15; ch. xxxiv. 28; Deut. ix. 9; x. 10.

Throne as falling upon it in its ineffable brightness, then it must have appeared to these nobles and elders as if the splendours of eternity were bursting upon their view. We can dwell in the light of God only as we know and realise his love.

Though it be said that these nobles saw the God of Israel, we are not to suppose that they beheld anything more than the outward and visible symbols of his holy and ineffable presence. The fire which flashed from the bosom of the cloud was indeed a revelation of the divine glory, but the cloud concealed quite as much as it made known. Had more been revealed, it would have been too much for the limited conditions of our humanity.

12—18. Moses leaves the elders below, and goes up the mount alone. Silently and serenely did the cloud of living flame descend, and encompass the mountain's height, but so intensely bright and burning did it become, that the mount seemed "to be on fire with the glory of the Lord." Into the very centre of its ineffable light was Moses taken, and there he remained for forty days and forty nights in deep communion with God. Sublime were the revelations which he received, and unutterable were the joys with which he was filled.

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CONSTRUCTING THE ARK.

CHAPTER XXV.

1 *What the Israelites must offer for the making of the tabernacle.* 10 *The form of the ark.* 17 *The mercy seat, with the cherubims.* 23 *The table, with the furniture thereof.* 31 *The candlestick, with the instruments thereof.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, that they bring me [1]an offering: of every man that giveth it willingly with his heart ye shall take my offering.[a]

3 And this *is* the offering which ye shall take of them; gold, and silver, and brass,

4 And blue, and purple, and scarlet, and fine linen,[b] and [2]goats' *hair*,

5 And rams' skins dyed red, and badgers' skins, and shittim wood,

BEFORE CHRIST 1491.

3 It was to be "pure olive oil, beaten." See ch. xxvii. 20.
c ch. xxx. 22—28.
d See ch. xxviii. 4, 15.
e Lev. xix. 30; xxi. 12; Numb. xviii. 5; 1 Chron. xxii. 19; xxviii. 10; Ps. xx. 2; xxviii. 2; xxix. 2; lxviii. 24; lxxvii. 13; Exod. xxix. 42—46; Deut. xii. 11; Ezra vi. 12; 1 Kings vi. 11—13; 2 Kings xix. 15; Ps. lxxx. 1.
1 Heb. *a heave-offering*—probably, because it was lifted up towards heaven, as consecrated to God.
a ch. xxxv. 5, 21, 22, 29; Judg. v. 2, 9; 1 Chron. xxix. 6, 9, 14, 17; 2 Chron. xxxv. 8; Ezra i. 6; iii. 5; vii. 16; Neh. xi. 2.
f ch. xxxvii. 1; Deut. x. 3.
g ver. 24; ch. xxx. 3.
b ch. xxiv. 10; xxvi. 1, 31, 36; xxvii. 9, 16, 18; xxxvi. 37.
2 The finest part of the wool. The hair of some Eastern goats is of the most delicate and silky softness.
h ch. xxxvii. 3.

6 Oil [3]for the light, spices for anointing oil, and for sweet incense,[c]

7 Onyx stones, and stones to be set in the ephod, and in the breastplate.[d]

8 And let them make me a sanctuary; that I may dwell among them.[e]

9 According to all that I shew thee, *after* the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make *it*.

10 ¶ And they shall make an ark *of* shittim wood: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.[f]

11 And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about.[g]

12 And thou shalt cast four rings of gold for it, and put *them* in the four corners thereof; and two rings *shall be* in the one side of it, and two rings in the other side of it.[h]

CHAPTER XXV.

3. Brass being a composition of copper and the oxide of zinc, and therefore of a later date, the true reading here would be "copper."

4. The word rendered "blue" points to an azure or sky-colour—that which partakes of the rich hue of the hyacinth.

The purple is a very rich and precious colour, extracted from the shell-fish Murex, and is supposed to be the same with the celebrated Tyrian purple.

The worm which produced the scarlet colour grew, like the cochineal, in an excrescence of the shrub, and is supposed to belong to the same genus as the Arabic Kermez.

5. The vast flocks which come annually from Armenia and Northern Syria into Palestine are nearly all males, and the leather is therefore, in that country, literally rams' skins dyed red.

10—22. The Hebrew word rendered "ark" denotes any chest or coffer in general; but in Scripture it is applied with peculiar sacredness to that material construction in which were put the Testimony, or two Tables of the Law, on the top of which was the propitiatory or mercy seat, at the ends of which were the cherubim of gold, with their over-shadowing wings, and the Shekinah, or visible symbol of the divine glory between, representing God as seated on his throne, and in which were afterwards deposited the urn

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13 And thou shalt make staves *of* shittim wood, and overlay them with gold.[a]

14 And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them.

15 The staves shall be in the rings of the ark: they shall not be taken from it.[b]

16 And thou shalt put into the ark the testimony which I shall give thee.[c]

17 And thou shalt make a mercy seat *of* pure gold: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof.[d]

18 And thou shalt make two cherubims *of* gold, *of* beaten work shalt thou make them, in the two ends of the mercy seat.

19 And make one cherub on the one end, and the other cherub on the other end: *even* of the mercy seat shall ye make the cherubims on the two ends thereof.

20 And the cherubims shall stretch forth *their* wings on high, covering the mercy seat with their wings, and their faces *shall look* one to another; toward the mercy seat shall the faces of the cherubims be.

21 And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee.

22 And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel.[e]

23 ¶ Thou shalt also make a table *of* shittim wood: two cubits *shall be* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.[f]

24 And thou shalt overlay it with pure gold, and make thereto a crown of gold round about.[g]

25 And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about.[h]

26 And thou shalt make for it four rings of gold, and put the rings in the four corners that *are* on the four feet thereof.

BEFORE CHRIST 1491.

[a] ver. 28; ch. xxxvii. 4, 5; xxx. 5.

[i] ver. 12.

[j] vs. 13, 14.

[b] ch. xxvii. 7; xxxvii. 5; xxxviii. 7; Numb. iv. 6; 1 Kings viii. 8; 1 Chron. xv. 15.

[c] ver. 21; ch. xxxi. 18; xl. 3, 20; 1 Kings viii. 9; Heb. ix. 4.

[k] ch. xxxvii. 16; Numb. iv. 7.

1 Heb. *bread of faces.*

[l] ch. xxxv. 13; xxxix. 36; Lev. xxiv. 5, 6; Numb. iv. 7; 1 Sam. xxi. 6; 1 Kings vii. 48; 1 Chron. ix. 32; xxiii. 29; xxviii. 16; 2 Chron. ii. 4; iv. 19; xiii. 11; xxix. 18; Neh. x. 33; Matt. xii. 4; Mark ii. 26; Luke vi. 4; Heb. ix. 2.

2 Heb. *a lamp-bearer.*

[d] vs. 20—22; ch. xxvi. 34; xxxvii. 6; xl. 20; Lev. xvi. 2, 13; Numb. vii. 89; 1 Chron. xxviii. 11.

[e] Gen. iii. 24; v. 22; Exod. xxvi. 1, 31; xxxvii. 7—9; Numb. vii. 89; 1 Sam. iv. 4; 2 Sam. vi. 2; 1 Kings vi. 23—28; viii. 7; 2 Kings xix. 15; 2 Chron. iii. 10; v. 8; Ps. lxxx. 1; xcix. 1; Isa. xxxvii. 16.

[m] vs. 33, 34; ch. xxxvii. 17—22; Numb. viii. 4.

[f] ver. 10.

[g] ver. 11.

[n] ch. xxvii. 20, 21; xxx. 8; Lev. xxiv. 1—4; Numb. viii. 2; 2 Chron. xiii. 11; Zech. iv. 1, 2.

[o] ch. xxxvii. 23; Num. iv. 9; 1 Kings vii. 50; 2 Chron. iv. 22.

[h] ver. 24.

[p] ver. 9; ch. xxvi. 30; Numb. viii. 4; Acts vii. 44; Heb. viii. 4, 5.

27 Over against the border shall the rings be for places of the staves to bear the table.[i]

28 And thou shalt make the staves *of* shittim wood, and overlay them with gold, that the table may be borne with them.[j]

29 And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal: *of* pure gold shalt thou make them.[k]

30 And thou shalt set upon the table [1]shewbread before me alway.[l]

31 ¶ And thou shalt make a [2]candlestick *of* pure gold: *of* beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same.

32 And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side:

33 Three bowls made like unto almonds, *with* a knop and a flower in one branch; and three bowls made like almonds in the other branch, *with* a knop and a flower: so in the six branches that come out of the candlestick.

34 And in the candlestick *shall be* four bowls made like unto almonds, *with* their knops and their flowers.

35 And *there shall be* a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.

36 Their knops and their branches shall be of the same: all it *shall be* one beaten work *of* pure gold.[m]

37 And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it.[n]

38 And the tongs thereof, and the snuffdishes thereof, *shall be of* pure gold.[o]

39 *Of* a talent of pure gold shall he make it, with all these vessels.

40 And look that thou make *them* after their pattern, which was shewed thee in the mount.[p]

of gold containing the manna, and Aaron's rod that budded. The practice of carrying a chest, in which are supposed to be laid up the mysteries of their religion, is known to obtain in many of the processions connected with the worship of the heathen. The Trojans had their sacred chest, and the Palladium of the Greeks and Romans partook of the same character.

23—30. The Shittim tree, from which this table was to be made, is supposed to be the acacia—the largest and the most common tree in the deserts of Arabia Petrea. Its branches are spreading, its leaves are bright, and its flowers are fragrant.

On this table, which was ornamented in the highest degree, and overlaid with pure gold, was placed the shew or presence bread; denoting not only the presence of God with his church and people, not only his providential bounty and beneficence, but the sublime



THE GOLDEN LAMP-BEARER.

truth that He who is the brightness of the Father's glory, and the express image of his person, and in whose face he reveals himself, was represented in the church as the True Bread which came down from heaven, and in which the soul should find her perfect life.

31—40. For candlestick, the better reading would be "lamp-bearer." This was made not only of pure gold, but was of a highly ornamental character. The description in the text is so minute, as to render needless any further detail.

The oil for this lamp, with its seven branches, was to be supplied in such quantities as to keep it always burning. And yet there are other passages of Holy Writ in which we read of this lamp going out—of the priests setting in order the candlestick of gold with the lamps thereof, to burn every evening—and of their dressing the lamps every morning, and of lighting them every

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CHAPTER XXVI.

1 *The ten curtains of the tabernacle.* 7 *The eleven curtains of goats' hair.* 14 *The covering of rams' skins.* 15 *The boards of the tabernacle, with their sockets and bars.* 31 *The vail for the ark.* 36 *The hanging for the door.*

BEFORE CHRIST 1491.

MOREOVER thou shalt make the tabernacle *with* ten [1]curtains *of* fine twined linen, and blue, and purple, and scarlet: *with* cherubims of [2]cunning work shalt thou make them.[a]

2 The length of one curtain *shall be* eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure.

3 The five curtains shall be coupled together one to another; and *other* five curtains *shall be* coupled one to another.

4 And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of *another* curtain, in the coupling of the second.

5 Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that *is* in the coupling of the second; that the loops may take hold one of another.

6 And thou shalt make fifty taches of gold, and couple the curtains [3]together with the taches: and it shall be one tabernacle.

7 ¶ And thou shalt make curtains *of* goats' *hair* to be a [4]covering upon the tabernacle: eleven curtains shalt thou make.[b]

8 The length of one curtain *shall be* thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains *shall be all* of one measure.

9 And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle.

10 And thou shalt make fifty loops on the edge of the one curtain *that is* outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second.

11 And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the [5]tent together, that it may be one.

12 And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the backside of the tabernacle.

13 And a cubit on the one side, and a cubit on the other side of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it.

14 And thou shalt make a [6]covering for the tent *of* rams' skins dyed red, and a covering above *of* badgers' skins.[c]

15 ¶ And thou shalt make boards for the tabernacle *of* shittim wood standing up.

16 Ten cubits *shall be* the length of a board, and a cubit and a half *shall be* the breadth of one board.

17 Two tenons *shall there be* in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

18 And thou shalt make the boards for the tabernacle, twenty boards on the south side southward.[d]

19 And thou shalt make forty [7]sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

20 And for the second side of the tabernacle on the north side *there shall be* twenty boards:

21 And their forty sockets *of* silver; two sockets under one board, and two sockets under another board.

22 And for the sides of the tabernacle westward thou shalt make six boards.

23 And two boards shalt thou make for the corners of the tabernacle in the two sides.

24 And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners.

25 And they shall be eight boards, and their sockets *of* silver, sixteen sockets; two sockets under one board, and two sockets under another board.

26 ¶ And thou shalt make bars *of* shittim wood; five for the boards of the one side of the tabernacle,

27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward.

28 And the middle bar in the midst of the boards shall reach from end to end.

29 And thou shalt overlay the boards with gold, and make their rings *of* gold *for* places for the bars: and thou shalt overlay the bars with gold.[e]

30 And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount.[f]

31 ¶ And thou shalt make a vail *of* blue, and

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6 As the tent was a covering for the tabernacle, so here were coverings for the tent.

1 That is, ten curtains *for* the tabernacle; in fact, the *inner* set.

c ch xxxv. 23; xxxvi. 19.

2 That is, wrought with skill.

a ch. xxxvi. 9; Numb. iv. 25; 2 Sam. vii. 2; 1 Chron. xvii. 1. See Exod. xxv. 18—20; 1 Kings vi. 29.

d ch. xxxvi. 21—23; Numb. iii. 36.

7 Heb. *vases of silver*, ver. 21, 25; ch. xxxvi. 24—26, 30, 36; xl. 18; Numb. iii. 36, 37; iv. 31, 32.

3 That is, one continuous range of curtains. Coupled means, literally, *twinned*, that is, like twins, or exactly alike.

4 That is, for the *outer* set of curtains; these serving as a *covering* to the inner.

b ch. xxv. 4; xxxv. 6, 23, 26; xxxvi. 14.

5 The Hebrew word rendered *tent* is different from that used for tabernacle (ver. 1), and sustains the distinction already made; the tent being the curtains of goat's hair—the tabernacle those of exquisite fabric and rich embroidery. The framework is not mentioned till ver. 15.

e ch. xxxvi. 31—34; Numb. iii. 36; iv. 31.

f ch. xxv. 40.

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evening. (See 1 Sam. iii. 3; 2 Chron. xiii. 11; Exodus xxx. 7, 8.) Are we from these passages to conclude, with some expositors, that these seven lamps did not burn continually, but were lighted every evening, and went out one after another in the morning? We are rather inclined to think, that as the priest dressed the lamps every morning, he merely replenished them with additional oil in the evening, and thus kept them always burning. As to the symbolical meaning involved in this lamp, who can doubt that the Church is thus represented as the seat of all higher light and intelligence—of all holier influence and diviner joy? There abides the Spirit of truth and purity, of life and glory. More than this—if the lamp was so placed that the light fell naturally in the direction of the table of shewbread, and even upon it, then we here see the light and the life in union, thus giving us the grandest exposition of the beloved disciple's words in reference to the Saviour—"In Him was life, and the life was the light of men."

CHAPTER XXVI.

1—6. The Hebrew word for tabernacle simply means a place of dwelling, and the tabernacle was nothing more than a larger tent or pavilion. It was the pavilion or dwelling-place of God, who had promised to take up his abode among his redeemed people by an outward and visible manifestation of his presence.

These ten curtains were only one set out of four, of which the inner set here described was by far the richest and the rarest, both in device and in workmanship.

The coupling of the two main hangings in the manner described in the text, made, as it were, one tabernacle—one continuous awning, or, if we include the woodwork, one large pavilion.

31. This vail, which was made of the same material as the inner set of curtains, and was figured and embroidered in a very rich degree, divided the Holy from the Most Holy Place, and kept the people from intruding into the innermost Sanctuary.

36. This was the entrance vail, and formed the door-way into the tabernacle. Josephus tells us, that this vail was itself defended from the weather by another of coarser and less costly material, but which was drawn aside or rolled up on all festival occasions, so as to reveal the exquisite beauty and workmanship of the other.

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purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made:[a]

32 And thou shalt hang it upon four pillars of shittim *wood* overlaid with gold: their hooks *shall be of* gold, upon the four sockets of silver.

33 ¶ And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy *place* and the most holy.

34 And thou shalt put the mercy seat upon the ark of the testimony in the most holy *place*.[b]

35 And thou shalt set the table without the vail, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side.[c]

36 And thou shalt make an hanging for the door of the tent, *of* blue, and purple, and scarlet, and fine twined linen, wrought with needlework.

37 And thou shalt make for the hanging five pillars *of* shittim *wood*, and overlay them with gold, *and* their hooks *shall be of* gold: and thou shalt cast five sockets of brass for them.[d]

CHAPTER XXVII.

1 *The altar of burnt offering, with the vessels thereof.* 9 *The court of the tabernacle inclosed with hangings and pillars.* 18 *The measure of the court.* 20 *The oil for the lamp.*

AND thou shalt make an altar *of* shittim wood, five cubits long, and five cubits broad; the altar shall be four square: and the height thereof *shall be* three cubits.[e]

2 And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass.[f]

3 And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his fleshhooks, and his firepans: all the vessels thereof thou shalt make *of* brass.[g]

4 And thou shalt make for it a grate of network *of* brass; and upon the net shalt thou make four brasen rings in the four corners thereof.

5 And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar.[h]

BEFORE CHRIST 1491.

[a] ch. xxxvi. 35; xl. 3; Lev. xvi. 2, 15; xxi. 23; xxiv. 3; 2 Chron. iii. 14; Matt. xxvii. 51; Mark xv. 38; Luke xxiii. 45; Heb. vi. 19; ix. 3.

[i] ch. xxxv. 5; xxxviii. 6, 7.

[b] ch. xxv. 16, 21; xl. 21; Lev. xvi. 2; 1 Kings viii. 6; Heb. ix. 2, 3, 5.

[j] ch. xxxv. 17; xxxviii. 9; xxxix. 40; Numb. iii. 26; iv. 26.

[c] ch. xl. 22, 24; Heb. ix. 2.

[d] ch. xxxvi. 37, 38; Numb. iii. 37; iv. 31, 32.

[e] ch. xl. 6—10, 29; Lev. vi. 9.

[f] ch. xxix. 12; Lev. iv. 7, 18, 25; viii. 15; xvi. 18; 1 Kings i. 50; ii. 28; viii. 64; Ps. cxviii. 27.

[k] ch. xxxviii. 10—12, 17, 19.

[g] ch. xxxv. 16; xxxviii. 3; Lev. xvi. 12; Numb. iv. 13, 14; 1 Sam. ii. 13, 14; 1 Kings vii. 43; 2 Kings xxv. 14; 2 Chron. iv. 1—16; Jer. lii. 17—19.

[l] ch. xxxviii. 9—20; xxxix. 40; Numb. iii. 26; iv. 26; Exod. xxix. 40; xxx. 24; Lev. xxiv. 2; 2 Chron. xiii. 11.

[h] ch. xxxv. 16; xxxviii. 4, 5.

6 And thou shalt make staves for the altar, staves *of* shittim wood, and overlay them with brass.

7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it.

8 Hollow with boards shall thou make it: as it was shewed thee in the mount, so shall they make *it*.[i]

9 ¶ And thou shalt make the court of the tabernacle: for the south side southward *there shall be* hangings for the court *of* fine twined linen of an hundred cubits long for one side:[j]

10 And the twenty pillars thereof and their twenty sockets *shall be of* brass; the hooks of the pillars and their fillets *shall be of* silver.

11 And likewise for the north side in length *there shall be* hangings of an hundred *cubits* long, and his twenty pillars and their twenty sockets *of* brass; the hooks of the pillars and their fillets *of* silver.

12 ¶ And *for* the breadth of the court on the west side *shall be* hangings of fifty cubits: their pillars ten, and their sockets ten.

13 And the breadth of the court on the east side eastward *shall be* fifty cubits.

14 The hangings of one side *of the gate shall be* fifteen cubits: their pillars three, and their sockets three.

15 And on the other side *shall be* hangings fifteen *cubits:* their pillars three, and their sockets three.

16 ¶ And for the gate of the court *shall be* an hanging of twenty cubits, *of* blue, and purple, and scarlet, and fine twined linen, wrought with needlework: *and* their pillars *shall be* four, and their sockets four.

17 All the pillars round about the court *shall be* filleted with silver; their hooks *shall be of* silver, and their sockets *of* brass.

18 ¶ The length of the court *shall be* an hundred cubits, and the breadth fifty every where, and the height five cubits *of* fine twined linen, and their sockets *of* brass.

19 All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, *shall be of* brass.[k]

20 ¶ And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always.[l]

21 In the tabernacle of the congregation without the vail, which *is* before the testimony, Aaron and his sons shall order it from evening to morning before the LORD: *it shall be* a statute for ever unto their generations on the behalf of the children of Israel.

CHAPTER XXVII.

1—8. With the idea of an altar, there at once occurs to the mind the corresponding idea of sacrifice. This altar of sacrifice was a large chest of shittim wood, about nine feet square, and five feet high. It was hollow within, and to support the sacred fire there was at the surface a sunk copper grating, which had four rings to effect its removal separately from the body of the altar; the ashes from the fire fell through the grating, and were taken thence in a pan made for the purpose. The altar had four rings or staples at the sides, into which poles of shittim wood, surmounted with brass, were inserted, so as to render easy its removal from place to place.

The horns of the altar were rising projections at its corners, partly for ornament and effect, but chiefly as points by which to fasten and secure the victim before sacrifice, and then to prevent the sacrifice itself from falling off. See Psalm cxviii. 27.

20, 21. The lamp in the tabernacle was to be fed with pure oil—not that which was pressed from olives in the mill, but such as was procured from pounding the olives in a mortar, and which was thus comparatively free from any sediment or dreg. The purer the oil, the purer the flame; and in the degree in which the lamp sent forth its sacred light, did it become prophetic of the future with its still brighter and fuller disclosures.

This lamp was to be placed in the first division of the tabernacle, without the vail, which screened off the Holiest of all, with the Ark of the Testimony, and was to be kept trimmed and burning by Aaron and his sons. From this statute, or ordinance, or law, there was to be no departure. This sacred light was to be kept up from generation to generation on behalf of the people, as expressive of their sense of the divine favour, and of their dependence on the presence of God.

We Christians have our altar and sacrifice—our sanctuary and service, with boldness to enter into the Holiest of all by the blood of Jesus, where the light is ever burning, and where the glory is ever being revealed.

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CONSECRATION OF AARON AND HIS SONS.

CHAPTER XXVIII.

1 Aaron and his sons are set apart for the priest's office. 2 Holy garments are appointed. 6 The ephod. 15 The breastplate with twelve precious stones. 30 The Urim and Thummim. 31 The robe of the ephod, with pomegranates and bells. 36 The plate of the mitre. 39 The embroidered coat. 40 The garments for Aaron's sons.

BEFORE CHRIST 1491.

AND take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, *even* Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.[a]

2 And thou shalt make holy garments for Aaron thy brother for glory and for beauty.[b]

3 And thou shalt speak unto all *that are* [1]wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.

4 And these *are* the garments which they shall make; a breastplate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.[c]

5 And they shall take gold, and blue, and purple, and scarlet, and fine linen.[d]

6 ¶ And they shall make the ephod *of* gold, *of* blue, and *of* purple, *of* scarlet, and fine twined linen, with cunning work.

7 It shall have the two shoulderpieces thereof joined at the two edges thereof; and *so* it shall be joined together.

8 And the curious girdle of the ephod, which *is* upon it, shall be of the same, according to the work thereof; *even of* gold, *of* blue, and purple, and scarlet, and fine twined linen.[e]

9 And thou shalt take two onyx stones, and grave on them the names of the children of Israel:

10 Six of their names on one stone, and *the other* six names of the rest on the other stone, [2]according to their birth.

11 With the work of an engraver in stone, *like* the

a vs. 3, 4, 41; ch. xxix. 1, 44; xxix. 9; xxx. 30; xxxi. 10; xxxv. 19; xxxix. 41; xl. 13—15; Lev. vii. 35; xvi. 32; Numb. iii. 3, 4; xviii. 7; Deut. x. 6; Luke i. 8; Heb. v. 1—4; vii. 11, 28.

b ver. 4; ch. xxxi. 10; Lev. viii. 7, 30; xvi. 4, 32; Numb. xx. 26—28; Ezek. xlii. 14.

c See vs. 1, 3.

d See references to ver. 2.

e ch. xxxix. 1—5; Lev. viii. 7; 1 Sam. ii. 16, 28; xiv. 3; xxii. 18; xxiii. 6, 9; xxx. 7; 1 Chron. xv. 27; Hos. iii. 4.

1 That is, persons whom God has specially endowed as ingenious, expert, and skilful artisans. Exod. xxxv. 30—35.

2 That is, according to their respective ages.

CHAPTER XXVIII.

1, 2. As instructions had been given for the erection of the tabernacle, as the immediate scene of God's presence, and the centre of the nation's unity (and as in it a certain order of service was to be performed), the next thing was to institute a ministry and a priesthood. Moses was therefore commanded to take Aaron and his sons, and consecrate them to this high office. Hitherto, every head of a family had been priest in his own house, but from this time, and henceforth, the priesthood was to be conferred upon one family.

The holy garments were robes of office, and were worn only when the priest was engaged in the service of the tabernacle. These robes were not merely for ornament and effect, but were a badge of separation and distinction.

3. Whatever might be the natural ingenuity and the endowments of these

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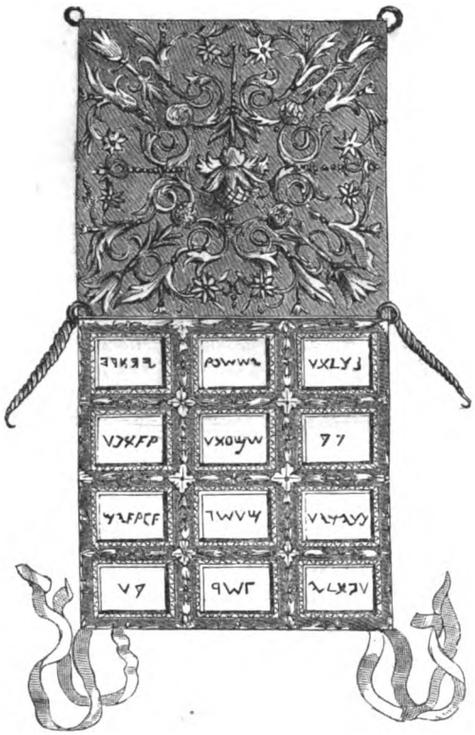
engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold.

12 And thou shalt put the two stones upon the shoulders of the ephod *for* stones of memorial unto the children of Israel:[a] and Aaron shall bear their names before the LORD upon his two shoulders for a [1]memorial.

13 ¶ And thou shalt make ouches *of* gold;

14 And two chains *of* pure gold at the ends; *of* wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.[b]

15 ¶ And thou shalt make the breastplate of judgment with cunning work; after the work of the



THE BREASTPLATE.

ephod thou shalt make it; *of* gold, *of* blue, and *of* purple, and *of* scarlet, and *of* fine twined linen, shalt thou make it.[c]

16 Foursquare it shall be *being* doubled; a span *shall be* the length thereof, and a span *shall be* the breadth thereof.[d]

BEFORE CHRIST 1491

[2] Heb. *Thou shalt fill in it fillings of stones*, because the stones when inserted into it filled up the cavities prepared to receive them. Exod. xxxix. 10.

[a] vs. 21, 29; ch. xxxix. 6, 7.

[1] That is, a memorial to Aaron and to Israel, that he appeared before God in their behalf.

[b] ver. 25; ch. xxxix. 15.

[c] See ver. 14.

[d] vs. 15, 22, 23, 26, 28, 29, 30; ch. xxxix. 8, 9.

[e] ch. xxxix. 15—21.

[f] ch. xxviii. 6—29; xxxix. 8—21.

[g] ver. 8; ch. xxviii. 6—29; xxxix. 8—21.

[h] See vs. 31, 37; ch. xxxix. 30, 31.

[i] vs. 12, 15, 30; Jer. xxx. 20—22.

[k] Lev. viii. 8; Numb. xxvii. 21; Deut. xxxiii. 8; 1 Sam. xxviii. 6; Ezra ii. 63; Neh. vii. 65.

17 And thou shalt [2]set in it settings of stones, *even* four rows of stones: *the first* row *shall be* a sardius, a topaz, and a carbuncle: *this shall be* the first row.

18 And the second row *shall be* an emerald, a sapphire, and a diamond.

19 And the third row a ligure, an agate, and an amethyst.

20 And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their inclosings.

21 And the stones shall be with the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet; every one with his name shall they be according to the twelve tribes.

22 ¶ And thou shalt make upon the breastplate chains at the ends *of* wreathen work *of* pure gold.[e]

23 And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate.[f]

24 And thou shalt put the two wreathen *chains* of gold in the two rings *which are* on the ends of the breastplate.

25 And *the other* two ends of the two wreathen *chains* thou shalt fasten in the two ouches, and put *them* on the shoulderpieces of the ephod before it.[g]

26 ¶ And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate in the border thereof, which *is* in the side of the ephod inward.

27 And two *other* rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the forepart thereof, over against the *other* coupling thereof, above the curious girdle of the ephod.[h]

28 And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that *it* may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod.[i]

29 And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy *place*, for a memorial before the LORD continually.[j]

30 ¶ And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.[k]

men, there can be no doubt that the Divine Spirit communicated to them special knowledge and skill for the work which they had to do.

6—14. Of all parts of the priest's vestments, the EPHOD is, perhaps, the most difficult to describe through the imperfect medium of words. It was made up of two separate pieces of fine linen: the one falling down the back, and the other covering the chest in the front. To each piece there were two straps of the same material; these met on the shoulders, were fastened underneath the onyx-stone—which stone was let into an ouch, or socket, and served as a button, from which hung the breastplate of judgment. From one of the lower ends, or, perhaps, both ends of the frontal portion of the ephod, there issued a sort of belt or girdle, which was carried round to connect both parts of this sacred vestment, and at the same time to bind up the robe beneath. The ephod was in some instances quite plain; but the ephod of the high priest was of gold, interwoven with blue, and purple, and scarlet, and richly embroidered.

15—30. In material, the BREASTPLATE differed not from the ephod, only it had four rows of precious stones—three in each row—set in pure gold. How these stones were attached to this part of the priestly dress, we are not told.

Of the gems themselves, little need be said. The SARDIUS—the finest specimens of which are now to be got at Surat—partook of the character of the ruby; the TOPAZ corresponded with our chrysolite, and was of a transparent green, declining to a yellow colour, and shone with a brilliant lustre; the CARBUNCLE is supposed to be the same with the precious garnet, which is of a deep red, with a tendency to blue; the EMERALD, which is next in value to the ruby, is well known by its beautiful green of varying depths; the SAPPHIRE is of an azure or sky-blue colour, and is second only to the diamond in hardness, lustre, and worth; the DIAMOND is not only the hardest, but the most brilliant and the most precious of all the gems; the LIGURE is a stone of doubtful character, related to the hyacinth, and is of an orange-red colour; the AGATE is known by its various and beautiful hues; the AMETHYST is a gem of great brilliancy, known by its rich violet colour, and in hardness is next to the ruby and the sapphire; the BERYL is a species of emerald, resembling it in colour, but superior to it in hardness; the ONYX is a semi-pellucid stone, of a fine flinty texture, having a whitish ground, and is variegated with lines of white and brown, which run parallel to each other; the JASPER is a species of the quartz family, and includes a great many varieties; but perhaps the brown Egyptian stone was chosen for the breastplate. How splendid must have been this combination of gems, of which the very setting and arrangement added unspeakably to the effect of the whole.

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31 ¶ And thou shalt make the robe of the ephod all *of* blue.[a]

32 And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent.[b]

33 ¶ And *beneath* upon [1]the hem of it thou shalt make pomegranates *of* blue, and *of* purple, and *of* scarlet, round about the hem thereof; and bells of gold between them round about:[c]

34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.[d]

35 And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy *place* before the LORD, and when he cometh out, that he die not.[e]

36 ¶ And thou shalt make [2]a plate *of* pure gold, and grave upon it, *like* the engravings of a signet, HOLINESS TO THE LORD.[f]

37 And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be.[g]

38 And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD.[h]

39 ¶ And thou shalt embroider the coat of fine linen, and thou shalt make the mitre *of* fine linen, and thou shalt make the girdle *of* needlework.[i]

40 ¶ And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and [3]bonnets shalt thou make for them, for glory and for beauty.[j]

41 And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and [4]consecrate them, and sanctify them, that they may minister unto me in the priest's office.[k]

42 And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach:[l]

43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy *place;* that they bear not iniquity, and die: *it shall be* a statute for ever unto him and his seed after him.[m]

BEFORE CHRIST 1491.

a ch. xxxix. 22; Lev. viii. 7.

b ch. xxxix. 28; 2 Chron. xxvi. 14; Job xli. 26 (margin), in which "habergeon" is rendered "breastplate."

1 Or, *the skirts.*

c ch. xxxix. 24, 26; 1 Kings vii. 18.

n Lev. viii. 2.

d ch. xxxix. 25, 26.

o Lev. vi. 21.

e ch. xxxix. 22—26; Lev. xvi. 2.

2 Or, *flower;* that is, a plate in the form of a flower, or leaf, worked into a crown.

f ch. xxxix. 30.

p ch. xxx. 19—21; xl. 12; Lev. viii. 6.

g ch. xxxix. 30, 31.

h ver. 43; Numb. xviii. 1; Ps. xcix. 6; Ezek. xliii. 27.

i ver. 4; xxix. 5; Lev. viii. 7, 13; xvi. 4.

3 As a different word is used here from that translated mitre, there was probably a difference in the form of the two articles, the bonnet being, perhaps, more conical than the mitre.

j ch. xxix. 8, 9; xl. 14; Lev. viii. 13; x. 5.

4 Heb. *fill their hands.*

k ch. xxviii. 3; xxix. 1—36, 44; xxx. 30—38; xl. 13, 15; Lev. vi. 19—22; vii. 35, 36; viii. 1—36; Numb. iii. 2, 3.

l ch. xxxix. 28; Lev. vi. 10; xvi. 4; Ezek. xliv. 18.

m ch. xxvi. 21.

CHAPTER XXIX.

1 *The sacrifice and ceremonies of consecrating the priests.* 38 *The continual burnt offering.* 45 *God's promise to dwell among the children of Israel.*

AND this *is* the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: Take one young bullock, and two rams without blemish,[n]

2 And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: *of* wheaten flour shalt thou make them.[o]

3 And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.

4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.[p]



HIGH PRIEST.

5 And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod:

Were the URIM and the THUMMIM one and the same with the precious stones of the breastplate, or were they something distinct and different, and of yet more mysterious character? These are questions that have puzzled and divided the whole body of critics and commentators. The more general belief is, that they were the same; but we have only to look to the wording of our text, in connection with Lev. viii. 8, to see that this is a mistake. In the instructions given for the making of the breastplate, the stones are included as one of its essential parts, whereas the Urim and the Thummim are introduced as something additional. The ephod and the pectoral belonged to Aaron as a priest; the Urim and the Thummim were added to indicate his judicial functions. Not only had he to appear in the presence of God on behalf of the people, but to receive from God those ordinations and laws by which the people were to be governed and guided. The true symbol of government is light; and hence, the words Urim and Thummim might be rendered light and truth—light and right—the lights and the certainties. Still, we are ignorant of the material object to which these mysterious names were given, and which Moses was commanded to put into the breastplate; but, whatever it was, it was so placed in relation to the physical heart of Aaron as to indicate that the cause of the people lay upon his inmost soul, while the glory from the Shekinah so fell upon it, or was so withholden from it, as to express either the favour or the displeasure of God, as their sovereign and their judge.

31—35. The robe of the ephod was a sort of tunic, or loose garment, worn beneath the ephod, made somewhat in the shape of a surplice; only it was all blue, and richly ornamented, with bells attached in such a way that, on the entrance of the priest into the holy of holies, or on his return, the musical sounds might at once hush the people into quiet, and inspire their hearts with joy.

38. Does this mean that Aaron was to atone for the imperfections of those offerings presented by the worshipper, of which the worshipper was unconscious? Such is the interpretation put upon the words, but we think falsely. The law made nothing perfect, just because everything connected with that law was imperfect, and therefore, as the minister of an imperfect dispensation, both Aaron and the people on whose behalf he served had to look to something better for a ground of acceptance. The illumined plate in the mitre proclaimed, in accents not to be misunderstood, that THE LORD IS OUR RIGHTEOUSNESS, through whom alone we are accepted and blessed.

CHAPTER XXIX.

1—9. Not more sacred and important were the functions which Aaron had to perform, as the High Priest of God, than was his consecration to office august and impressive. It was a time of great solemnity, and yet a time of great rejoicing; for of the bullock, and the rams, and the unleavened bread, and of the cakes baked in pure olive oil, both priest and people were alike to partake.

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6 And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.[a]

7 Then shalt thou take the anointing oil, and pour *it* upon his head, and anoint him.[b]

8 And thou shalt bring his sons, and put coats upon them.

9 And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets on them: and the priest's office shall be their's for a perpetual statute: and thou shalt consecrate Aaron and his sons.[c]

10 And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall put their hands upon the head of the bullock.[d]

11 And thou shalt kill the bullock before the LORD, *by* the door of the tabernacle of the congregation.

12 And thou shalt take of the blood of the bullock, and put *it* upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar.[e]

13 And thou shalt take all the fat that covereth the inwards, and the caul *that is* above the liver, and the two kidneys, and the fat that *is* upon them, and burn *them* upon the altar.

14 But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it *is* a sin offering.[f]

15 ¶ Thou shalt also take one ram; and Aaron and his sons shall put their hands upon the head of the ram.

16 And thou shalt slay the ram, and thou shalt take his blood, and sprinkle *it* round about upon the altar.

17 And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put *them* unto his pieces, and unto his head.

18 And thou shalt burn the whole ram upon the altar: it *is* a burnt offering unto the LORD: it *is* a sweet savour, an offering made by fire unto the LORD.[g]

19 ¶ And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram.[h]

20 Then shalt thou kill the ram, and take of his blood, and put *it* upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.[i]

21 And thou shalt take of the blood that *is* upon the altar, and of the anointing oil, and sprinkle *it* upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him.[j]

BEFORE CHRIST 1491.

[a] ch. xl. 13; Lev. viii. 7—9.

[b] ch. xxx. 25, 30; xl. 13; Lev. vi. 20; viii. 12; x. 7; xxi. 10; Numb. xxxv. 25; Ps. cxxxiii. 1, 2.

[c] Lev. viii. 22—26.

[d] ch. xxviii. 1, 40; xxxix. 27—29; Lev. viii. 13; Numb. xviii. 7.

[e] Lev. viii. 27

[f] Lev. i. 4; viii. 14; Ezek. xliii. 18, 19.

[g] Lev. viii. 28; Ezek. xliii. 24.

[h] Lev. ix. 9; Ezek. xliii. 20; Heb. ix. 22

[i] Lev. ix. 21.

[j] Lev. viii. 14—17; ix. 18—20; Ezek. xliii. 21; Heb. xiii. 11.

22 Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul *above* the liver, and the two kidneys, and the fat that *is* upon them, and the right shoulder; for it *is* a ram of consecration:

23 And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that *is* before the LORD:[k]

24 And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt wave them *for* a wave offering before the LORD.[l]

25 And thou shalt receive them of their hands, and burn *them* upon the altar for a burnt offering, for a sweet savour before the LORD: it *is* an offering made by fire unto the LORD.[m]

26 And thou shalt take the breast of the ram of Aaron's consecration, and wave it *for* a wave offering before the LORD: and it shall be thy part.

27 And thou shalt sanctify the breast of the wave offering, and the shoulder of the heave offering, which is waved, and which is heaved up, of the ram of the consecration, *even* of *that* which *is* for Aaron, and of *that* which is for his sons:[n]

28 And it shall be Aaron's and his sons' by a statute for ever from the children of Israel: for it *is* an heave offering: and it shall be an heave offering from the children of Israel of the sacrifice of their peace offerings, *even* their heave offering unto the LORD.[o]

29 ¶ And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them.[p]

30 *And* that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy *place*.[q]

31 ¶ And thou shalt take the ram of the consecration, and seethe his flesh in the holy place.

32 And Aaron and his sons shall eat the flesh of the ram, and the bread that *is* in the basket, *by* the door of the tabernacle of the congregation.[r]

33 And they shall eat those things wherewith the atonement was made, to consecrate *and* to sanctify them: but a stranger shall not eat *thereof*, because they *are* holy.[s]

34 And if ought of the flesh of the consecrations, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire: it shall not be eaten, because it *is* holy.[t]

35 And thus shalt thou do unto Aaron, and to his sons, according to all *things* which I have commanded thee: seven days shalt thou consecrate them.[u]

36 And thou shalt offer every day a bullock *for* a

[k] vs. 3, 10; Lev. viii. 22—29.

[l] Lev. x. 12—14.

[m] Lev. viii. 18—21; Ezek. xliii. 23.

[n] Lev. viii. 35; ix. 1—21; Ezek. xliii. 25—27; Heb. vii. 23, 28.

[o] Lev. viii. 28; Numb. xviii. 8—11, 28.

[p] Numb. xx. 26—28.

[q] Lev. viii. 33; ix. 1—21; Ezek. xliii. 25—27; Heb. vii. 23, 28.

[r] Lev. x. 12—14.

[s] Lev. xxii. 10.

[t] Lev. viii. 22—24; xiv. 14; xvi. 16—19; Isa. lii. 15; Heb. ix. 19—21.

[u] See vs. 26—28; ch. xii. 10; Lev. viii. 18, 19.

[v] Lev. viii. 31—36.

10—14. This was a sin offering, which Aaron offered for himself and his sons. The fact of his putting his hand upon the head of the victim implied his sense of sin, and his need of a sacrifice; and signified that he transferred his sins to the victim, and his belief that the death of the victim would expiate his guilt. By the sprinkling the blood of this first sacrifice on the horns of the brazen altar of burnt offering, the altar itself became sanctified and set apart to receive all future offerings made on behalf of the people. The rest of the blood was poured into a trench at the bottom of the altar; while the consumption of the flesh by fire denoted the destruction of sin itself.

15—18. After the sin offering came the burnt offering. This was wholly consumed by fire, not excepting the blood itself, as something entirely devoted to God and acceptable to him.

19—37. Then came the peace offering, which affected both God and man. The application of the blood to various members of Aaron's body, and to the various parts of his dress, implied the consecration of the whole man to God and his service, and by this application and consecration he was initiated or perfectly installed in his sacred office, while the nature of that office was indicated by the filling of his hand with certain portions of the victim, and with cakes of bread. The waving of the offering was an act of adoring reverence and gratitude to God.

38—46. This oblation was the daily sacrifice, offered each morning and each evening, which was never to be intermitted; and which, from the presence of the oil and wine, carried with it the idea of festivity and gladness. Then follow the promise of the abiding presence of God with his church and people, and the revelation of the basis on which he will hold communion with them.

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THE ALTAR OF BURNT OFFERING.

sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it.

37 Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatsoever toucheth the altar shall be holy.[a]

38 ¶ Now this *is that* which thou shalt offer upon the altar; two lambs of the first year day by day continually.

39 The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even:[b]

40 And with the one lamb a [1]tenth deal of flour mingled with the fourth part of an [2]hin of beaten oil; and the fourth part of an hin of wine *for* a drink offering.[c]

41 And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the LORD.[d]

42 *This shall be* a continual burnt offering throughout your generations *at* the door of the tabernacle of the congregation before the LORD: where I will meet you, to speak there unto thee.[e]

43 And there I will meet with the children of Israel, and *the tabernacle* shall be sanctified by my glory.[f]

44 And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office.[g]

45 ¶ And I will dwell among the children of Israel, and will be their God.

46 And they shall know that I *am* the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I *am* the LORD their God.[h]

BEFORE CHRIST 1491.

d Numb. xxviii. 8; 2 Kings xvi. 15; Ezra ix. 4, 5; Ps. cxli. 2; Dan. ix. 21.

e ver. 38; Numb. xxviii. 6; Dan. viii. 11—13; Exod. xxv. 22; xxx. 6, 36; Numb. xvii. 4.

a ver. 44; ch. xxx. 28, 29; xl. 10; Lev. viii. 11; xvi. 33; Numb. vii. 84; 1 Chron. vi. 49.

f ch. xl. 34; 1 Kings viii. 10, 11; 2 Chron. v. 14; vii. 1—3.

b Numb. xxviii. 3, 4; 2 Kings xvi. 15; 1 Chron. xvi. 40; 2 Chron. ii. 4; xiii. 11; xxxi. 3; Ezra iii. 3; Ezek. xlvi. 13—15.

1 That is, a tenth of an ephah, or about three quarts wine measure.

g ch. xl. 13; Lev. viii. 12; xxi. 8.

2 About a quart and a quarter of a pint; a hin containing a gallon and two pints.

c Numb. xxviii. 5—7; 1 Kings xviii. 29, 36.

h ch. xxv. 8; Lev. xxvi. 11—13; Ezek. xxxvii. 21—28; Zech. ii. 10—12.

CHAPTER XXX.

1—10. The altar of incense was in size only one-fifth of the length and breadth of the altar of burnt offering; it was a cubit less in height; and it was overlaid with pure gold, instead of brass or copper. The crown of gold is supposed to have been an ornamental ledge, or border, all round the top, but it may be questioned whether it was not some material symbol in the form of a diadem, to denote the sovereignty of God, and the claim which he preferred to the worship and obedience of the whole church.

Moses is here commanded to put this altar "before the vail that is by the ark of the testimony;" and yet St. Paul says, that it was within the second

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CHAPTER XXX.

1 *The altar of incense.* 11 *The ransom of souls.* 17 *The brasen laver.* 22 *The holy anointing oil.* 34 *The composition of the perfume.*

AND thou shalt make an [1]altar to burn incense upon: *of* shittim wood shalt thou make it.

2 A cubit *shall be* the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits *shall be* the height thereof: the horns thereof *shall be* of the same.

3 And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about.

4 And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make *it;* and they shall be for places for the staves to bear it withal.

5 And thou shalt make the staves *of* shittim wood, and overlay them with gold.[a]

6 And thou shalt put it before the vail that *is* by the ark of the testimony, before the mercy seat that *is* over the testimony, where I will meet with thee.[b]

7 And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it.

8 And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the LORD throughout your generations.

9 Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon.[c]

10 And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it *is* most holy unto the LORD.[d]

11 ¶ And the LORD spake unto Moses, saying,

12 When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the LORD, when thou numberest them; that there be no plague among them, when *thou* numberest them.[e]

13 This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel *is* twenty gerahs:) an half shekel *shall be* the offering of the LORD.

BEFORE CHRIST 1491.

1 The Hebrew word for altar, as previously used, differs from that here employed; that is derived from the words "to slay;" this from the words "to fume, to make to smoke;" and thus there is a clear distinction between the altar *of burnt offering* and the altar *of incense.* See ver. 9.

f ch. xxxviii. 26.

g Numb xvi. 50—54.

h ver. 28; ch. xxxi. 9; xxxv. 16; xxxviii. 8; xxxix. 39; xl. 7, 11, 30; Lev. viii. 11.

a vs. 7—10; ch. xxxvii. 25—28; Numb. iv. 11.

b ch. xxv. 21, 22; xl. 5.

c vs. 33—38; ch. xxxvii. 29; Lev. x. 1, 2; xvi. 12; Numb. xvi. 40, 46, 47; Deut. xxxiii. 10; 2 Chron. xxx. 14; xxxiv. 25; Ps. cxli. 2; Isa. lxv. 3; lxvi. 3; Jer. vi. 20; xi. 12–14; xli. 5; xlviii. 35; Mal. i. 11.

d Lev. iv. 7, 18; xvi 18.

e Numb. i. 2, 3; xxvi. 2, 4.

i ch. xl. 31, 32

2 Myrrh is a white gum, issuing from the trunk and the larger branches of a thorny tree, not unlike the acacia.

14 Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD.

15 The rich shall not give more, and the poor shall not give less than half a shekel, when *they* give an offering unto the LORD, to make an atonement for your souls.[f]

16 And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the LORD, to make an atonement for your souls.[g]

17 ¶ And the LORD spake unto Moses, saying,

18 Thou shalt also make a laver *of* brass, and his foot *also of* brass, to wash *withal:* and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.[h]



BRASEN LAVER.

19 For Aaron and his sons shall wash their hands and their feet thereat:

20 When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD:

21 So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, *even* to him and to his seed throughout their generations.[i]

22 ¶ Moreover the LORD spake unto Moses, saying,

23 Take thou also unto thee principal spices, of pure [2]myrrh five hundred *shekels*, and of sweet cinna-

or separating vail. (See Heb. ix. 3, 4.) The solution of the difficulty is, that it was in all probability in such an angle, that while the body of the altar was on this side the vail, the fumes of the incense passed into the holiest of all.

The atonement once a year upon the horns of this altar, was made on the great day of atonement, not only to denote the imperfection of the service there performed, but the defilement of the altar itself by the sinfulness of those who ministered there, which could only be removed by the application of the blood of sprinkling. Nor can we draw near to the Throne of Mercy with a true heart, and in the full assurance of faith, till we have our hearts sprinkled and our bodies washed with pure water.

11—16. To meet the expenses connected with the tabernacle service, Moses was then permitted to take a census of the people, and commanded to impose a ransom-tax on every member of the congregation above twenty years of age. The impost was to be half a shekel, according to the value of the shekel of the sanctuary, which was double that of the common shekel, being equal to about two shillings and sixpence of our money. But why is this impost called an atonement for the soul? The word soul is only another term for life, and atonement only another word for deliverance or ransom; and therefore this offering on the part of the people was the acknowledgment of that great deliverance which God had effected on their behalf when he brought them out of Egypt, of his preserving care over them, of his love in giving them an outward and visible unity in the world, and of his establishing a centre of that unity in the worship and fellowship of his house.

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mon half so much, *even* two hundred and fifty *shekels*, and of sweet [1]calamus two hundred and fifty *shekels*,

24 And of cassia five hundred *shekels*, after the shekel of the sanctuary, and of oil olive an hin:

25 And thou shalt make it an oil of holy ointment, an ointment compound after the art of the [2]apothecary: it shall be an holy anointing oil.



THE CINNAMON.[3]

26 And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony,[a]

27 And the table and all his vessels, and the candlestick and his vessels, and the altar of incense,

28 And the altar of burnt offering with all his vessels, and the laver and his foot.

29 And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy.[b]

30 And thou shalt anoint Aaron and his sons, and consecrate them, that *they* may minister unto me in the priest's office.

31 And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations.

32 Upon man's flesh shall it not be poured, neither shall ye make *any other* like it, after the composition of it: it *is* holy, *and* it shall be holy unto you.

33 Whosoever compoundeth *any* like it, or whosoever putteth *any* of it upon a stranger, shall even be cut off from his people.[c]

BEFORE CHRIST 1491.

1 Calamus is a reed, which grows in Egypt and other places, and, from its peculiar fragrance, is an ingredient in the richest perfumes.

2 Or, perfumer. Exod. xxxvii. 29; 1 Chron. ix. 30.

d ch. xvi. 34; xxv. 22; xxix. 42; Lev. xvi. 2.

e vs. 31, 32; ch. xl. 26, 27.

f ver. 33.

3 Cinnamon is the bark of the canella, a small tree of the size of the willow, growing in Ceylon.

a ch. xl. 9; Lev viii. 10; Numb. vii. 1.

g ch. xxxv. 31; 1 Kings vii. 14.

b ch. xl. 10, 11.

h ch. xxviii. 3; xxxv. 10, 34, 35; xxxvi. 1, 2, 8.

4 Heb. *vessels.*

i ch. xxxiii. 7; xxvi. 15, 21; xxv. 17; xxxix. 33; Lev. viii. 11.

j ch. xxv. 23—29; xxxvii. 10; xxv. 31—38; xxxviii. 17—22; xxx. 1.

c ch. xxviii. 41; xxix. 7; xl. 13; Lev. viii. 12, 30; x. 7; xxi. 10; Numb. iv. 16.

k ch. xxvii. 1—8; xxxviii. 1, 2; xxx. 18; xxxviii. 8.

34 ¶ And the LORD said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; *these* sweet spices with pure frankincense: of each shall there be a like *weight:*

35 And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure *and* holy:

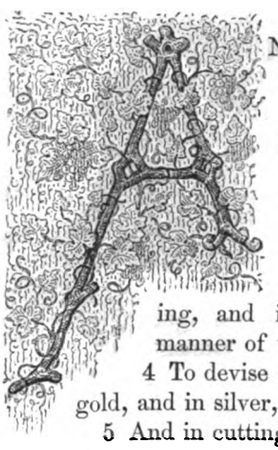
36 And thou shalt beat *some* of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy.[d]

37 And *as for* the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the LORD.[e]

38 Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.[f]

CHAPTER XXXI.

1 *Bezaleel and Aholiab are called and made meet for the work of the tabernacle.* 12 *The observation of the sabbath is again commanded.* 18 *Moses receiveth the two tables.*



AND the LORD spake unto Moses, saying,

2 See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:

3 And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,

4 To devise cunning works, to work in gold, and in silver, and in brass,

5 And in cutting of stones, to set *them*, and in carving of timber, to work in all manner of workmanship.[g]

6 And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee;[h]

7 The tabernacle of the congregation, and the ark of the testimony, and the mercy seat that *is* thereupon, and all the [4]furniture of the tabernacle,[i]

8 And the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense,[j]

9 And the altar of burnt offering with all his furniture, and the laver and his foot,[k]

17—21. Of the size and the shape of this brasen laver we have no intimation. If the water which was put into the upper basin flowed into one lower and still wider, we see how easy it would have been for the priest to wash either his hands or his feet; but from this lower receptacle the water flowed continually away, so as to keep it always clear. Till he washed, the priest was not qualified to enter the sanctuary, or perform a single act of service.

22—33. This holy ointment was compounded of the rarest and the most odoriferous spices, intermingled with the purest oil, and everything to which it was applied became thereby most holy. Its being prepared according to the art of the apothecary or perfumer—for, at the time our translation was made, the one business was not carried on without the other—seems to imply that the priesthood were initiated in the art.

34—38. These verses describe the composition of the incense which was to be burned upon the golden altar. The composition was made up of stacte, or the finest myrrh, of onycha, or the gum-ladanum, of galbanum, or the gum-resin of some more odoriferous plant, and of frankincense, or the olibanum, which, when thrown on a live coal, emits the sweetest fragrance. Like the holy ointment, it was to be used only in the service of God, and for the most holy purpose.

CHAPTER XXXI.

1—11. Calling to mind the condition and employment of the Hebrews in the land of Egypt, it could not be expected that they should bring with them much artistic skill or taste. God therefore bestowed upon a certain number of them special gifts and endowments, to qualify them for every species of mental application and of manual labour which was required for the manufacture of the sacred furniture.

12—18. Having renewed his injunctions concerning the observance of the

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10 And the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office,[a]

11 And the anointing oil, and sweet incense for the holy *place:* according to all that I have commanded thee shall they do.[b]

12 ¶ And the LORD spake unto Moses, saying,

13 Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it *is* a sign between me and you throughout your generations; that *ye* may know that I *am* the LORD that doth sanctify you.[c]

14 Ye shall keep the sabbath therefore; for it *is* holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth *any* work therein, that soul shall be cut off from among his people.[d]

15 Six days may work be done; but in the seventh *is* the sabbath of rest, holy to the LORD: whosoever doeth *any* work in the sabbath day, he shall surely be put to death.

16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, *for* a perpetual covenant.[e]

17 It *is* a sign between me and the children of Israel for ever: for *in* six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.[f]

18 ¶ And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.[g]

BEFORE CHRIST 1491.

[a] ch. xxxv. 19; xxxix. 1, 41; xxviii. 2, 40—43; xxix. 5—9

[f] ver. 13; Ezek. xx. 12, 20; Gen. i. 31; ii. 2; Exod. xx. 11.

[b] xxx. 23—25, 31, 34—38.

[g] ch. xxxii. 15, 16, 19; xxxiv. 1; Deut. x. 1—5



THE MOLTEN CALF.

[c] ch. xx. 8—10; xxxv. 2, 3; Lev. xix. 3, 30; Deut. v. 12; Neh. ix. 14; Isa. lvi. 2; lviii. 13—14; Ezek. xliv. 24.

[d] Numb. xv. 32—36.

[e] ch. xvi. 26; xx. 8—10; Lev. xxiii. 3; Isa. lvi. 2; lviii. 13, 14; Ezek. xlvi. 1; Gen. ii. 2; Numb. xv. 32—36; Mark ii. 27, 28; Jer. xvii. 24—27; Heb. ix. 9.

CHAPTER XXXII.

1 *The people, in the absence of Moses, cause Aaron to make a calf.* 7 *God is angered thereby.* 11 *At the intreaty of Moses he is appeased.* 15 *Moses cometh down with the tables.* 19 *He breaketh them.* 20 *He destroyeth the calf.* 22 *Aaron's excuse for himself.* 25 *Moses causeth the idolaters to be slain.* 30 *He prayeth for the people.*

AND when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.[h]

[h] Deut. ix. 9, 11; Acts vii. 40.

Sabbath, God, at the close of the forty days' abode upon the mount, gave to Moses the two tables of testimony, written with his own divine hand. Never was angel or man so honoured. Moses was the only possessor of the divine autograph. No eye but his ever rested on the handwriting of God!

CHAPTER XXXII.

1—14. Moses's stay upon the mount having been protracted week after week, and there being no more outward and visible manifestations to fill up their vision, and gratify their desires, the people began to indulge in sensual gratification, which so stupefied their minds, and so blunted their moral sensibilities, that they ceased to have dependence on God, and set up an idol in his place. To this ungrateful, criminal proceeding, even Aaron, the priest of God, was a willing, active party. How strange, how infatuated, his conduct! He was not only as guilty, but much more guilty than any of the people. Their conduct awakened the holy indignation of God, and but for the mighty intercessions of his servant, he would immediately and for ever have consumed them. The prayers of Moses went up with wailing and tears unto God, on behalf of his sinning people, and he had power to prevail. Mercy triumphed over judgment, and the people were spared.

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BEFORE CHRIST 1491.

2 And Aaron said unto them, Break off the golden earrings, which *are* in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me.

3 And all the people brake off the golden earrings which *were* in their ears, and brought *them* unto Aaron.

4 And he received *them* at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These *be* thy gods, O Israel, which brought thee up out of the land of Egypt.[a]

5 And when Aaron saw *it*, he built an altar before it; and Aaron made proclamation, and said, To morrow *is* a feast to the LORD.

9 And the LORD said unto Moses, I have seen this people, and, behold, it *is* a stiffnecked people:[d]

10 Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.[e]

11 And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

12 Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people.

a Deut. ix. 16; Ps. cvi. 19; Acts vii. 41; 1 Kings xii. 28; Isa. xlvi. 6.

d ch. xxiii. 3–5; xxxiv. 9; Deut. ix. 6, 13; x. 16; 2 Chron. xxx. 8.

e Deut. ix. 14, 19; Numb. xiv. 12.



MOSES AND JOSHUA COMING DOWN FROM THE MOUNT.

6 And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.[b]

7 ¶ And the LORD said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted *themselves*:

8 They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt.[c]

13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit *it* for ever.

14 And the LORD repented of the evil which he thought to do unto his people.[f]

15 ¶ And Moses turned, and went down from the mount, and the two tables of the testimony *were* in his hand: the tables *were* written on both their sides; on the one side and on the other *were* they written.[g]

b Acts vii. 41; 1 Cor. x. 7.

f Deut. ix. 18—20, 23—29; xxxii. 26, 27; Josh. vii. 6—9; Ps. cvi. 43—45; Joel ii. 12, 13.

c ver. 4; Deut. iv. 14—16; ix. 12.

g Deut. ix. 15.

The molten calf was no doubt in imitation of the sacred bull of the Egyptians, which they worshipped with intense adoration. How affecting the position of the Hebrew! He has torn the crown from the brow of Jehovah, and trampled it in the dust! He has robbed him of his glory by denying him that worship which he claims! He has repudiated the mission and the authority of Moses! He has laid his reason prostrate, and trodden under foot all the higher attributes of his humanity! Idolatry is as degrading as it is sinful. There is nothing so uplifting and ennobling to man's nature as right views of God, and consequently of the service which is due unto him in his infinite perfection and glory.

15—24. In the very act of disowning God, and in the midst of their profane revelling and insulting idolatry, Moses descended the distant slope of the mount with the two tables of the law in his hands. As he came near, the voice of song and the shout of unhallowed mirth fell upon his ear; and no

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16 And the tables *were* the work of God, and the writing *was* the writing of God, graven upon the tables.[a]

17 And when Joshua heard the noise of the people as they shouted, he said unto Moses, *There is* a noise of war in the camp.

18 And he said, *It is* not the voice of *them that* shout for mastery, neither *is it* the voice of *them that* cry for being overcome: *but* the noise of *them that* sing do I hear.

19 ¶ And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.[b]

20 And he took the calf which they had made, and burnt *it* in the fire, and ground *it* to powder, and strawed *it* upon the water, and made the children of Israel drink *of it*.[c]

21 And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them?

22 And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they *are set* on mischief.[d]

23 For they said unto me, Make us gods, which shall go before us: for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.[e]

24 And I said unto them, Whosoever hath any gold, let them break *it* off. So they gave *it* me: then I cast it into the fire, and there came out this calf.

25 ¶ And when Moses saw that the people *were* naked; (for Aaron had made them naked unto *their* shame among their [1]enemies:)

26 Then Moses stood in the gate of the camp, and said, Who *is* on the LORD'S side? *let him come* unto me. And all the sons of Levi gathered themselves together unto him.

27 And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, *and* go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour.

28 And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.

29 For Moses had said, [2]Consecrate yourselves to day to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

30 ¶ And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an atonement for your sin.

BEFORE CHRIST 1491.

a ch. xxxi. 18; xxxiv. 1; Deut. x. 1—5.

f Deut. ix. 18.

g ch. xii. 15, 19; xxxi. 14; Lev. vii. 20, 21, 25, 27; xvii. 4, 9; xix. 8; xxiii. 29, 30; Numb. ix. 13; xv. 30, 31; xix. 13, 20; Ps. xxxvii. 9, 38; lxxv. 10; xcii. 7; xciv. 23; Prov. ii. 22; xiii. 13, 20; Isa. xxix. 20; Micah ii. 1; Ezek. xviii. 4; Rom. iii. 16; vi. 21, 23.

h ch. xxiii. 20; xxxiii. 2, 14, 15; Numb. xiv. 27—30; xx. 16; xxxii. 35; Deut. xxxii. 18—28, 32—35, 39—43.

b Deut. ix. 16, 17

c Deut. ix. 21.

d ch. xiv. 11; xv. 24; xvi. 2, 20, 28; xvii. 2, 4.

e ver 1.

i Gen. xii. 7; xiii. 15; xv. 18; xvii. 8; xxiv. 7; xxvi. 3; xxviii. 4, 13; xxxv. 12; xlviii. 4.

1 Heb. *those that rose up against them.*

j See ch. xxxii. 34; xxiii. 28; xxxiv. 11; Numb. xxxiii. 50—53; Deut. iv. 38; ix. 4, 5; xi. 22, 23; xviii. 12; Josh. iii. 10; xiii. 6; xvii. 18; xxiii. 5, 9; 2 Chron. xx. 7; Ps. xliv. 2.

k ch. iii. 6, 17; xiii. 5; xxxiii. 3; Jer. xi. 5; xxxii. 22; Ezek. xx. 6, 15; Exod. xxxii. 9; xxxiii. 3, 5; xxxiv. 9; Deut. ix. 6, 13; xi. 16, 17; v. 5.

2 Or, And Moses said, Consecrate yourselves to day to the Lord, because every man *hath been* against his son, and against his brother.

l ver. 3.

m ch. xxix. 10, 42—44; Lev. iii. 6—8, 13; iv. 5; ix. 5—7; Numb. viii. 9; xii. 4; xix. 10; xxv. 6; Deut. xxxi. 14, 15; 1 Kings viii. 1—5; 2 Chron. i. 3; v. 2—6.

31 And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold.[f]

32 Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written.

33 And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.[g]

34 Therefore now go, lead the people unto *the place* of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them.[h]

35 And the LORD plagued the people, because they made the calf, which Aaron made.

CHAPTER XXXIII.

1 *The Lord refuseth to go as he had promised with the people.* 4 *The people murmur thereat.* 7 *The tabernacle is removed out of the camp.* 9 *The Lord talketh familiarly with Moses.* 12 *Moses desireth to see the glory of God.*



AND the LORD said unto Moses, Depart, *and* go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I sware unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it:[i]

2 And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:[j]

3 Unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou *art* a stiffnecked people: lest I consume thee in the way.[k]

4 ¶ And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments.

5 For the LORD had said unto Moses, Say unto the children of Israel, Ye *are* a stiffnecked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee.

6 And the children of Israel stripped themselves of their ornaments by the mount Horeb.[l]

7 And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, *that* every one which sought the LORD went out unto the tabernacle of the congregation, which *was* without the camp.[m]

sooner did he reach the camp, and witness the bacchanalian scene within, than he threw the tables at his feet; the naked throng "paled before him as if he had been a messenger of death; and passing with a brow dark as wrath to the golden idol, and hurling it into the fire, trampled it under foot;" strewed its ashes upon the water, which he made the people drink, to denote that they must now eat of the fruit of their own doings.

25—35. A scene this, too terrible to be described. The sword is seen sheathed in the bosom of three thousand of Israel's congregation, and drips with the blood of friend, brother, sister, mother! But, lest God should abandon his redeemed people, Moses is again seen in the attitude of a mighty intercessor, if so be he may effect a reconciliation, and bring God and his people into one. If the thing had been possible, he was willing to take their sin upon himself, and to bear the punishment due to them—was willing that his very name should be blotted out from before the Lord, consigned to oblivion, and himself deprived of every promised blessing. Such forgetfulness of self—such self-immolation—was surpassed only in the life and the sacrifice of Christ.

CHAPTER XXXIII.

1—6. It is thought that the whole of this chapter should come in between the thirty-third and thirty-fourth verses of the preceding chapter.

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8 And it came to pass, when Moses went out unto the tabernacle, *that* all the people rose up, and stood every man *at* his tent door, and looked after Moses, until he was gone into the tabernacle.

9 And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood *at* the door of the tabernacle, and *the* LORD talked with Moses.[a]

10 And all the people saw the cloudy pillar stand *at* the tabernacle door: and all the people rose up and worshipped, every man *in* his tent door.

11 And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.[b]

12 ¶ And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight.

13 Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation *is* thy people.[c]

14 And he said, My presence shall go *with thee*, and I will give thee rest.[d]

15 And he said unto him, If thy presence go not *with me*, carry us not up hence.[e]

16 For wherein shall it be known here that I and thy people have found grace in thy sight? *is it* not in that thou goest with us? so shall we be separated, I and thy people, from all the people that *are* upon the face of the earth.[f]

17 And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.[g]

18 And he said, I beseech thee, shew me thy glory.

19 And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.[h]

20 And he said, Thou canst not see my face: for there shall no man see me, and live.

21 And the LORD said, Behold, *there is* a place by me, and thou shalt stand upon a rock:

22 And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by:

23 And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.

BEFORE CHRIST 1491.

a ch. xvi. 10, 11; Numb. xi. 17, 25; Ps. xcix. 7.
i Deut. x. 1, 2.
b Numb. xii. 8; Deut. v. 4; xxxiv. 10.
j ch. xix. 20, 24; xxiv. 12.
c ch. xxxii. 11; Numb. xiv. 13—16; Deut. ix. 27—29; Ps. lxxiv. 18; lxxix. 9; Isa. lxiii. 17—19; Ezek. xx. 6—22; Joel ii. 17.
d ch. xxiii. 20—23; xxxii. 34; Numb. xx. 16; Deut. i. 31; xxxi. 6—8; Josh. xxiv. 17; Neh. ix. 19, 20; Isa. lxiii. 9.
k ch. iii. 15; ix. 16; xxxiii. 19; 2 Sam. vii. 26; xxii. 50; Neh. i. 9; Ps. viii. 1; xlviii. 10; lxxv. 1; cxxxv. 13; Prov. xviii. 10; Isa. xii. 8; lxiii. 16; Jer. vii. 12; x. 6; Matt. vi. 9.
e ch. xxxiv. 9.
l ch. xxx. 19; Numb. xiv. 18, 19; 2 Chron. xxx. 9; Neh. ix. 17, 31; Ps. lxxxvi. 15; ciii. 8; cxvii. 2; cxlv. 8; Isa. xxx. 18; Jer. iii. 12; Joel ii. 13; Jonah iv. 2; Luke vi. 36; Neh. ix. 25; Ps. xxxi. 19; lxxxvi. 15; ciii. 8; cxlv. 8; xxxiii. 5; Isa. lxiii. 7; Zech. ix. 17; Rom. ii. 4; Deut. xxxii. 4; Ps. xxv. 10; lxxxvi. 15; Isa. xxv. 1; Jer. x. 10; Jonah iv. 2; 1 Peter iii. 20; 2 Peter iii. 15.
f ch. iii. 12; Numb. xiv. 14; Josh. i. 9; Lev. ii. 24, 26; Deut. xiv. 2; xxxii. 9—14; 1 Kings viii. 53; Ps. cxlvii. 19, 20.
m See ver. 6; ch. xx. 5, 6; Deut. v. 10; 2 Chron. vii. 14; xiii. 18; Ps. lxxxv. 2; lxxxvi. 5; ciii. 8; cxxx. 4; Isa. xl. 2; lv. 7; Jer. xxxi. 34; xxxiii. 8; Dan. ix. 9; Micah vii. 18; Luke vi. 37; Acts xxvi. 18; Eph. i. 7; Col. i. 14; 1 John i. 9.
g vs. 12, 16; xxxiv. 9; Judg. vi. 17; Jer. xxxi. 2.
n See ch. xxxiii. 13.
h 1 Sam. ii. 6—10; Job v. 18; ix. 12; xxxiv. 29; xxxvi. 7; Ps. lxxv. 7; Dan. iv. 17, 35; Luke i. 50—55; Rom. ix. 14—28; Eph. i. 11; James i. 18; Rev. xv. 3.
o Deut. x. 21; 2 Sam. vii. 23; Neh. ix. 17; Ps. xlv. 4; lxv. 5; lxvi. 3, 5; lxviii. 35; cvi. 22; cxlv. 6; Isa. lxiv. 3.
p ch. xxiii. 28—31; xxxiii. 2; xxxiv. 11; Numb. xxii. 6; Deut. xi. 23; xviii. 12; Josh. xiii. 6; xxiii. 5; 2 Chron. xx. 7.

CHAPTER XXXIV.

1 *The tables are renewed.* 5 *The name of the LORD proclaimed.* 8 *Moses intreateth God to go with them.* 10 *God maketh a covenant with them, repeating certain duties of the first table.* 28 *Moses after forty days in the mount cometh down with the tables.* 29 *His face shineth, and he covereth it with a vail.*



AND the LORD said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon *these* tables the words that were in the first tables, which thou brakest.[i]

2 And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount.[j]

3 And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.

4 ¶ And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.

5 And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD.[k]

6 And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth,[l]

7 Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty;* visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation*.[m]

8 And Moses made haste, and bowed his head toward the earth, and worshipped.

9 And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it *is* a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance.[n]

10 ¶ And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou *art* shall see the work of the LORD: for it *is* a terrible thing that I will do with thee.[o]

11 Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.[p]

The promise embodied in the second verse was not made to Moses, but to Abraham and his seed, and is therefore to be regarded as really included in the first verse. God here refuses to go with the people, and devolves their future conduct and guidance on Moses. The divine presence was for a time withdrawn, and then the people were reduced to humiliation and repentance.

7—11. This tabernacle was the portable tent in which the congregation had hitherto been wont to worship, prior to the sacred erection undertaken by Moses at the command of God. Thither Moses repaired—the subject of inward agitation and distress—entered into communion with God, and, ere he withdrew, received the renewed manifestation of the divine favour.

12—23. Nothing but this higher manifestation of God's love was equal to the support and comfort of Moses in his present peculiar position; and yet, in his moments of highest personal enjoyment, he was not—he could not be—unmindful of his erring and sinning people.

Moses asked for a display of the divine glory. It was more than he could have sustained; but God promises to hide him in a cleft of the rock, to overshadow the cleft with his own divine hand, to pass by in his own ineffable majesty, and assures his servant that, though he could not see the face of God and live, he should yet see his "back parts;" that is, what came after—the reflection of the divine glory. Such are the conditions of our humanity on earth, that we can bear no more.

CHAPTER XXXIV.

1—3. The former tables, both as to material and to shape, were the work of God himself; but here Moses is commanded to prepare the stones on which the finger of God is about to write the Law a second time. And with these two tablets he is to ascend the mount alone, and alone is he to be with God.

4—9. As Moses ascended the mount, the cloud of glory began to encircle

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12 Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee:[a]

13 But ye shall destroy their altars, break their images, and cut down their groves:[b]

14 For thou shalt worship no other god: for the LORD, whose name *is* Jealous, *is* a jealous God:[c]

15 Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and *one* call thee, and thou eat of his sacrifice;[d]

16 And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.[e]

17 Thou shalt make thee no molten gods.[f]

18 ¶ The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt.[g]

19 All that openeth the matrix *is* mine; and every firstling among thy cattle, *whether* ox or sheep, *that is male.*[h]

20 But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem *him* not, then shalt thou break his neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me empty.[i]

21 ¶ Six days thou shalt work, but on the seventh day thou shalt rest: in [1]earing time and in harvest thou shalt rest.[j]

22 ¶ And thou shalt observe the [2]feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end.[k]

23 ¶ Thrice in the year shall all your menchildren appear before the Lord GOD, the God of Israel.[l]

24 For I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the LORD thy God thrice in the year.[m]

25 Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning.[n]

26 The first of the firstfruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk.[o]

27 And the LORD said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.[p]

28 And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.[q]

29 ¶ And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him.

30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.

31 And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.

32 And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Sinai.

33 And *till* Moses had done speaking with them, he put a vail on his face.

34 But when Moses went in before the LORD to speak with him, he took the vail off, until he came out. And he came out, and spake unto the children of Israel *that* which he was commanded.

35 And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with him.[r]

BEFORE CHRIST 1491.

a ch. xxiii. 33; Deut. vii. 16, 25; xii. 30; Judg. ii. 3.
b Deut. vii. 5, 25, 26; xii. 2, 3; Judg. vi. 25; 2 Kings xviii. 4; xxiii. 14; 2 Chron. xxxi. 1; xxxiv. 3, 4.
c ch. xx. 5; Deut. iv. 24; v. 9; vi. 15; Josh. xxiv. 19; Ezek. xxxix. 25; Nah. i. 2; 1 Cor. x. 22.
d ver. 12; Lev. xx. 5, 6; Numb. xv. 39; xxv. 1—3; Deut. xxxi. 16—18; 2 Chron. xxi. 12—15; Ps. lxiii. 27; Ezek. vi. 9; Hos. iv. 12, 13; ix. 1; 1 Cor. x. 27, 28.
e Judg. iii. 6; Hos. iv. 13, 14; Ezra ix. 1, 2, 12.
f ch. xxxii. 8; Lev. xix. 4; Deut. ix. 16; Neh. ix. 18; Isa. xlvi. 6, 7; Jer. x. 14; Acts xvii. 29; xix. 26.
g ch. xii. 17; xxiii. 15; Lev. xxiii. 6; Deut. xvi. 16; 2 Chron. viii. 13; xxx. 13, 21; xxxv. 17; Ezra vi. 22; Ezek. xlv. 21; Matt. xxvi. 17; Mark xiv. 1; Luke xxii. 1.
h ch. xiii. 12, 15; xxii. 29; Numb. iii. 12; xviii. 15; Luke ii. 23.
i ch. xiii. 13, 15; Numb. iii. 45—51; xviii. 15, 16; Deut. xvi. 16; 2 Sam. xxiv. 24.
r 2 Cor. iii. 13—16.

1 The old English word *earing*, employed by the translators in Gen. xlv. 6, Deut. xxi. 4, 1 Sam. viii. 12, and Isa. xxxi. 24, means *ploughing*, but here, apparently, the *gathering of ears.*

j ch. xx. 9—11; xxiii. 12; xxxi. 16; xxxv. 2; Lev. xix. 30; xxvi. 2; Deut. v. 12—15; Luke xiii. 14—16; xxiii. 56.

2 The Greek word *Pentecost* is derived from the circumstance of the feast of weeks, or of harvest, being kept on the *fiftieth* day after the first of unleavened bread.

k ch. xxiii. 16; Lev. xxiii. 14—21; Numb. xxviii. 26—31; Deut. xvi. 10, 16; 2 Chron. viii. 13.
s ch. xix. 5, 6; Numb. xv. 40; Deut. vi. 25; xv. 5; xxviii. 1, 13, 15; xxix. 9; xxx. 8; 2 Kings xxiii. 3; 1 Chron. xxviii. 7; 2 Chron. xxxiv. 31; Ps. ciii. 18; cxi. 10; Jer. xi. 2—6.
l ch. xxiii. 14, 17; Deut. xvi. 16.
t ch. xxxiv. 21; Numb. xv. 32—36.
m ch. xxiii. 27—31; xxxiii. 2; Deut. vii. 1; xii. 20; xix. 8; 1 Chron. iv. 10; 2 Chron. xvii. 10; Ps. lxxviii. 55; lxxx. 8—11; Prov. xvi. 7.
n ch. xii. 10, 20; xxiii. 18; Deut. xvi. 3; 1 Cor. v. 6, 7.
o ver. 22; ch. xxii. 29; xxiii. 16, 19; Lev. ii. 12, 14; xxiii. 10, 17, 20; Numb. xviii. 12; xxviii. 26; Deut. xviii. 4; xxvi. 2, 10; 2 Chron. xxxi. 5; Neh. x. 35, 37; xii. 44; xiii. 31; Ezek. xx. 40; xliv. 30; xlviii. 14; James i. 18.
u ch. xxv. 2, 3.
p ver. 10; ch. xxiv. 4, 7; Deut. v. 2, 3, 29, 31; xxix. 14; xxxi. 9; 1 Kings viii. 9; 2 Chron. vi. 11; Ps. lxxxix. 3.
v ch. xxv. 4.
q See ch. xxiv. 18; xxxi. 18; xxxii. 16; Deut. iv. 13; ix. 9, 18, 25.
w ch. xxv. 5—7.

CHAPTER XXXV.

1 *The sabbath.* 4 *The free gifts for the tabernacle.* 20 *The readiness of the people to offer.* 30 *Bezaleel and Aholiab are called to the work.*

AND Moses gathered all the congregation of the children of Israel together, and said unto them, These *are* the words which the LORD hath commanded, that *ye* should do them.[s]

2 Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death.[t]

3 Ye shall kindle no fire throughout your habitations upon the sabbath day.

4 ¶ And Moses spake unto all the congregation of the children of Israel, saying, This *is* the thing which the LORD commanded, saying,

5 Take ye from among you an offering unto the LORD: whosoever *is* of a willing heart, let him bring it, an offering of the LORD; gold, and silver, and brass,[u]

6 And blue, and purple, and scarlet, and fine linen, and goats' *hair*,[v]

7 And rams' skins dyed red, and badgers' skins, and shittim wood,

8 And oil for the light, and spices for anointing oil, and for the sweet incense,

9 And onyx stones, and stones to be set for the ephod, and for the breastplate.[w]

it, and within its mysterious inclosure does God and his servant meet. God vouchsafes to Moses the highest revelation of mercy, and Moses pleads for the continued presence of God with his people.

10—17. For the exposition of these verses, see the notes on chap. xxiii. 20—33.

18—26. See the notes on chapter xxiii. 12—19. The fact that the firstling of an ass could be redeemed with a lamb (verse 20) is another instance of the grace of the lawgiver. There are no conditions as to the lamb to be chosen, and thus that which was worth only about a quarter of a shekel, might redeem that which was worth two shekels.

28—35. Moses has once more been on Sinai's mysterious height; the tables of the law have been reproduced; and, with the divine writing in his hand, he is seen descending the mount, with heavenly radiance beaming from his face. It was not a mere outward beauty impressed on the countenance of Moses, but rather the reflection of that glory which had impressed itself on his inmost nature, and the impression of which he has carried into the world of ineffable light and unfading beauty.

CHAPTER XXXV.

1—3. It is worthy of remark with what frequency, and with what ever

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10 And every wise hearted among you shall come, and make all that the LORD hath commanded;

11 The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets,[a]

12 The ark, and the staves thereof, *with* the mercy seat, and the vail of the covering,[b]

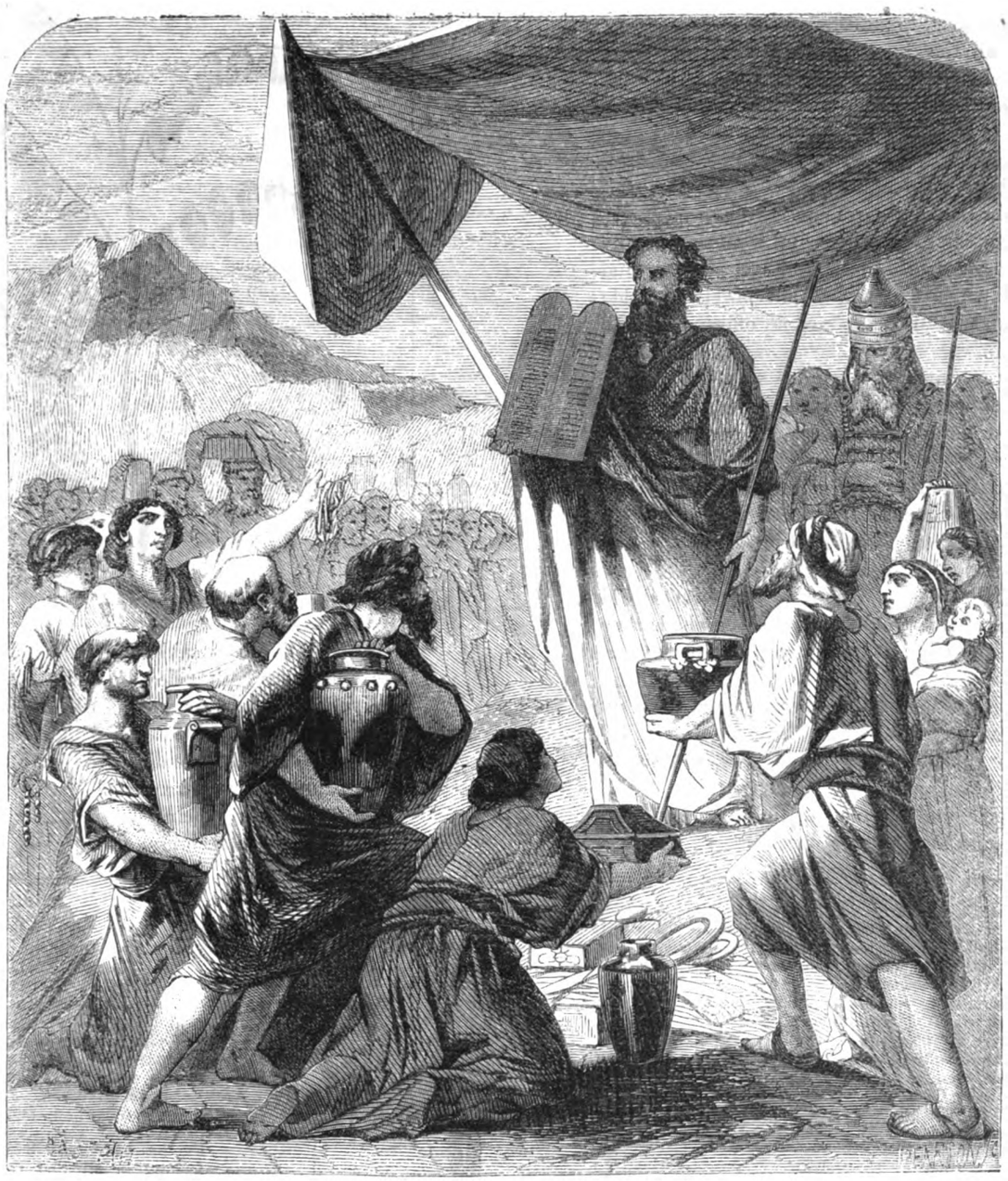
BEFORE CHRIST 1491.

c ch. xxv. 23—30; xxxvii. 10—16.
d ch. xxv. 31—39; xxxvii. 17—24.
a ch. xxxi. 1—11; xxxvi. 1, 2, 8—34.
b ch. xxv. 10—22; xxxvii. 1—9.
e ch. xxxi. 1—10, 22—38; xxxvii. 25—28; xxvi. 36, 37; xxxvi. 37, 38.

13 The table, and his staves, and all his vessels, and the shewbread,[c]

14 The candlestick also for the light, and his furniture, and his lamps, with the oil for the light,[d]

15 And the incense altar, and his staves, and the anointing oil, and the sweet incense, and the hanging for the door at the entering in of the tabernacle,[e]



THE PEOPLE PRESENTING THEIR GIFTS TO MOSES.

heightoned emphasis, the observance of the Sabbath is enforced on the congregation of Israel. It is the day of God, and he claims it as his own.

4—29. Moses, having received instructions while on the mount for the construction of the tabernacle, and having had a perfect pattern placed before him, in strict conformity with which it was to be built, now proceeds to the work with heart and purpose. He summons the people together, makes known to them the mind and will of God, and, in his name, asks the congregation to contribute willingly and liberally towards the erection. With equal heart and gladness the people responded to his appeal. Every man and every woman, whose heart made them willing to bring for all manner of work, brought a willing offering unto the Lord. From these simple facts we may see:—

That it is a solemn duty to set apart a due proportion of our property to the house and service of God:

That the offering which we present must be both hearty and willing:

That it must be enlightened and liberal:

That the Church has wealth enough, if she had heart enough, to meet every claim that can be urged upon her as just and righteous:

That no amount of pecuniary contribution can release us from personal effort:

That the value and the efficacy of every individual act depend on the motive from which it springs:

That everything which we do in the service and for the glory of God, brings with it its own peculiar reward, in the enjoyment of still richer spiritual blessing.

If we take the offerings of the Jewish Church in their aggregate and fulness, they throw our Christian contributions into distance and shade. Nor were those Jewish offerings of any inferior character. We have only to read

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Before Christ 1491.

6 The altar of burnt offering, with his brasen gate, his staves, and all his vessels, the laver and his foot,[a]

17 The hangings of the court, his pillars, and their sockets, and the hanging for the door of the court,[b]

18 The pins of the tabernacle, and the pins of the court, and their cords,

19 The cloths of service, to do service in the holy *place*, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.[c]

20 ¶ And all the congregation of the children of Israel departed from the presence of Moses.

21 And they came, every one whose heart stirred him up, and every one whom his spirit made willing, *and* they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.[d]

22 And they came, both men and women, as many as were willing hearted, *and* brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered *offered* an offering of gold unto the Lord.

23 And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' *hair*, and red skins of rams, and badgers' skins, brought *them*.

24 Every one that did offer an offering of silver and brass brought the Lord's offering: and every man, with whom was found shittim wood for any work of the service, brought *it*.[e]

25 And all the women that were wise hearted did spin with their hands, and brought that which they had spun, *both* of blue, and of purple, *and* of scarlet, and of fine linen.

26 And all the women whose heart stirred them up in wisdom spun goats' *hair*.

27 And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate;[f]

28 And spice, and oil for the light, and for the anointing oil, and for the sweet incense.[g]

29 The children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring for all manner of work, which the Lord had commanded to be made by the hand of Moses.[h]



ACACIA, OR SHITTIM WOOD.

30 ¶ And Moses said unto the children of Israel, See, the Lord hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah;

31 And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship;

32 And to devise curious works, to work in gold, and in silver, and in brass,

a ch. xxvii. 1—8; xxx. 18—21; xxxviii. 1—8.

b ch. xxvii. 9—19; xxxviii. 9—20.

h vs. 21, 22.

c ch. xxviii. 1—14; xxxi. 10; xxxix. 1, 31.

d ch. xxv. 2; xxxvi. 2

e vs. 5—7

f ver. 9.

g ver. 8.

the sacred text to be convinced that they were selected from whatever was richer and more costly. The tabernacle was no mean erection. It stood out from every other building for its magnificence and its beauty; nor was any one thing introduced into its structure which was not in perfect keeping with the *coup-d'œil* of the whole erection.

It was a joyous relief to the mind of Moses, after the scenes of sorrow and suffering through which he had passed, to have such a work in hand; and it filled his heart with unutterable thanksgiving to see the people, who had recently so provoked the Lord as to lead him to refuse to go with them on their journey, now crowding around him with their various gifts and offerings, and thus renewing the consecration of themselves, and of all that they possessed, to the service of God.

The pins of the tabernacle were large wooden nails, driven about a cubit deep into the ground, to which were fastened the cords or ropes, which had a corresponding fastening at the top of each pillar.

Among the articles brought to Moses, are mentioned "tablets." What were these tablets? There are those who think that they were lockets, answering to the Roman *bulla;* others suppose that they were necklaces formed of gems or precious stones; some imagine that they were a kind of supporting girdle, worn by the women round the waist, or under the bosom; while others maintain that they were an ornamental hoop, or band, surrounding or encircling the head. The Hebrew word is used only here and in Numb. xxxi. 50, where it is rendered by the general term—jewels; but whatever sense we attach to the word, the probability is, that these tablets were part of the spoils obtained by the Hebrews from the Egyptians ere they left the land of their bondage and suffering. The original of the word "taches," in verse 11, means to "bend." It is therefore applied to articles having a curved form, as hooks or clasps. The old English word *taches* is formed from the French word *attocher*—to fasten. Hooks and eyes, so often used by us, are therefore *taches;* and to these there may have been some resemblance in the articles here mentioned. We have a similar idea of union when we speak of tacking together the leaves of a book, or one piece of cloth to another.



EAR AND NOSE RINGS.

According to some Jewish critics, the women came first, and presented their offerings. If woman was first in the fall, she has ever since been first and most forward in all that is holy and good. Women were the most attached and the most faithful of our Lord's followers. They were last at his cross, and first at his grave; and here we see them parting with their ornaments—that which they most valued—to beautify the house of of the Lord.

From the contents of the following chapter, it appears that the spirit of a wide and generous liberality was poured out on the whole body of the congregation—that every hand and every heart was open to contribute to the work of God. Nay, more than this:—we learn that the people so abounded in their offerings that they had at length to be restrained. Would to God that the same spirit now rested on the Christian Church! How distinct and unmistakable is the voice of inspiration: "He that soweth bountifully shall reap also bountifully; but he that soweth sparingly shall reap also sparingly!" It is more blessed to give than to receive.

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33 And in the cutting of stones, to set *them*, and in carving of wood, to make any manner of cunning work.

34 And he hath put in his heart that he may teach, *both* he, and Aholiab, the son of Ahisamach, of the tribe of Dan.

35 Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, *even* of them that do any work, and of those that devise cunning work.[a]

CHAPTER XXXVI.

1 *The offerings are delivered to the workmen.* 5 *The liberality of the people is restrained.* 8 *The curtains of cherubims.* 14 *The curtains of goats' hair.* 19 *The covering of skins.* 20 *The boards with their sockets.* 31 *The bars.* 35 *The vail.* 37 *The hanging for the door.*

THEN wrought [1]Bezaleel and Aholiab, and every wise hearted man, in whom the LORD put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the LORD had commanded.[b]

2 And Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart the LORD had put wisdom, *even* every one whose heart stirred him up to come unto the work to do it:[c]

3 And they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it *withal*. And they brought yet unto him free offerings every morning.[d]

4 And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made;

5 ¶ And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the LORD commanded to make.

6 And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing.

7 For the stuff they had was sufficient for all the work to make it, and too much.

8 ¶ And every wise hearted man among them that wrought the work of the tabernacle made ten curtains *of* fine twined linen, and blue, and purple, and scarlet: *with* cherubims of cunning work made he them.[e]

9 The length of one curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits: the curtains *were* all of one size.

10 And he coupled the five curtains one unto another: and *the other* five curtains he coupled one unto another.

11 And he made loops of blue on the edge of one curtain from the selvedge in the coupling: likewise he made in the uttermost side of *another* curtain, in the coupling of the second.

12 Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the second: the loops held one *curtain* to another.

13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches: so it became one tabernacle.[f]

14 ¶ And he made curtains *of* goats' *hair* for the tent over the tabernacle: eleven curtains he made them.[g]

15 The length of one curtain *was* thirty cubits, and four cubits *was* the breadth of one curtain: the eleven curtains *were* of one size.

16 And he coupled five curtains by themselves, and six curtains by themselves.

17 And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second.

18 And he made fifty taches *of* brass to couple the tent together, that it might be one.

19 And he made a covering for the tent *of* rams' skins dyed red, and a covering *of* badgers' skins above *that*.[h]

20 ¶ And he made boards for the tabernacle *of* shittim wood, standing up.[i]

21 The length of a board *was* ten cubits, and the breadth of a board one cubit and a half.

22 One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle.

23 And he made boards for the tabernacle; twenty boards for the south side southward:

24 And forty sockets of silver he made under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

25 And for the other side of the tabernacle, *which is* toward the north corner, he made twenty boards,

26 And their forty sockets of silver; two sockets under one board, and two sockets under another board.

27 And for the sides of the tabernacle westward he made six boards.

28 And two boards made he for the corners of the tabernacle in the two sides.

BEFORE CHRIST 1491.

a ch. xxxi. 1—11; xxxvi. 1, 2.

f ch. xxvi. 3—6.

1 To avoid the incongruity of Bezaleel and Aholiab working *before* they were "called" by Moses, it is desirable to read this verse as the close of the preceding chapter; from which it has been injudiciously separated.

g ch. xxxv. 11; xxvi. 7—13.

b ch. xxxi. 1—6; xxxv. 30—35.

c ch. xxviii. 3; xxxi. 6; xxxv. 10, 21—35.

h ch. xxvi. 14.

i ch. xxvi. 15—25.

d ch. xxxv. 5—29

e ch. xxxi. 6; xxxv. 10; xxvi. 1—6; xxv. 18—22.

CHAPTER XXXVI.

1—3. If we ascribe wisdom in arts to those who excel in them, then Bezaleel and his associates must have been men of skill and ingenuity, on whose mind the Spirit of wisdom so acted as to render their skill subservient to the work of the Lord in the tabernacle. They were under a certain impulse or influence, which led them to construct, and finish, and beautify each thing as if it were purely their own device, and yet they were all the while carrying out and embodying the idea which lay in the mind of God.

8—38. These verses are almost nothing more than a verbal repetition of what has already come before us in the two preceding chapters. There is a minuteness of detail which seems to us almost superfluous; but in the prosecution of any great or important work, how conscious are we of the need there is to repeat once and again our instructions to those whom we employ. So here. Everything is to be done according to a divine pattern, and hence the minuteness and the repetition of the instructions. What we, in our ignorance, call a trifle, may, in the estimation of God, be of the first magnitude and importance.

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29 And they were coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners.

30 And there were eight boards; and their sockets *were* sixteen sockets of silver, [1]under every board two sockets.

31 ¶ And he made bars of shittim wood; five for the boards of the one side of the tabernacle,

32 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward.

33 And he made the middle bar to shoot through the boards from the one end to the other.

34 And he overlaid the boards with gold, and made their rings *of* gold *to be* places for the bars, and overlaid the bars with gold.

BEFORE CHRIST 1491.

1 Heb. *two sockets, two sockets, under one board.*

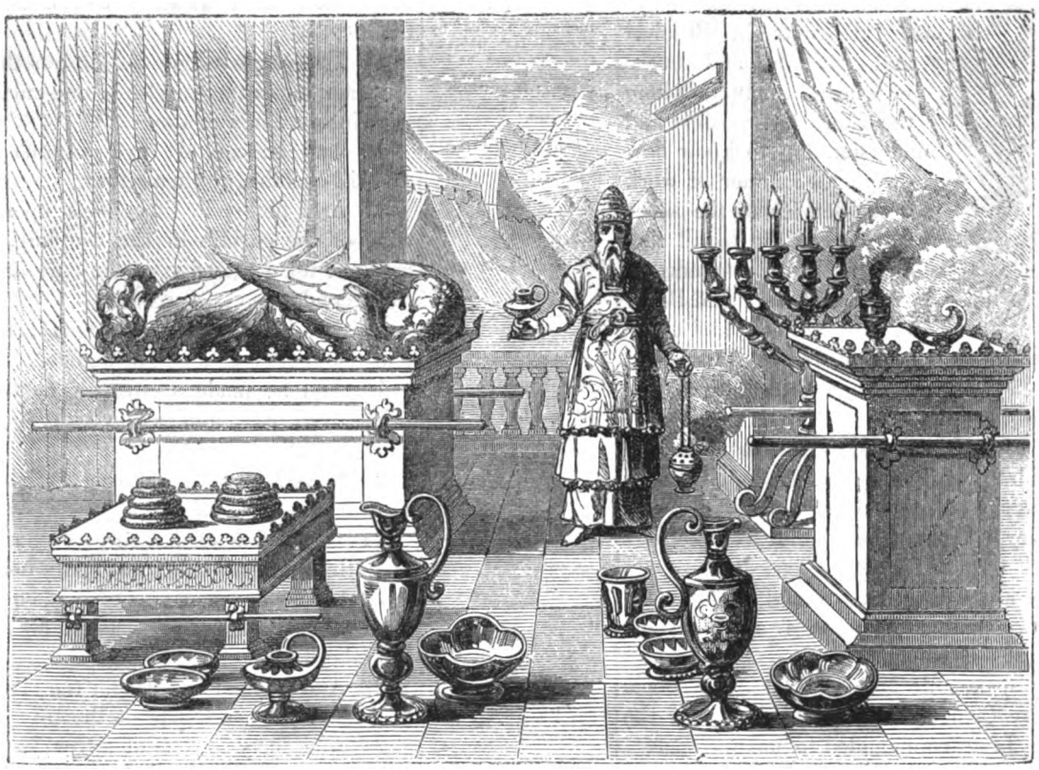
CHAPTER XXXVII.

1 *The ark.* 6 *The mercy seat with cherubims.* 10 *The table with his vessels.* 17 *The candlestick with his lamps and instruments.* 25 *The altar of incense.* 29 *The anointing oil and sweet incense.*

AND Bezaleel made the ark *of* shittim wood: two cubits and a half *was* the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it:

2 And he overlaid it with pure gold within and without, and made a crown of gold to it round about.

3 And he cast for it four rings of gold, *to be set*



35 ¶ And he made a vail *of* blue, and purple, and scarlet, and fine twined linen: *with* cherubims made he it of [2]cunning work.[a]

36 And he made thereunto four pillars *of* shittim *wood*, and overlaid them with gold: their hooks *were of* gold; and he cast for them four sockets of silver.

37 ¶ And he made an hanging for the tabernacle door *of* blue, and purple, and scarlet, and fine twined linen, of needlework;[b]

38 And the five pillars of it with their hooks: and he overlaid their chapiters and their fillets with gold: but their five sockets *were of* brass.

2 Heb. *the work of a needle-worker, or embroiderer.*

a ch. xxvi. 31—35.

c ch. xxv. 10—16.

b ch. xxvi. 36, 37.

d ch. xxv. 17—22; xxix. 17.

by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it.

4 And he made staves *of* shittim wood, and overlaid them with gold.

5 And he put the staves into the rings by the sides of the ark, to bear the ark.[c]

6 ¶ And he made the mercy seat *of* pure gold: two cubits and a half *was* the length thereof, and one cubit and a half the breadth thereof.[d]

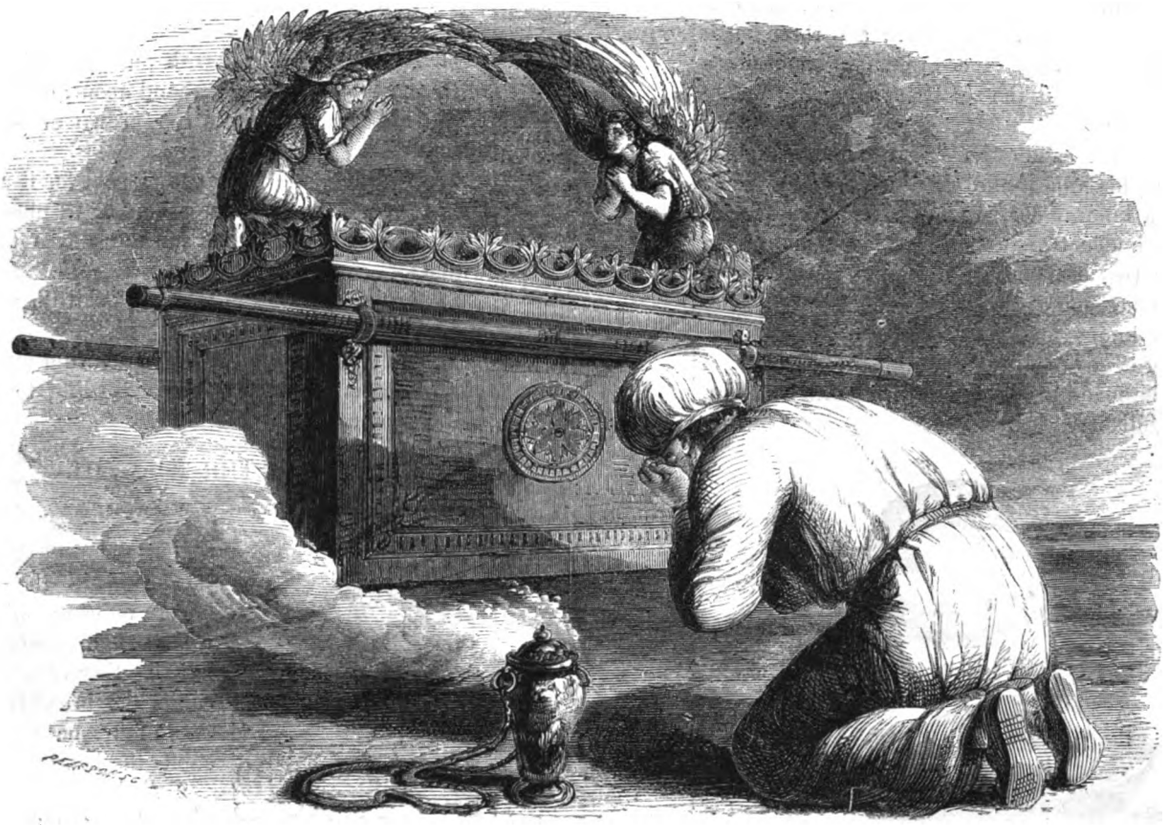
7 And he made two cherubims *of* gold, beaten out of one piece made he them, on the two ends of the mercy seat;

CHAPTER XXXVII.

1—7. Between this chapter and the twenty-fifth there is a very close correspondence. They both refer to one and the same subject, and therefore we refer the reader to the notes and commentary of the latter.

Critics have amused themselves by entering upon a long investigation to determine whether the overlaying with gold, here spoken of, was only gilding, or was really the covering of the several articles with plates of gold. Some suppose that our modern gold-leaf was wholly unknown, even to the Egyptians, and that gilding was unknown to the Greeks in the time of Homer. This may be; and yet what was unknown to the Greek, might, like some other arts, be known to the Egyptian; and though the Egyptian might not know how to reduce his gold to the tenuity of our modern leaf, it does not follow that he was ignorant of the art of gilding. We are therefore disposed to concur with those who think that this overlaying with gold was nothing more than

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THE MERCY SEAT.

8 One cherub [1]on the end on this side, and another cherub [2]on the *other* end on that side: out of the mercy seat made he the cherubims on the two ends thereof.[a]

9 And the cherubims spread out *their* wings on high, *and* covered with their wings over the mercy seat, with their faces one to another; *even* to the mercy seatward were the faces of the cherubims.[b]

10 ¶ And he made the table *of* shittim wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof:

11 And he overlaid it with pure gold, and made thereunto a crown of gold round about.

12 Also he made thereunto a border of an hand-breadth round about; and made a crown of gold for the border thereof round about.

13 And he cast for it four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof.

14 Over against the border were the rings, the places for the staves to bear the table.

15 And he made the staves *of* shittim wood, and overlaid them with gold, to bear the table.[c]

16 And he made the vessels which *were* upon the table, his dishes, and his spoons, and his bowls, and his covers [3]to cover withal, *of* pure gold.[d]

17 ¶ And he made the candlestick *of* pure gold: *of* beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same:[e]

18 And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof:

BEFORE CHRIST 1491.

1 Or, *out of.*
2 Or, *out of.*
a ch. xxv. 18—20
c ch. xxv. 23—29
b Isa. vi. 2; Ezek. i. 5, 13; x. 2—5; 1 Peter i. 12.
3 Or, *to pour out withal.*
d ch. xxv. 29; 1 Kings vii. 50; Jer. lii. 18, 19.
e ch. xxv. 31—39; xl. 24, 25; Lev. xxiv. 4; 2 Chron. xiii 11; Heb ix. 2.

what we understand in these modern times by gilding. The gold was, in all probability, laid on much thicker, so as better to withstand any deleterious influences, and prevent its being easily effaced and worn off.

The beautiful meets us everywhere in Nature, and why should the beautiful not be found in the house of God? If, as in Nature, it is ever in subordination to the useful, then there is no reason why the sanctuary should not present whatever was lovely and attractive—whatever could challenge the judgment of the most refined taste.

6—9. The mercy seat was the propitiatory altar, and surmounted the ark of the testimony. Its being overshadowed by the cherubim, with their outspread wings, implied the reconciliation of man, not only to God, but to all holy intelligences; the bearing of the atonement on angelic life, stability, and blessedness; the interest of these nobler spirits in the recovery and happiness of our race; and their acknowledgment of the fact, that in the one sacrifice for sin is to be found the only centre of union for the universe of God. Hence the emphatic words of the Apostle Peter:—"Into which things the angels desire to look." They bend over them as with outstretched neck, have their minds intensely fixed upon them; are inquiring into them with ever deepening interest; are ever learning from them "the manifold wisdom of God," and, with every renewed discovery, are incited to still loftier praise. Into these angelic studies we shall enter with a depth of holy feeling which no earthly words can express, and pursue them through the countless millenniums of the great future with joy unspeakable.

10—16. This table, as we learn from chap. xxv. 23—30, is the same with the table of shewbread, on which were laid the various utensils and vessels that were used in connection with the sacrifices and the libations included in the worship of the tabernacle. Such tables were found also in heathen temples. The table of Isis is said to have been made of brass, about four feet in length, and of nearly equal breadth; its groundwork was a black enamel, curiously inlaid with silver plates, on which were engraven figures and devices of various kinds. This may have been an imitation of the table of shewbread; while in the temple of Juno Populonia there was a similar table, on which were laid the utensils employed in the service. The table of shewbread alone was overlaid with gold; but every vessel placed upon it was made of the pure precious metal.

17—24. At certain of their festivals, the Egyptians are wont to light lamps, and keep them burning all night around their dwellings; and as the Egyptians were the first to use lamps in their temples, it is not unlikely that they got the idea from the golden lampbearer of the Jewish tabernacle.

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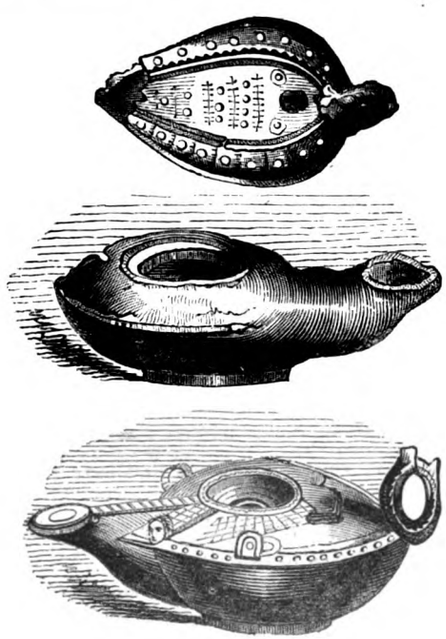
19 Three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick.[a]

20 And in the candlestick *were* four bowls made like almonds, his knops, and his flowers:

21 And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it.[b]

22 Their knops and their branches were of the same: all of it *was* one beaten work *of* pure gold.

23 And he made his seven lamps, and his snuffers, and his snuffdishes, *of* pure gold.[c]



LAMPS.

24 *Of* a talent of pure gold made he it, and all the vessels thereof.

25 ¶ And he made the incense altar *of* shittim wood: the length of it *was* a cubit, and the breadth of it a cubit;[d] *it was* foursquare; and two cubits *was* the height of it; the horns thereof were of the same.[e]

26 And he overlaid it with pure gold, *both* the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about.[f]

27 And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal.[g]

28 And he made the staves *of* shittim wood, and overlaid them with gold.[h]

29 ¶ And he made the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.[i]

BEFORE CHRIST 1491.

a ch. xxv. 33; 1 Kings vii. 49; Zech. iv. 2.

b ch. xxv. 35; Numb. viii. 4.

c ch. xxv. 31—39; xxvii. 20; xxx. 8; Zech. iv. 3.

d ch. xxx. 2—10; xl. 5, 26, 27.

e ch. xxx. 2

f ch. xxx. 3.

g ch. xxx. 4.

h ch. xxx. 1—5

i ch. xxx. 23—38.

CHAPTER XXXVIII.

1 *The altar of burnt offering.* 8 *The laver of brass.* 9 *The court.* 21 *The sum of that the people offered.*



AND he made the altar of burnt offering *of* shittim wood: five cubits *was* the length thereof, and five cubits the breadth thereof; *it was* foursquare; and three cubits the height thereof.[j]

2 And he made [1]the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass.[k]

3 And he made all the vessels of the altar, the pots, and the shovels, and the basons, *and* the fleshhooks, and the firepans: all the vessels thereof made he *of* brass.[l]

4 And he made for the altar a brasen grate of network under the compass thereof beneath unto the midst of it.[m]

5 And he cast four rings for the four ends of the grate of brass, *to be* places for the staves.[n]

6 And he made the staves *of* shittim wood, and overlaid them with brass.

7 And he put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards.[o]

j ch. xxvii. 1—8; xl. 6, 29; 2 Chron. iv. 1; Ezek. xliii. 13-18.

1 Horns were much used on all ancient altars. Among the ruins of ancient Rome the fragments of some stone altars with horns were seen so late as the beginning of the seventeenth century. These may have been designed as trophies; but on the altar erected by Moses, the horns, while partly ornamental, were chiefly used as points to which to bind the sacrificial victim.

k ch. xxvii. 2.

l ch. xxvii. 3.

m ch. xxvii. 4, 5.

n ch. xxvii. 4, 6.

o ch. xxvii. 1—8.

CHAPTER XXXVIII.

1—7. This altar of burnt offering was that on which were offered all sacrifices, and as it was itself solemnly sanctified, it rendered holy every subsequent gift that was laid upon it.

8. As glass was not known at this early period, the word lookingglass would be better rendered MIRROR. The first mirrors known among men were the clear fountain and the bosom of the unruffled lake; then came the use of polished surfaces, such as brass and steel, and, in a more advanced and luxurious state of society, the use of silver. Those here mentioned may have been of a mixed metal; and as the Egyptian women, as often as they went to their temples, took their mirrors with them, the Hebrew women, it appears, did the same. At the present day the Moorish women look upon the mirror as part of their dress, and wear it suspended from the neck, so as to fall on their bosom.

Among the ancients, women were generally employed as door-keepers; and it is supposed that these women had some special and exclusive employment in connection with the tabernacle, where they kept watch during the night. They have been looked upon as more peculiarly devoted to God, and zealous for the establishment of his worship. But from the words of 1 Sam. ii. 22, it is very evident that their piety was not very deep, for they yielded to the impure solicitations of Eli's sons, and thus became partakers of their sin.

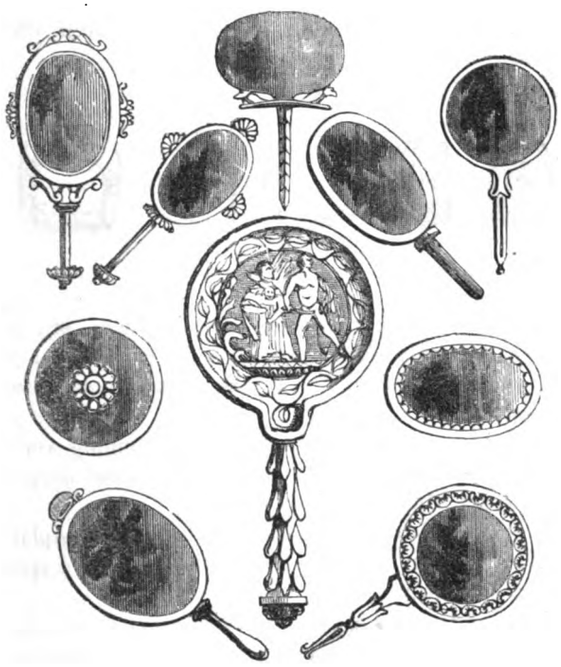
They assembled in troops at the door of the tabernacle. Such is the reading of the Hebrew text; and it seems to imply not only their great numbers, but their zeal and their oneness of mind and purpose in regard to this undertaking.

Now comes the question, did these women give their little portable mirrors as material out of which to make the brasen laver? It is said that Moses, finding himself in want of brass, asked these women to supply the deficiency, and that they expressed their zeal by thus parting with their mirrors—that though they could not well dispense with this article, they were yet willing to part with it rather than that Moses should lack sufficient material, or not have that material of the first and best quality; or, having hitherto used these mirrors to feed their pride and vanity, they now offered them to God in token of their repentance and love. It is supposed that these mirrors were then artfully or skilfully joined together in the form of the laver, or that they were molten down; that out of the molten metal the laver was cast, and, when cast, that the sides of it were so brightly burnished as to serve the purpose of a mirror for the priests when they came to wash.

Here is an approach to the true meaning of this passage, but still not the meaning. We do not believe that these women were called upon to part with their mirrors, or that they did give them as material for the laver. When it is said in the text that Moses made the laver of brass of the lookingglasses or mirrors of the women, the meaning clearly is, that he made it of the same bright and burnished character as these mirrors. It is true that, by a peculiar idiom of language, the Hebrew particle here used in some instances points to the origin and the material out of which anything is made, or from which it comes forth; but it is no less true that the same particle is used in the sense of likeness, or correspondence—in the manner of, or according to, something else. This is the meaning in the passage before us; for if the women never came to the tabernacle without

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8 ¶ And he made the laver *of* brass, and the foot of it *of* brass, of the lookingglasses of *the women* assembling, which assembled *at* the door of the tabernacle of the congregation.[a]



MIRRORS.[1]

9 ¶ And he made the court: on the south side southward the hangings of the court *were of* fine twined linen, an hundred cubits:[b]

10 Their pillars *were* twenty, and their brasen sockets twenty; the hooks of the pillars and their fillets *were of* silver.[c]

11 And for the north side *the hangings were* an hundred cubits, their pillars *were* twenty, and their sockets of brass twenty; the hooks of the pillars and their fillets *of* silver.[d]

12 And for the west side *were* hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars and their fillets *of* silver.[e]

13 And for the east side eastward fifty cubits.[f]

14 The hangings of the one side *of the gate were* fifteen cubits; their pillars three, and their sockets three.[g]

15 And for the other side of the court gate, on this hand and that hand, *were* hangings of fifteen cubits; their pillars three, and their sockets three.[h]

16 All the hangings of the court round about *were* of fine twined linen.[i]

17 And the sockets for the pillars *were of* brass; the hooks of the pillars and their fillets *of* silver; and the overlaying of their chapiters *of* silver; and all the pillars of the court *were* filleted with silver.[j]

BEFORE CHRIST 1491.

a ch. xxx. 17—21.

k ch. xxvii. 16

l cn. xxvii. 16, 17

m ch. xxvii. 19

2 That is, *the account*—the summary, or inventory, of the various articles.

n ch. xxxi. 1-5; xxxv. 30—33.

1 There is a manifest incongruity in the text of this passage. It first speaks of a laver of brass, and then says that this *brasen* laver was made of the *lookingglasses* of the women. Now, certain it is that the laver could not have been made of glass, for glass was not then known, and therefore the word lookingglasses should have been translated mirrors. For the explanation of the whole passage see the notes at the foot of the preceding page.

o ch. xxxi. 2, 6.

b ch. xxvii. 9—19; xl. 8, 33.

c ch. xxvii. 9, 10.

p ch. xxxi. 6; xxxv. 34; xxxvi. 1, 2.

d ch. xxvi. 20, 21; xxvii. 11.

e ch. xxvii. 12.

f ch. xxvii. 13

g ch. xxvii. 14.

h ch. xxvii. 15.

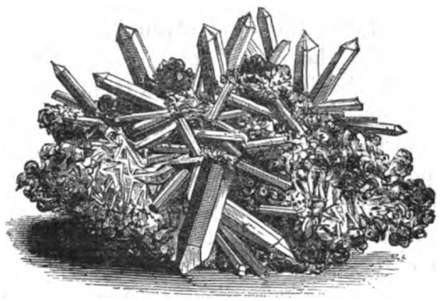
i ch. xxvii. 16.

q ch. xxx. 13; Lev. v. 15.

j ch. xxvii. 17.

18 And the hanging for the gate of the court *was* needlework, *of* blue, and purple, and scarlet, and fine twined linen: and twenty cubits *was* the length, and the height in the breadth *was* five cubits, answerable to the hangings of the court.[k]

19 And their pillars *were* four, and their sockets *of* brass four; their hooks *of* silver, and the overlaying of their chapiters and their fillets *of* silver.[l]



SILVER.

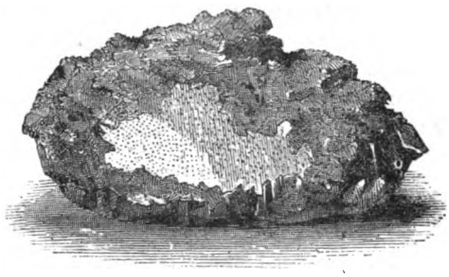
20 And all the pins of the tabernacle, and of the court round about, *were of* brass.[m]

21 ¶ This is [2]the sum of the tabernacle, *even* of the tabernacle of testimony, as it was counted, according to the commandment of Moses, *for* the service of the Levites, by the hand of Ithamar, son to Aaron the priest.[n]

22 And Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses.[o]

23 And with him *was* Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.[p]

24 All the gold that was occupied for the work in all the work of the holy *place*, even the gold of the



GOLD.

offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary.[q]

25 And the silver of them that were numbered of the congregation *was* an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary:

their mirrors, why should the priest enter the sacred place till he had ascertained, by looking into the polished sides of the laver, as into a mirror, that he was free from all outward defilement?

24—31. Taking the known proportions and the general appearance of the tabernacle, there is no reason to believe that there was anything very grand or imposing in it as a mere structure; and yet it may be questioned whether any fabric of the same size was ever composed of such rich materials, or reared at so vast a cost. The gold employed in the building and its furniture could not have amounted in value to less than £200,000 of our money, the silver to not less than £50,000, and the brass or copper to not less than £400. These items do not include the curtains and coverings, the robe of the high priest, with its many gems and jewels, the dresses of the common priests, nor yet the value of the skill and labour employed in the work. The whole amount could not have been less than three hundred thousand pounds of our money. But why all this expenditure on a merely temporary erection? The laying the people under such contribution was intended to repress the spirit of pride and of covetousness; to teach them to acknowledge the property of God in all that they possessed; to impress them with

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26 A bekah for every man, *that is*, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty *men*.

27 And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the vail; an hundred sockets of the hundred talents, a talent for a socket.[a]

28 And of the thousand seven hundred seventy and five [1]*shekels* he made hooks for the pillars, and overlaid their chapiters, and filleted them.

29 And the brass of the offering *was* seventy talents, and two thousand and four hundred shekels.

30 And therewith he made the sockets to the door of the tabernacle of the congregation, and the brasen altar, and the brasen grate for it, and all the vessels of the altar,

31 And the sockets of the court round about, and the sockets of the court gate, and all the pins of the tabernacle, and all the pins of the court round about.

CHAPTER XXXIX.

1 *The cloths of service and holy garments.* 2 *The ephod.* 8 *The breastplate.* 22 *The robe of the ephod.* 27 *The coats, mitre, and girdle of fine linen.* 30 *The plate of the holy crown.* 32 *All is viewed and approved by Moses.*

AND of the blue, and purple, and scarlet, they made cloths of service, to do service in the holy *place*, and made the holy garments for Aaron; as the LORD commanded Moses.[b]

2 And he made the ephod *of* gold, blue, and purple, and scarlet, and fine twined linen.[c]

3 And they did beat the gold into thin plates, and cut *it into* wires, to work *it* in the blue, and in the purple, and in the scarlet, and in the fine linen, *with* cunning work.

4 They made shoulderpieces for it, to couple *it* together: by the two edges was it coupled together.[d]

BEFORE CHRIST 1491.

e ch. xxviii. 8.

f ch. xxviii. 9.

a ch. xxvi. 19, 21, 25, 32.

1 A *shekel* is about half an ounce troy weight. At half a shekel each, 6,000 persons collected a *talent* of silver; consequently, a talent consisted of about a hundred and twenty-five pounds troy, or rather more than a hundredweight. This passage fixes the weight of a talent at 3,000 shekels; for both the round sum and the residue agree with this computation, and can agree with no other. This seems, indeed, to have been the *weight* of a talent, of whatever metal.

g ch. xxviii. 12.

h ch. xxviii. 15

i ch. xxviii. 16.

j ch. xxviii. 17.

k ch. xxviii. 18.

l ch. xxviii. 19.

b ch. xxxi. 10; xxxv. 19.

m ch. xxviii. 20.

c ch. xxviii. 6.

n ch. xxviii. 21.

o ch. xxviii. 22.

d ch. xxviii. 7

5 And the curious girdle of his ephod, that *was* upon it, *was* of the same, according to the work thereof; *of* gold, blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses.[e]

6 ¶ And they wrought onyx stones inclosed in ouches of gold, graven, as signets are graven, with the names of the children of Israel.[f]



SEALS OR SIGNETS.

7 And he put them on the shoulders of the ephod, *that they should be* stones for a memorial to the children of Israel; as the LORD commanded Moses.[g]

8 ¶ And he made the breastplate *of* cunning work, like the work of the ephod; *of* gold, blue, and purple, and scarlet, and fine twined linen.[h]

9 It was foursquare; they made the breastplate double: a span *was* the length thereof, and a span the breadth thereof, *being* doubled.[i]

10 And they set in it four rows of stones: *the first* row *was* a sardius, a topaz, and a carbuncle: this *was* the first row.[j]

11 And the second row, an emerald, a sapphire, and a diamond.[k]

12 And the third row, a ligure, an agate, and an amethyst.[l]

13 And the fourth row, a beryl, an onyx, and a jasper: *they were* inclosed in ouches of gold in their inclosings.[m]

14 And the stones *were* according to the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet, every one with his name, according to the twelve tribes.[n]

15 And they made upon the breastplate chains at the ends, *of* wreathen work *of* pure gold.[o]

16 And they made two ouches *of* gold, and two

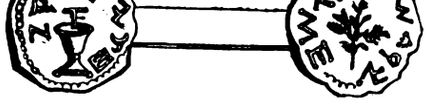
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the majesty and the glory of Him for whose worship the tabernacle had been reared; and to shadow forth to them the transcendent character of those spiritual realities which lay concealed under all this outward splendour and magnificence. In mental capacity the people were but elder children, whose minds and hearts could be reached only through these visible and material representations. They walked not by faith, but only by sense; and it was only through the medium of these palpable objects that they could be impressed with spiritual truth.

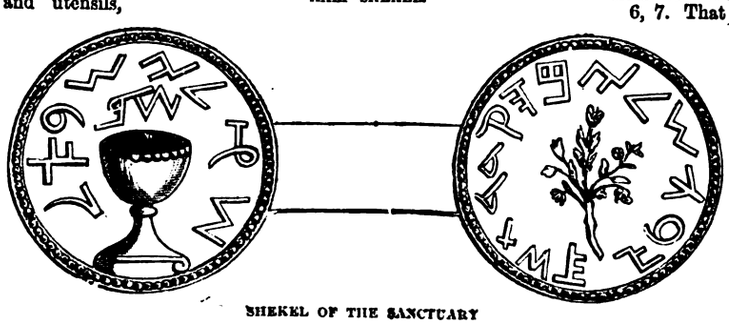
CHAPTER XXXIX.

1—5. The cloths of service were doubtless the coverings for the various vessels and utensils, and other articles of furniture connected with the fitting up, and the service of the tabernacle. They were to do service in the holy place; in other words, they were to be sacredly reserved for the purpose for which they were made, and to be used only in the tabernacle. These articles were something distinct and different from the priestly vestments of Aaron, to which there was attached a still greater sacredness.

Here we have the first and earliest intimation of the use of gold wire or thread. Plates of metal were beaten thin, then cut into the narrowest slips, and these slips again were moulded with the hammer and the file, so as to form comparatively fine threads, fit to embroider cloth or to be interwoven with it. Homer represents Vulcan as repairing to his forge, and there forming upon his anvil a net-work as fine and delicate as any spider's web, and challenging the keenest inspection of the gods. The threads which have been found among the ruins of Herculaneum are of massive gold. There is no proof in the text that the threads to be used in the priest's dress were interwoven with the cloth, they seem to have been used after the cloth was woven to embroider and enrich it.



HALF SHEKEL.



SHEKEL OF THE SANCTUARY

6, 7. That stone engraving was known at this early period is placed beyond all dispute by this and various other passages in the Sacred Volume. What was the size of these onyx stones we are not told; but on each stone were engraven the names of six tribes, so that the process of engraving must have been both minute and delicate. Some critics have expressed their astonishment at the progress of the Hebrews in arts demanding so much skill, precision, and judgment. But genius is the property of no one age, and of no one people; and if

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gold rings; and put the two rings in the two ends of the breastplate.[a]

17 And they put the two wreathen chains of gold in the two rings on the ends of the breastplate.[b]

18 And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulderpieces of the ephod, before it.[c]

19 And they made two rings of gold, and put *them* on the two ends of the breastplate, upon the border of it, which *was* on the side of the ephod inward.[d]

20 And they made two *other* golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the *other* coupling thereof, above the curious girdle of the ephod.[e]

21 And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod; as the LORD commanded Moses.[f]

22 ¶ And he made the robe of the ephod *of* woven work, all *of* blue.[g]

23 And *there was* an hole in the midst of the robe, as the hole of an habergeon, *with* a band round about the hole, that it should not rend.[h]

24 And they made upon the hems of the robe pomegranates *of* blue, and purple, and scarlet, *and* twined *linen.*



THE POMEGRANATE.

25 And they made bells *of* pure gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates;[i]

26 A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister *in;* as the LORD commanded Moses.[j]

27 ¶ And they made coats *of* fine linen *of* woven work for Aaron, and for his sons,

28 And a mitre *of* fine linen, and goodly bonnets *of* fine linen, and linen breeches *of* fine twined linen,

29 And a girdle *of* fine twined linen, and blue, and purple, and scarlet, *of* needlework; as the LORD commanded Moses.[k]

30 ¶ And they made the plate of the holy crown *of* pure gold, and wrote upon it a writing, *like to* the engravings of a signet, HOLINESS TO THE LORD.[l]

31 And they tied unto it a lace of blue, to fasten *it* on high upon the mitre; as the LORD commanded Moses.[m]

32 ¶ Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did according to all that the LORD commanded Moses, so did they.[n]

33 ¶ And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets,[o]

34 And the covering of rams' skins dyed red, and the covering of badgers' skins, and the vail of the covering,[p]

35 The ark of the testimony, and the staves thereof, and the mercy seat,[q]

36 The table, *and* all the vessels thereof, and the shewbread,[r]

37 The pure candlestick, *with* the lamps thereof, *even with* the lamps to be set in order, and all the vessels thereof, and the oil for light,[s]

38 And the golden altar, and the anointing oil, and the sweet incense, and the hanging for the tabernacle door,[t]

39 The brasen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot,[u]

40 The hangings of the court, his pillars, and his sockets, and the hanging for the court gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation,[v]

41 The cloths of service to do service in the holy *place,* and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office.[w]

42 According to all that the LORD commanded Moses, so the children of Israel made all the work.

43 And Moses did look upon all the work, and, behold, they had done it as the LORD had commanded, even so had they done it: and Moses blessed them.[x]

BEFORE CHRIST 1491.

[a] ch. xxviii. 23.
[j] ch. xxviii. 34, 35.
[b] ch. xxviii. 24.
[c] ch. xxviii. 25.
[k] ch. xxviii. 40.
[d] ch. xxviii. 26.
[l] ch. xxviii. 36.
[e] ch. xxviii. 27
[m] ch. xxviii. 37
[f] ch. xxviii. 28.
[n] ch. xxv. 40; Deut. xii. 22.
[g] ch. xxviii. 31.
[o] ch. xxxi. 7.
[h] ch. xxviii. 32.
[p] ch. xxv. 5; xxvi. 14; xxxv. 7; xxxvi. 19.
[q] ch. xxv. 10—21.
[r] ch. xxv. 23—30.
[s] ch. xxv. 6, 31—39.
[t] ch. xxx. 1—5, 23—25, 34—37; xxvi. 36.
[u] ch. xxvii. 1—8; xxx. 18; xxxviii. 8.
[v] ch. xxvii. 9—19; xxxv. 17; xxxviii. 9—20
[w] ch. xxxi. 10; xxxv. 19
[i] ch. xxviii. 33.
[x] ver. 7.

we bear in mind that to natural powers and capacities were added supernatural wisdom and power, we shall be ready to confess that the cause was more than equal to the effect.

23. The habergeon was a small coat of mail, made of little iron rings united together. It covered the neck and breast, was very light, and resisted the stroke of a sword.

24, 25. In leaf and flower the pomegranate is not unlike the myrtle, and was formerly included in the myrtaceous family. The leaves, flowers, and fruit of the plant are remarkable for their beauty, and the imitation of these on the lower hem of the sacred ephod added to the elegance of the robe.

27. Fine white linen was chosen by all nations for the garment to be worn in the service of God. In Egypt, the priests of Isis wore their white robes on all occasions, and wherever they went; whereas the Jewish priests never put on their sacred vestments but for the discharge of their official duties in the sanctuary.

42. In this chapter we have six distinct sections; and each section closes with the words—"as the Lord commanded Moses." Every part of the priest's dress was made according to instructions from God himself, for otherwise Aaron could not have been suitably attired for his office. Was he the type of Christ? Did his office and duties shadow forth the great mysterious work of the Incarnate One? Did his very robe prefigure something yet more beautiful and glorious? If so, it was meet that the will of God should be expressed in everything, and that everything connected with the tabernacle and its service should shadow forth the glory and perfection of Him who is the Great High Priest of our profession.

If, through the atoning sacrifice of Christ, we have been reconciled and brought into union with God, then should every element and every attribute of our being proclaim—on the whole of our mental and moral character—on the whole man—should be written in letters of pure, transparent light—HOLINESS TO THE LORD.

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CHAPTER XL.

1 *The tabernacle is commanded to be reared,* 9 *and anointed.* 13 *Aaron and his sons to be sanctified.* 16 *Moses performeth all things accordingly.* 34 *A cloud covereth the tabernacle.*

AND the LORD spake unto Moses, saying,

2 On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation.[a]

3 And thou shalt put therein the ark of the testimony, and cover the ark with the vail.[b]

4 And thou shalt bring in the table, and set in order the things that are to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof.[c]

5 And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle.[d]

6 And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation.[e]

7 And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein.[f]

8 And thou shalt set up the court round about, and hang up the hanging at the court gate.[g]

9 And thou shalt take the anointing oil, and anoint the tabernacle, and all that *is* therein, and shalt hallow it, and all the vessels thereof: and it shall be holy.[h]

10 And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy.[i]

11 And thou shalt anoint the laver and his foot, and sanctify it.[j]

12 And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.[k]

13 And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office.[l]

14 And thou shalt bring his sons, and clothe them with coats:[m]

15 And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations.

BEFORE CHRIST 1491.

[f] ch. xxx. 18—21; xxxviii. 8.

[g] ch. xxvii. 9—19; xxxviii. 9—19.

[h] ch. xxx. 23—33; xxxvi. 29.

[a] ver. 17; ch. xxvi. 1, 30.

[i] ch. xxix. 36, 37.

[j] Lev. viii. 11

[b] ch. xxv. 10—21; Numb. iv. 5.

[k] ch. xxix. 1—35; Lev. viii. 1—13.

[c] ch. xxv. 23—30, 31—37.

[l] ch. xxviii. 41.

[m] ch. xxix. 8, 9

[d] ch. xxx. 1—5; xxxvii. 25—28; xxvi. 36, 37; xxxvi. 37, 38.

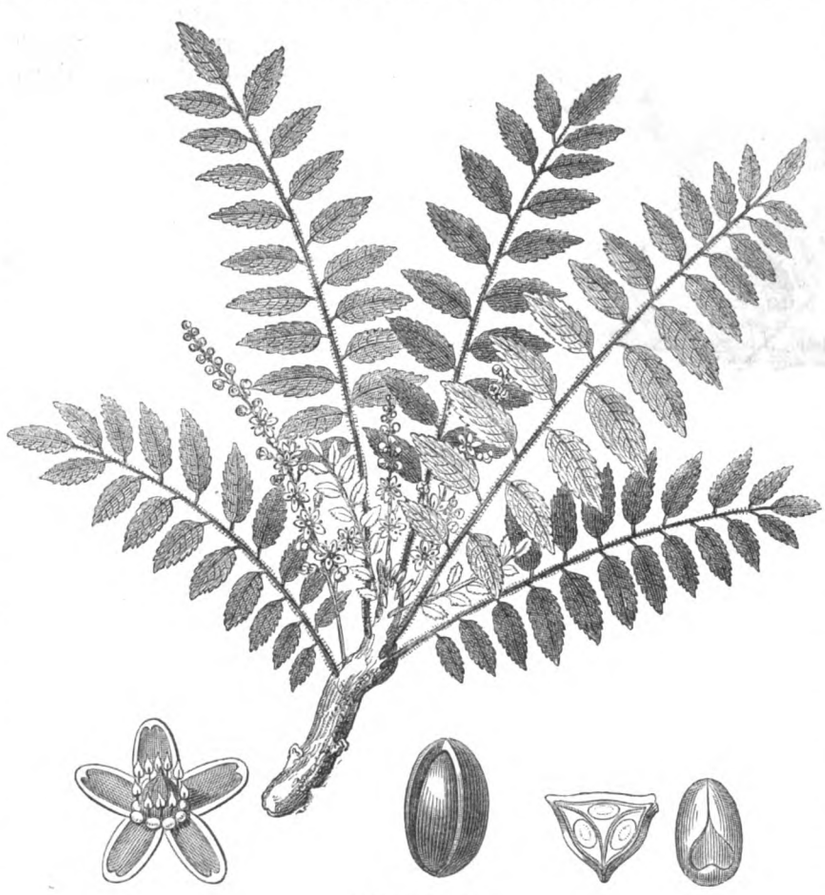
[e] ch. xxvii. 1—8; xxxviii. 1—7

CHAPTER XL.

1—3. Nearly twelve months had rolled away since the memorable night on which the Israelites took their departure from the land of Egypt—a period full of incident and full of interest. The last six months had been spent in preparing the various materials and furniture for the tabernacle. Taking into account the number and the character of the articles to be provided, together with the exquisite and costly workmanship of the various parts of the tabernacle, it must be confessed that the whole undertaking was carried on and completed with great expedition. After a careful examination of all the works—after satisfying himself that all had been done according to the will and the command of God, and after pronouncing his fatherly blessing upon the people, Moses proceeded to "set up the tabernacle of the tent of the congregation." Our engraving on another page will show that it was no mean erection.

The vail which covered the ark (ver. 3) was the rich and beautiful curtain which screened off the holiest of all, and prevented the body of the congregation from gazing on that inner scene of light and glory. In Numbers iv. 5 it is called "the covering vail"—that is, the separating and concealing screen.

5, 6. In the incense which was burned on the golden altar, frankincense was an essential ingredient, and, through the agency of heat, it sent forth the richest, sweetest perfume.



FRANKINCENSE.

8—11. The tabernacle was not only covered above, it was also curtained around; and being of an oblong shape, a space or court was left in front, between the entrance to the sacred edifice and the hanging which formed the gate to the court. Through this court the worshipper passed into the holy place. Every article of furniture and every vessel for the service having been disposed in its proper place, Moses proceeds to the act of consecration, by which the building and all that it contained was set apart to the worship of God.

12—16. The priesthood being confined to a single family, the office descended from father to son. It was thus an everlasting priesthood throughout all generations, and therefore it was not needful to anoint each successive priest, but only the first who was inaugurated into the sacred office, as the efficacy extended to the whole future line; but in the case of the high priest, who was elected to fill this higher office, it was most fitting that he should, on entering on his holy functions, be specially set apart as the anointed of the Lord.

33—38. The tabernacle having been set up and consecrated to God, the cloud inclosing the Shekinah, or divine glory, descended and rested upon it; the ineffable light lingered not without, but entered in and filled the house. So bright and burning did this glory become, that even Moses—that very Moses who was on the mount alone with God, surrounded by the uncreated light of the Eternal One—was not able to enter the tabernacle. So it was with the priests at the dedication of the temple. And what did this glory prefigure and shadow forth but the sublime discoveries of that dispensation in which God is pleased to give us the light of the knowledge of the glory of himself in the person and work of his Son; and through the revelation of this glory to transform us into his likeness, and to bless us with all spiritual blessings in heavenly places?

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BEFORE CHRIST 1491.

16 Thus did Moses: according to all that the LORD commanded him, so did he.

17 ¶ And it came to pass in the first month in the second year, on the first *day* of the month, *that* the tabernacle was reared up.

18 And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars.[a]

19 And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses.[b]

28 ¶ And he set up the hanging *at* the door of the tabernacle.[i]

29 And he put the altar of burnt offering *by* the door of the tabernacle of the tent of the congregation, and offered upon it the burnt offering and the meat offering; as the LORD commanded Moses.[j]

30 ¶ And he set the laver between the tent of the congregation and the altar, and put water there, to wash *withal*.[k]

31 And Moses and Aaron and his sons washed their hands and their feet thereat:[l]

32 When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the LORD commanded Moses.

33 And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work.[m]

34 ¶ Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

35 And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.[n]

36 And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys:

37 But if the cloud were not taken up, then they journeyed not till the day that it was taken up.

38 For the cloud of the LORD *was* upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.[o]



REARING THE TABERNACLE.

20 ¶ And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy seat above upon the ark:

21 And he brought the ark into the tabernacle, and set up the vail of the covering, and covered the ark of the testimony; as the LORD commanded Moses.[c]

22 ¶ And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail.

23 And he set the bread in order upon it before the LORD; as the LORD had commanded Moses.[d]

24 ¶ And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward.[e]

25 And he lighted the lamps before the LORD; as the LORD commanded Moses.[f]

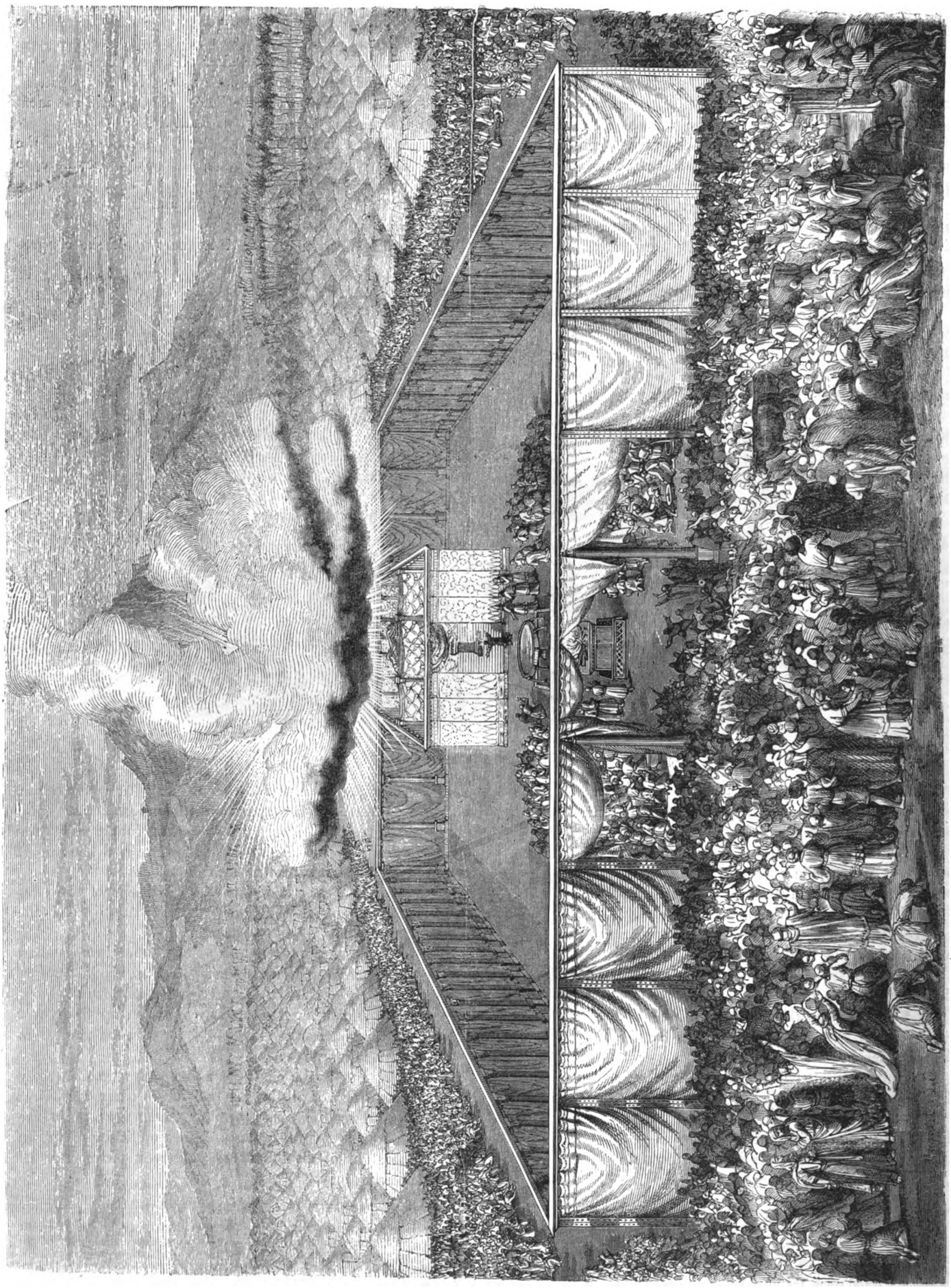
26 ¶ And he put the golden altar in the tent of the congregation before the vail:[g]

27 And he burnt sweet incense thereon; as the LORD commanded Moses.[h]

a ch. xxvi. 1—37; xxxvi. 8—38.
b ch. xxvi. 7—14; xxxvi. 14—19.
c ver. 3.
d ver. 4; ch. xxv. 30
e ch. xxv. 31—35; xxxvii. 17—24.
f ch. xxv. 37
g ch. xxx. 1—10.
h ch. xxv. 6; xxxv. 8, 28; xxxi. 11; xxxix. 38; Numb. iv. 16.
i ch. xxvi. 36, 37; xxxviii. 9—19.
j ch. xxvii. 1—8; xxxviii. 1—7
k ch. xxx. 18—21; xxxviii. 8.
l ch. v. 12.
m xxvii. 9—19
n ver. 38; ch. xvi. 7, 9, 10; xxiv. 15—18; xxix. 23; xxxiv. 5; Lev. ix. 6, 23; xvi. 2; Numb. x. 34; xi. 25; xiv. 10; xvi. 19, 42; xx. 6; 1 Kings viii. 10, 11; 2 Chron. v. 13, 14; vii. 1—3; xiii. 21, 22; xiv. 24.
o Numb. ix. 15—23; Neh. ix. 19

This inner light was, in proportion to its central splendour, rare and dark at the outskirts. This darker fringe served to screen and vail the glory by day; and if we admit that it was then condensed, or focalised, we see how at night it might be allowed to extend and expand, so that, as far as the eye of the Hebrew could reach, the glory was one living, burning flame. Through all their journeyings it accompanied the Israelites. It was to them an infallible guide; the certain pledge of Jehovah's presence; the shield of his protecting power; the symbol of his infinite love; the forerunner of future life and blessedness. The presence of Christ is something more and something better than the mere symbol of his glory.

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THE TABERNACLE SET UP.

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THE THIRD BOOK OF MOSES,

CALLED

LEVITICUS.



CHAPTER I.

1 *The burnt offerings.* 3 *Of the herd,* 10 *of the flocks,* 14 *of the fowls.*

AND the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying,

2 Speak unto the children of Israel, and say unto them, If any of you bring an offering unto the LORD, ye shall bring your offering of the cattle, *even* of the herd, and of the flock.

3 If his offering *be* a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD.[a]

4 And he shall put his hand upon

[a] ver. 10; ch. iv. 23; xxii. 18—20; Exod. xiii. 12; xxxiv. 19; Ps. lxv. 16; Isa. i. 11; Mal. i. 8, 14.

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the head of the burnt offering; and it shall be accepted for him to make atonement for him.[a]

5 And he shall kill the bullock before the LORD: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that *is by* the door of the tabernacle of the congregation.[b]

6 And he shall flay the burnt offering, and cut it into his pieces.[c]

7 And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire:[d]

8 And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that *is* on the fire which *is* upon the altar:

9 But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, *to be* a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.[e]

10 ¶ And if his offering *be* of the flocks, *namely*, of the sheep, or of the goats, for a [1]burnt sacrifice; he shall bring it a male without blemish.[f]

11 And he shall kill it on the side of the altar northward before the LORD: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar.[g]

12 And he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that *is* on the fire which *is* upon the altar:

13 But he shall wash the inwards and the legs with water: and the priest shall bring *it* all, and burn *it* upon the altar: it *is* a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.[h]

14 ¶ And if the burnt sacrifice for his offering to the LORD *be* of fowls, then he shall bring his offering of turtledoves, or of young pigeons.[i]

15 And the priest shall bring it unto the altar, and [2]wring off his head, and burn *it* on the altar; and the blood thereof shall be wrung out at the side of the altar:

16 And he shall pluck away his crop with his [3]feathers, and cast it beside the altar on the east part, by the place of the ashes:

17 And he shall cleave it with the wings thereof, *but* shall not divide *it* asunder: and the priest shall burn it upon the altar, upon the wood that *is* upon the fire: it *is* a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.[j]

CHAPTER II.

1 *The meat offering of flour with oil and incense,* 4 *either baken in the oven,* 5 *or on a plate,* 7 *or in a fryingpan,* 12 *or of the firstfruits in the ear.* 13 *The salt of the meat offering.*

AND when any will offer a [4]meat offering unto the LORD, his offering shall be *of* fine flour; and he shall pour oil upon it, and put frankincense thereon:[k]

2 And he shall bring it to Aaron's sons the priests. and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, *to be* an offering made by fire, of a sweet savour unto the LORD:[l]

3 And the remnant of the meat offering *shall be* Aaron's and his sons': *it is* a thing most holy of the offerings of the LORD made by fire.[m]

4 ¶ And if thou bring an oblation of a meat offering baken in the oven, *it shall be* unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.[n]

5 ¶ And if thy oblation *be* a meat offering *baken* in a [5]pan, it shall be *of* fine flour unleavened, mingled with oil.

6 Thou shalt part it in pieces, and pour oil thereon: it *is* a meat offering.[o]

7 ¶ And if thy oblation *be* a meat offering *baken* in the [6]fryingpan, it shall be made *of* fine flour with oil,[p]

8 And thou shalt bring the meat offering that is

BEFORE CHRIST 1490.

3 Or, *the filth thereof.* Lev. iv. 12.

a ch. iii. 2; iv. 20, 26, 31, 35; v. 6; vi. 7; ix. 7; xvi. 24; xxii. 27; Numb. xv. 28; xxv. 18; 2 Chron. xxix. 22—24.

b ch. iv. 4—6; ix. 18; Exod. xxix. 11; Numb. xviii. 17.

j vs. 9, 13, 17; ch. ii. 9; iii. 5; viii. 21; Gen. viii. 21; Exod. xxix. 18, 25; Numb. xv. 3; xxviii. 13, 24; xxix. 13, 36; Ezra vi. 10; 2 Cor. ii. 15; Eph. v. 2; Heb. x. 1—14; xiii. 10—15.

c ver. 12; ch. viii. 20; Exod. xxix. 17.

d ch. vi. 9—13.

4 *Meat* is an old English word for *food* generally. See Gen. i. 29; ix. 3; Lev. xi. 34; Deut. ii. 6, 28; Judg. i. 7.

e ch. ix. 12—14.

k vs. 4, 5, 7, 14; vi. 14; vii. 37; Exod. xxix. 41; xl. 29; Numb. vii. 13, 19, 31, 37, 43, 49, 55, 61, 67, 73, 79; xv. 12, 13; xxviii. 8, 9, 12, 13.

1 The Hebrew word, meaning a *burnt* offering, denotes to *ascend*; this offering ascending, as it were, in flame to God, was entirely consumed. Thus it is often called a holocaust—a *whole* burnt offering.

f ver. 3.

g ch. ix. 18.

l ch. vi. 14, 15.

m ch. v. 13; vi. 16; Numb. iv. 16; xviii. 9.

n ch. vii. 12; Exod. xxix. 2.

h ch. ix. 14.

5 Or, *on a flat plate*, such as that still used by the Arabs for baking cakes.

i ch. v. 7, 11; xii. 8; xiv. 22, 30, 31; xv. 14, 29; Numb. vi. 10; Luke ii. 24.

o ver. 1.

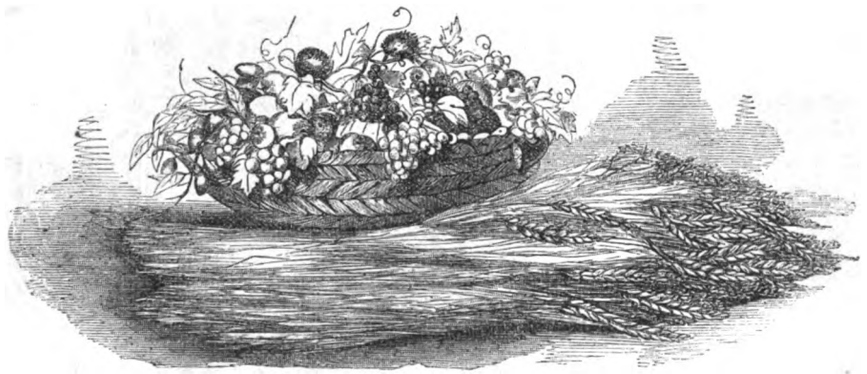
2 Or, *pinch off the head with the nail.*

6 Probably, a shallow earthen vessel, such as the Arabs call a *tajen.*

p v. 1; ch. vi. 20, 21; vii. 12; xxiii. 13; Numb. vi. 15; vii. 13, 19.

CHAPTER I.

TITLE.—The first word of this book in the Hebrew Bible is VAUYEEKRAU, which means "and he called," and this is, therefore, its designation among the Jews. The word LEVITICUS is the Latin form of the Greek name given to the book by the Septuagint. The Talmudists, or Jewish commentators, called it "the law of the priests," which name has been adopted both in the Arabic and Syriac versions. The book itself treats principally of the rites and ceremonies of the sacrifices and the services of the religion of the Israelites, the charge of which was committed to Aaron, his sons, and descendants, who were of the tribe of Levi, and who alone of that tribe sustained and exercised the priestly office.



THE OFFERING OF FIRSTFRUITS.

1—17. In the whole system of Jewish sacrifices, the burnt offering was the first and most conspicuous. It is not, however, to be confounded with the offering made by fire. The offering by fire might be consumed in part or in whole; but the burnt offering was wholly consumed, and is represented as ascending to heaven in a flame. Hence the phrase—"whole burnt offering;" and hence the word "holocaust."

CHAPTER II.

1—11. The shedding of blood was not the essential or indispensable element in the meat offering, that it was in the burnt offering. The meat offering was a substitute for the burnt offering, or the sacrificial victim, and was wholly in favour of the poor. Instead of a living victim, the Israelites were free to choose from various vegetable products and preparations, such as flour or meal, bread, cakes, ears of corn, and parched grain, which were offered with oil and frankincense. These offerings were expressive of gratitude, and were for a memorial—a sweet savour, or sacrifice acceptable to God. If, in any case, a man was so poor as to be forced back on any of these products for "a sin offering," which offering required the shedding of blood, he then offered them without oil or frankincense.

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made of these things unto the LORD: and when it is presented unto the priest, he shall bring it unto the altar.

9 And the priest shall take from the meat offering a memorial thereof, and shall burn *it* upon the altar: *it is* an offering made by fire, of a sweet savour unto the LORD.

10 And that which is left of the meat offering *shall be* Aaron's and his sons': *it is* a thing most holy of the offerings of the LORD made by fire.[e]

11 No meat offering, which ye shall bring unto the LORD, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire.[b]

12 ¶ As for the oblation of the firstfruits, ye shall offer them unto the LORD: but they shall not be burnt on the altar for a sweet savour.[c]

13 And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt.[d]

14 And if thou offer a meat offering of thy firstfruits unto the LORD, thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, *even* corn beaten out of full ears.[e]

15 And thou shalt put oil upon it, and lay frankincense thereon: it *is* a meat offering.[f]

16 And the priest shall burn the memorial of it, *part* of the beaten corn thereof, and *part* of the oil thereof, with all the frankincense thereof: *it is* an offering made by fire unto the LORD.[g]

CHAPTER III.

1 *The peace offering of the herd, 6 of the flock, 7 either a lamb, 12 or a goat.*

AND if his oblation *be* a sacrifice of peace offering, if he offer *it* of the herd; whether *it be* a male or female, he shall offer it without blemish before the LORD.[h]

2 And he shall lay his hand upon the head of his offering, and kill it *at* the door of the tabernacle of the congregation: and Aaron's sons the priests shall sprinkle the blood upon the altar round about.[i]

3 And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the [1]fat that covereth the inwards, and all the fat that *is* upon the inwards,[j]

4 And the two [2]kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.[k]

5 And Aaron's sons shall burn it on the altar upon the burnt sacrifice, which *is* upon the wood that *is* on the fire: *it is* an offering made by fire, of a sweet savour unto the LORD.[l]

BEFORE CHRIST 1490.

m ch. i. 3.

n vs. 2–5

a ver. 3.

b ch. vi. 17; x. 12; Exod. xxxiv. 25.

c ch. xxiii. 10, 17; Exod. xxii. 29; xxiii. 16, 19; xxxiv. 26; Numb. xviii. 12; xxviii. 26; Deut. xviii. 4; xxvi. 1—11; 2 Chron. xxxi. 5; Neh. x. 35.

d Numb. xviii. 19; 2 Chron. xiii. 5; Ezek. xliii. 24; Mark ix. 49.

o vs. 2—5, 6—11.

e ver. 12.

f ver. 1.

g vs. 2, 9

p ch. vii. 25—27; xvii. 10—14; Deut. xii. 16, 23; 1 Sam. xiv. 32–34; Ezek. xxxiii. 25; xliv. 7, 15; Acts xv. 20, 21.

h ch. vii. 11—21; xvii. 5; Exod. xx. 24; Numb. vi. 17; Josh. viii. 31; Judg. xx. 26; 1 Sam. x. 8; xi. 15; 2 Sam. vi. 17; xxiv. 25; 1 Kings iii. 15; viii. 63; ix. 25; 2 Chron. xxxi. 2; xxxiii. 16; Ezek. xlv. 15, 17; xlvi. 2; Amos v. 22.

i ch. i. 3, 5.

1 Or, *suet.*

j ver. 16; ch. iv. 8; vii. 4.

2 Or, *midriff over the liver, and over the kidneys.*

q ch. vi. 25; x. 17; xvi. 25; Exod. xxix. 14; xxx. 10; Numb. vii. 16, 22, 28; viii. 8; 2 Chron. xxix. 24; Ezra viii. 35; Ps. xl. 6; Ezek. xliii. 19, 22, 25; xliv. 27, 29; xlvi. 20; 2 Cor. v. 21.

k ch. iv. 9; Exod. xxix. 22.

r ch. i. 3; xvi. 3, 27; Numb. viii. 8.

l ch. i. 9; iv. 31, 35; vi. 12; ix. 10; Exod. xxix. 13.

6 ¶ And if his offering for a sacrifice of peace offering unto the LORD *be* of the flock; male or female, he shall offer it without blemish.[m]

7 If he offer a lamb for his offering, then shall he offer it before the LORD.

8 And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar.[n]

9 And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the fat thereof, *and* the whole rump, it shall he take off hard by the backbone; and the fat that covereth the inwards, and all the fat that *is* upon the inwards,

10 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

11 And the priest shall burn it upon the altar: *it is* the food of the offering made by fire unto the LORD.

12 ¶ And if his offering *be* a goat, then he shall offer it before the LORD.[o]

13 And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

14 And he shall offer thereof his offering, *even* an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that *is* upon the inwards,

15 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

16 And the priest shall burn them upon the altar: *it is* the food of the offering made by fire for a sweet savour: all the fat *is* the LORD's.

17 *It shall be* a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.[p]

CHAPTER IV.

1 *The sin offering of ignorance, 3 for the priest, 13 for the congregation, 22 for the ruler, 27 for any of the people.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the LORD *concerning things* which ought not to be done, and shall do against any of them:[q]

3 If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin offering.[r]

4 And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD,

The sin offering was not complete without the meat offering; and the poor man's meat offering, when presented as a substitute for a sacrificial victim, was yet intended to signify the utter aversion of the Holy One to all sin.

CHAPTER III.

1—17. These peace offerings, like the burnt offering and the meat offering, were purely voluntary on the part of the people, and were meant to embody

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THE SIN OFFERING OF IGNORANCE.

and shall lay his hand upon the bullock's head, and kill the bullock before the LORD.[a]

5 And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation:[b]

6 And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the vail of the sanctuary.[c]

7 And the priest shall put *some* of the blood upon the horns of the altar of sweet incense before the LORD, which *is* in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which *is at* the door of the tabernacle of the congregation.[d]

8 And he shall take off from it all the fat of the bullock for the sin offering; the fat that covereth the inwards, and all the fat that *is* upon the inwards,[e]

9 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away,[f]

10 As it was taken off from the bullock of the sacrifice of peace offerings: and the priest shall burn them upon the altar of the burnt offering.

11 And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung,

12 Even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt.

13 ¶ And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done *somewhat against* any of the commandments of the LORD *concerning things* which should not be done, and are[g] guilty;

BEFORE CHRIST 1490.

[a] ver. 29; ch. i. 4; xvi. 21; Isa. liii. 6.

[b] ver. 16; ch. v. 9

[c] ch. xvi. 14, 19; Numb. xix. 4.

[d] vs. 18, 25, 30, 34; ch. viii. 15; ix. 9; xvi. 18.

[e] ch. iii. 3–5, 9–11, 14–16.

[f] ver. 2; Numb. xv. 25—29.

and express the gratitude of the worshipper to God, as the fountain of all blessing, and to pledge the offerer to future dependence, consecration, and service. In this offering, the victim might be either male or female; nor was it required that it should be wholly consumed by fire.

CHAPTER IV.

1—35. The offences to which the law of sin or trespass offering was applicable, had reference to undesigned or unintentional transgressions, whether sins of commission or sins of omission. On the head of the victim the offerer laid his hand, confessed his trespass, and having thus made atonement, the animal was looked upon as bearing away the sins of the guilty party. This sacrifice differed from the burnt offering in not being wholly consumed on the altar; and it differed from the peace offering inasmuch as no portion of it was returned to the offerer. The offering corresponded with the rank or office of the party. It was one thing for the high priest and the whole congregation; it was another thing for a ruler; and another thing still for the individual in his private capacity.

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14 When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.[a]

15 And the elders of the congregation shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD.[b]

BEFORE CHRIST 1490.

a ch. i. 3.
d ch. xvi. 15, 21; 2 Chron. xxix. 21-24; Ezra viii. 35.
b ch. iii. 8, 13; xvi. 21.
1 The original word from which "ruler" is derived, means one preferred or exalted above others. Exod. xviii. 21; Numb. xvi. 2.

20 And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them.

21 And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it *is* a sin offering for the congregation.[d]

22 ¶ When a [1]ruler hath sinned, and done *somewhat* through ignorance *against* any of the commandments of the LORD his God *concerning things* which should not be done, and is guilty;



THE OFFERING OF TWO YOUNG PIGEONS.

16 And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation:[c]

17 And the priest shall dip his finger *in some* of the blood, and sprinkle *it* seven times before the LORD, *even* before the vail.

18 And he shall put *some* of the blood upon the horns of the altar which *is* before the LORD, that *is* in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering, which *is at* the door of the tabernacle of the congregation.

19 And he shall take all his fat from him, and burn *it* upon the altar.

c vs. 5—12.

e 2 Kings xxii. 8—13.

f ch. i. 3.

g ver. 7

23 Or if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish:[e]

24 And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the LORD: it *is* a sin offering.[f]

25 And the priest shall take of the blood of the sin offering with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering.[g]

26 And he shall burn all his fat upon the altar, as

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the fat of the sacrifice of peace offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.[a]

27 ¶ And if any one of the [1]common people sin through ignorance, while he doeth *somewhat against* any of the commandments of the LORD *concerning things* which ought not to be done, and be guilty;

28 Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.

29 And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering.[b]

30 And the priest shall take of the blood thereof with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar.

31 And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn *it* upon the altar for a sweet savour unto the LORD; and the priest shall make an atonement for him, and it shall be forgiven him.[c]

32 And if he bring a lamb for a sin offering, he shall bring it a female without blemish.

33 And he shall lay his hand upon the head of the sin offering, and slay it for a sin offering in the place where they kill the burnt offering.[d]

34 And the priest shall take of the blood of the sin offering with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar:

35 And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, according to the offerings made by fire unto the LORD: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

CHAPTER V.

1 *He that sinneth in concealing his knowledge,* 2 *in touching an unclean thing,* 4 *or in making an oath.* 6 *His trespass offering, of the flock,* 7 *of fowls,* 11 *or of flour.* 14 *The trespass offering in sacrilege,* 17 *and in sins of ignorance.*

AND if a soul sin, and hear the voice of swearing, and *is* a witness, whether he hath seen or known *of it;* if he do not utter *it*, then he shall bear his iniquity.[e]

2 Or if a soul touch any unclean thing, whether *it be* a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and *if* it be hidden from him; he also shall be unclean, and guilty.[f]

3 Or if he touch the uncleanness of man, whatsoever uncleanness *it be* that a man shall be defiled withal, and it be hid from him; when he knoweth *of it*, then he shall be guilty.[g]

4 Or if a soul swear, pronouncing with *his* lips to do evil, or to do good, whatsoever *it be* that a man shall pronounce with an oath, and it be hid from him; when he knoweth *of it*, then he shall be guilty in one of these.

5 And it shall be, when he shall be guilty in one of these *things*, that he shall confess that he hath sinned in that *thing:*

6 And he shall bring his trespass offering unto the LORD for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin.[h]

7 And if he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two turtledoves, or two young pigeons, unto the LORD; one for a sin offering, and the other for a burnt offering.[i]

8 And he shall bring them unto the priest, who shall offer *that* which *is* for the sin offering first, and wring off his head from his neck, but shall not divide *it* asunder:

9 And he shall sprinkle of the blood of the sin offering upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar: it *is* a sin offering.[j]

10 And he shall offer the second *for* a burnt offering, according to the manner: and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him.[k]

11 ¶ But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an [2]ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put *any* frankincense thereon: for it *is* a sin offering.

12 Then shall he bring it to the priest, and the priest shall take his handful of it, *even* a memorial thereof, and burn *it* on the altar, according to the offerings made by fire unto the LORD: it *is* a sin offering.[l]

13 And the priest shall make an atonement for him[m] as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and *the remnant* shall be the priest's, as a meat offering.[n]

14 ¶ And the LORD spake unto Moses, saying,

15 If a soul commit a trespass, and sin through ignorance, in the holy things of the LORD; then he shall bring for his trespass unto the LORD a ram without blemish out of the flocks, with thy estimation

BEFORE CHRIST 1490.

f ch. vii. 21; xi. 24, 28, 31, 39; Numb. xix. 11, 13, 16; xiv. 8.

a ver. 10.

1 Heb. *people of the land;* that is, any one not a king, priest, or ruler.

g ch. xxii. 4—6; Numb. xix. 11—16.

b ch. iv. 15, 24.

h vs. 15, 16, 18; ch. vi. 5, 6; vii. 37; xiv. 12—14, 21, 24, 25; Numb. vi. 12; 1 Sam. vi. 3, 4, 8, 17; Ezek. xl. 39; xlii. 13; xliv. 29; xlvi. 20.

c ch. iii. 16.

i ch. i. 14, 15.

d vs. 29—31.

ch. i. 5; iv. 25, 30, 34; vii. 2.

k ch. i. 14—17.

2 A Hebrew measure of the same size as the *bath*, containing ten *homers*. Exod. xvi. 36; Numb. v. 15.

ch. ii. 2, 9, 16; v. 12; vi. 15; xxiv. 7.

m ch. iv. 20, 31.

n ch. ii. 3; vii. 6; 1 Cor. ix. 13.

e ver. 17; ch. vii. 18; xvii. 16; xix. 8; xx. 17.

CHAPTER V.

1—3. The law of the trespass offering differed but little from the law of the sin offering. Let us, then, see the cases to which this law applied.

If a man was called to give evidence in a court of judicature, and he there heard "the voice of swearing," or had the oath read in his hearing, he was thus upon his oath, and to conceal what he knew laid him open to the sin of perjury, and consequently in the eye of the law he was guilty.

4—13. If a man made a real oath, he was bound to abide by it, at whatever sacrifice; if he did not keep his oath, he stood guilty, and therefore had to make atonement for his sin. An effectual mode this, of maintaining the majesty of the law, and the sacredness of an oath.

14—17. These verses seem to point to such members of the congregation as had incurred a debt to the sanctuary, by withholding that which was due.

17—19. Here provision is made for even unconscious sin — for things done contrary to the law of God, while the doer of them is ignorant of the fact that he is guilty of any offence.

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by shekels of silver, after the shekel of the sanctuary, for a trespass offering:[a]

16 And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.[b]

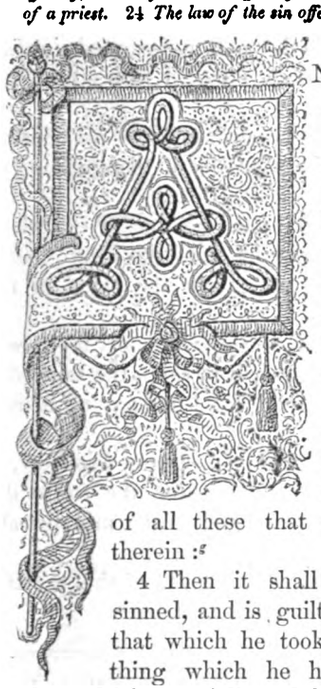
17 ¶ And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; though he wist *it* not, yet is he guilty, and shall bear his iniquity.[c]

18 And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist *it* not, and it shall be forgiven him.[d]

19 It *is* a trespass offering: he hath certainly trespassed against the LORD.[e]

CHAPTER VI.

1 *The trespass offering for sins done wittingly.* 8 *The law of the burnt offering,* 14 *and of the meat offering.* 19 *The offering at the consecration of a priest.* 24 *The law of the sin offering.*



AND the LORD spake unto Moses, saying,

2 If a soul sin, and commit a trespass against the LORD, and lie unto his neighbour in that which was delivered him to keep, or in [1]fellowship, or in a thing taken away by violence, or hath deceived his neighbour;[f]

3 Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein:[g]

4 Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,[h]

5 Or all that about which he hath [2]sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, *and* give it unto him to whom it appertaineth, in the day of his trespass offering.

6 And he shall bring his trespass offering unto the LORD, a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest:[i]

BEFORE CHRIST 1490.

a ch. vii. 7; xix. 21, 22; Numb. xv. 11; Ezra x. 19; Ezek. xliii. 23, 25; xlv. 24, 25; xlvi. 4, 5, 7, 11; Exod. xxx. 13.

b ch. iv. 26, 31, 35; v. 7, 10, 13, 16.

3 As the inspired writer now enters on a fresh subject, the sixth chapter should begin here, where the Jews commence the twenty-fifth section of the Law. The *people* having been instructed as to their offerings, it will be observed that the *priests* now receive directions as to their official services.

c ch. vi. 4, 5; Numb. v. 7.

4 Or, *for the burning.*

d ch. i. 12, 13; Exod. xxix. 38–42; Numb. xxviii. 3.

e ch. iv. 2—4; ch. v. 1.

f ch. xvi. 4; Exod. xxviii. 40 — 43; xxxix. 27–29; Ezek. xliv. 17, 18; Lev. i. 16.

d vs. 15, 16.

m ch. xvi. 23, 24; Ezek. xliv. 19.

e ver. 6.

n vs. 9, 13.

o ch. ii. 1—3; Numb. xv. 4—6.

1 Or, *dealing;* Heb. *in putting of the hand.*

p ch. ii. 2, 9.

f Exod. xxii. 7 — 12; Amos viii. 5; Micah vi. 10—12; Ezek. xviii. 1—9.

q ver. 26; ch. ii. 3, 10; x. 12, 13; Numb. xviii. 9, 10; Ezek. xliv. 27—29; 1 Cor. ix. 13.

g ch. xix. 12; Jer. vii. 9; Zech. v. 3, 4; Mal. iii. 5.

r chs. ii., xi.

s ver. 29; ch. xxi. 22; Numb. xviii. 9, 10.

h Exod. xxii. 1, 4; Lev. xxiv. 21; xxv. 27; Deut. xxii. 2; Ezek. xxxiii. 15, 16.

2 Or, *of his being found guilty;* Heb. *of his trespass.*

i ch. ii. 2, 3; vii. 36; Ex. xxix. 7; Numb. xxviii. 8.

s ch. v. 15, 18.

u ch. ii. 5.

7 And the priest shall make an atonement for him before the LORD: and it shall be forgiven him for any thing of all that he hath done in trespassing therein.[j]

8 ¶ [3]And the LORD spake unto Moses, saying,

9 Command Aaron and his sons, saying, This *is* the law of the burnt offering: It *is* the burnt offering, [4]because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it.[k]

10 And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar.[l]

11 And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place.[m]

12 And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings.[n]

13 The fire shall ever be burning upon the altar; it shall never go out.

14 ¶ And this *is* the law of the meat offering: the sons of Aaron shall offer it before the LORD, before the altar.[o]

15 And he shall take of it his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense which *is* upon the meat offering, and shall burn *it* upon the altar *for* a sweet savour, *even* the memorial of it, unto the LORD.[p]

16 And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it.[q]

17 It shall not be baken with leaven. I have given it *unto them for* their portion of my offerings made by fire; it *is* most holy, as *is* the sin offering, and as the trespass offering.[r]

18 All the males among the children of Aaron shall eat of it. *It shall be* a statute for ever in your generations concerning the offerings of the LORD made by fire: every one that toucheth them shall be holy.[s]

19 ¶ And the LORD spake unto Moses, saying,

20 This *is* the offering of Aaron and of his sons, which they shall offer unto the LORD in the day when he is anointed; the tenth part of an ephah of fine flour for a meat offering perpetual, half of it in the morning, and half thereof at night.[t]

21 In a pan it shall be made with oil; *and when it is* baken, thou shalt bring it in: *and* the baken pieces of the meat offering shalt thou offer *for* a sweet savour unto the LORD.[u]

CHAPTER VI.

1—7. If a man had received something in deposit from another and undertook to keep it; if he had entered into fellowship or partnership; if he had taken away anything by violence, or got it by fraud; if he had found anything which another had lost, and had then indulged in falsehood concerning any one of these things, he was, on being found guilty, ordered to make full restitution, with an additional fifth of the whole value. Nor was this restitution to be delayed. On the day of his conviction or on the day of his trespass offering he was to make it.

8—13. This is to be understood of the daily burnt offering or perpetual sacrifice, which consisted of two lambs, offered the one in the morning and the other in the evening on the altar of burnt offering.

14—18. This meat offering was simply a substitute for the freewill burnt offering of greater value, and of which mention is made in ch. ii. 1—3. This offering was to be without leaven; a small portion was to be burnt on the altar; the rest was to go to the priests, and to be eaten in the holy place.

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22 And the priest of his sons that is anointed in his stead shall offer it: *it is* a statute for ever unto the LORD; it shall be wholly burnt.[a]

23 For every meat offering for the priest shall be wholly burnt: it shall not be eaten.[b]

24 ¶ And the LORD spake unto Moses, saying,

25 Speak unto Aaron and to his sons, saying, This *is* the law of the sin offering: In the place where the burnt offering is killed shall the sin offering be killed before the LORD: it *is* most holy.[c]

26 The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation.[d]

27 Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place.

28 But the earthen vessel wherein it is sodden shall be broken: and if it be sodden in a brasen pot, it shall be both scoured, and rinsed in water.[e]

29 All the males among the priests shall eat thereof: it *is* most holy.[f]

30 And no sin offering, whereof *any* of the blood is brought into the tabernacle of the congregation to reconcile *withal* in the holy *place*, shall be eaten: it shall be burnt in the fire.

CHAPTER VII.

1 *The law of the trespass offering,* 11 *and of the peace offerings,* 12 *whether it be for a thanksgiving,* 16 *or a vow, or a freewill offering.* 22 *The fat,* 26 *and the blood, are forbidden.* 28 *The priests' portion in the peace offerings.*

LIKEWISE this *is* the law of the trespass offering: it *is* most holy.[g]

2 In the place where they kill the burnt offering shall they kill the trespass offering: and the blood thereof shall he sprinkle round about upon the altar.[h]

3 And he shall offer of it all the fat thereof; the rump, and the fat that covereth the inwards,[i]

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul *that is* above the liver, with the kidneys, it shall he take away:

5 And the priest shall burn them upon the altar *for* an offering made by fire unto the LORD: it *is* a trespass offering.[j]

6 Every male among the priests shall eat thereof: it shall be eaten in the holy place: it *is* most holy.[k]

7 As the sin offering *is*, so *is* the trespass offering: *there is* one law for them: the priest that maketh atonement therewith shall have *it*.[l]

8 And the priest that offereth any man's burnt offering, *even* the priest shall have to himself the [1]skin of the burnt offering which he hath offered.

9 And all the meat offering that is baken in the oven, and all that is dressed in the fryingpan, and in the pan, shall be the priest's that offereth it.[m]

10 And every meat offering, mingled with oil, and dry, shall all the sons of Aaron have, one *as much* as another.

11 And this *is* the law of the sacrifice of peace offerings, which he shall offer unto the LORD.[n]

12 If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried.

13 Besides the cakes, he shall offer *for* his offering leavened bread with the sacrifice of thanksgiving of his peace offerings.

14 And of it he shall offer one out of the whole oblation *for* an heave offering unto the LORD, *and* it shall be the priest's that sprinkleth the blood of the peace offerings.[o]

15 And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; [2]he shall not leave any of it until the morning.[p]

16 But if the sacrifice of his offering *be* a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten:

17 But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.[q]

BEFORE CHRIST 1490.

a ch. ii. 8, 9; Deut. x. 6; Heb. vii. 23.

b ch. ii. 9

c ch. i. 9, 13; ii. 2, 9, 16; iii. 16.

k ch. vi. 16—18, 29; Numb. xviii. 9, 10.

c ch. iv. 1—12, 38.

l ch. vi. 25, 26.

1 The skins of animals are very valuable in the East. That a skin was used for sitting or lying on by the people of Israel, is evident from ch. xv. 17. Skins are still used as carpets and mattresses.

d ch. x. 17, 18; Numb. xviii. 9, 10; Ezek. xliv. 28, 29.

m ch. ii. 5, 7.

e ch. xi. 33; x. 5, 12.

n ch. iii. 1—16; xxii. 21.

f ver. 18.

o ch. vi. 26; Exod. xxix. 27; Numb. xv. 19—21; xviii. 8—11, 19, 24, 28; xxxi. 29, 41.

g ch. v. 14—19.

2 Because in a hot country it would putrefy.

p ch. xxii. 29, 30; Exod. xii. 10.

h ch. i. 5; iii. 2, 8, 13; iv. 24, 29, 33; vii. 2; xvii. 6.

i ch. iii. 3—5, 9—11; iv. 8—10; Exod. xxix. 13.

q ch. xix. 5, 6.

CHAPTER VII.

1—7. Here are a few additional instructions relative to the trespass offerings. The sacrificial victim was always to be a male—it was to be for a single individual, and the blood was to be poured round the altar; but so similar is the law of the sin offering to the law of the trespass offering, that what is not mentioned in the one may be learned from the other.

7—21. In the third chapter of this book directions were given to the *people* on the laws affecting this offering; here some special instructions are given to the priesthood.

22—27. This prohibition, we presume, was meant to apply only to the fat of those animals which were offered in sacrifice, and not to fat in general. Still, the use of this article on the part of the Israelites was very limited. Had it been otherwise, it would have been prejudicial to their health in an Eastern climate, would have fostered disease, and would have led them to seek after heathen festivities.



When the offering was brought to the priest, he was commanded to take off "the whole rump hard by the backbone," or, rather, he was to take off the large fat tail entire, close to the rump. This indicates the species of animal which was offered in sacrifice. It was abundant in Syria and in Palestine: and the fat of the tail is said to be the most palatable animal fat that can be tasted. The tail of such a sheep was an article of great delicacy, and formed no mean offering for the altar of God.

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MOSES CONSECRATING AARON AND HIS SONS.

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18 And if *any* of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity.[a]

19 And the flesh that toucheth any unclean *thing* shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.[b]

20 But the soul that eateth *of* the flesh of the sacrifice of peace offerings, that *pertain* unto the LORD, having his uncleanness upon him, even that soul shall be cut off from his people.[c]

21 Moreover the soul that shall touch any unclean *thing*, *as* the uncleanness of man, or *any* unclean beast, or any abominable unclean *thing*, and eat of the flesh of the sacrifice of peace offerings, which *pertain* unto the LORD, even that soul shall be cut off from his people.[d]

22 ¶ And the LORD spake unto Moses, saying,

23 Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat.[e]

24 And the fat of the beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it.

25 For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth *it* shall be cut off from his people.[f]

26 Moreover ye shall eat no manner of blood, *whether it be* of fowl or of beast, in any of your dwellings.[g]

27 Whatsoever soul *it be* that eateth any manner of blood, even that soul shall be cut off from his people.

28 ¶ And the LORD spake unto Moses, saying,

29 Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace offerings unto the LORD shall bring his oblation unto the LORD of the sacrifice of his peace offerings.[h]

30 His own hands shall bring the offerings of the LORD made by fire, the fat with the breast, it shall he bring, that the breast may be waved *for* a wave offering before the LORD.[i]

31 And the priest shall burn the fat upon the altar: but the breast shall be Aaron's and his sons'.[j]

32 And the right shoulder shall ye give unto the priest *for* an heave offering of the sacrifices of your peace offerings.[k]

33 He among the sons of Aaron, that offereth the blood of the peace offerings, and the fat, shall have the right shoulder for *his* part.[l]

34 For the wave breast and the heave shoulder have I taken of the children of Israel from off the sacrifices of their peace offerings, and have given them unto Aaron the priest and unto his sons by a statute for ever from among the children of Israel.[m]

35 ¶ This *is the portion* of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day *when* he presented them to minister unto the LORD in the priest's office;

36 Which the LORD commanded to be given them of the children of Israel, in the day that he anointed them, *by* a statute for ever throughout their generations.

37 This *is* the law of the burnt offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the sacrifice of the peace offerings;[n]

38 Which the LORD commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the LORD, in the wilderness of Sinai.

CHAPTER VIII.

1 *Moses consecrateth Aaron and his sons.* 14 *Their sin offering.* 18 *Their burnt offering.* 22 *The ram of consecrations.* 31 *The place and time of their consecration.*

AND the LORD spake unto Moses, saying,

2 Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread;[o]

3 And gather thou all the congregation together unto the door of the tabernacle of the congregation.

4 And Moses did as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.

5 And Moses said unto the congregation, This *is* the thing which the LORD commanded to be done.[p]

6 And Moses brought Aaron and his sons, and washed them with water.[q]

7 And he put upon him the coat, and girded him

BEFORE CHRIST 1490.

l ch. vi. 26

a ch. xix. 7, 8

m vs. 30—32.

b ch. xi. 24—39; Numb. xix. 11—16.

c ch. xv. 1—12

d ch. xi. 10—42; xiii. 1—3; xv. 3—12; xxii. 4; Numb. xix. 11—16; Deut. xiv. 7, 8, 10, 12—19; Ezek. iv. 14.

n ch. i. 1—17; vi. 1—7, 9—18, 20—30; Exod. xxix. 1, 38—42.

e ch. iii. 16, 17; iv. 8—10; xvii. 6; Deut. xxxii. 38; 1 Sam. ii. 15—17.

f ver. 23.

g vs. 20, 21, 25; ch. iii. 17; xvii. 10—14; 1 Sam. xiv. 33, 34; Ezek. xxxiii. 25; Acts xv. 20, 29

o Exod. xxviii. 2—4, 40—43; xxix. 1—4; xxxix. 1—31, 41; xxx. 23—37; xl. 12—15; Heb. vii. 21.

h ch. iii. 1

i ch. iii. 3, 4, 9, 14; viii. 27; ix. 21; Exod. xxix. 24—28; Numb. vi. 20.

j ch. vi. 16, 26; viii. 29; Numb. vi. 20; xviii. 18.

p ver. 1

k ver. 14.

q Exod. xxix. 4; xl. 12.

The reason why the Hebrew was commanded not to eat the blood, is, that, in every sacrifice offered for sin, the blood was the atoning element, and shadowed forth the one great expiation for human guilt. Nothing in the whole Jewish ritual was looked upon as more sacred. The violation of this law was followed by excommunication—the offender was cut off from the people, and deprived of any part of their inheritance.

29—38. From verses 11—18, we learn that the worshipper was allowed to appropriate a certain portion of his peace offering to his own use; but here he was forbidden to make any such appropriation till he had first presented his oblation to the Lord. And this was to be his own act—with his own hands was he to bring the offering, as the expression of his heart's deeper, purer feeling; and then the priest, taking it from his hand, was to wave or heave it before the Lord; that, by so lifting and waving it, the offerer might be impressed with the fact, that he had no longer any property in it; that the claim of God was just and pre-eminent, and that, as everything comes from him, so everything should go back to him. God had thus the right to dispose of the offering; and he made the wave breast and the heave shoulder the portion of the priests, as a privilege arising out of their being anointed and set apart to their sacred office.

CHAPTER VIII.

1—17. In the Book of Exodus we had an account of the circumstances connected with the induction of Aaron and his sons into the priestly office; and here we see them in the attitude of being anointed by Moses, in the presence of the assembled congregation, before whom, as so many witnesses, they took upon them the functions of their office.

The ceremony began with an ablution or bodily washing. This practice is found in connection with every system of religion, whether true or false, and points to the fact, that purity is an essential element in those who minister at the altar.

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with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound *it* unto him therewith.[a]

8 And he put the breastplate upon him: also he put in the breastplate the Urim and the Thummim.[b]

9 And he put the mitre upon his head; also upon the mitre, *even* upon his forefront, did he put the golden plate, the holy crown; as the LORD commanded Moses.[c]

10 And Moses took the anointing oil, and anointed the tabernacle and all that *was* therein, and sanctified them.[d]

11 And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them.[e]

12 And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.[f]

13 And Moses brought Aaron's sons, and [1]put coats upon them, and girded them with girdles, and put bonnets upon them; as the LORD commanded Moses.[g]

14 And he brought the bullock for the sin offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin offering.[h]

15 And he slew *it;* and Moses took the blood, and put *it* upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.[i]

16 And he took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moses burned *it* upon the altar.[j]

17 But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the LORD commanded Moses.[k]

18 ¶ And he brought the ram for the burnt offering: and Aaron and his sons laid their hands upon the head of the ram.[l]

19 And he killed *it;* and Moses sprinkled the blood upon the altar round about.[m]

20 And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat.[n]

21 And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it *was* a burnt sacrifice for a sweet savour, *and* an offering made by fire unto the LORD; as the LORD commanded Moses.[o]

BEFORE CHRIST 1490.

[p] Exod. xxix. 19.

[a] ch. viii. 7; Exod. xxviii. 4; xxix. 5; xxxix. 1—5, 22—26.

[b] Exod. xxxix. 8—21; xxviii. 30.

[q] Exod. xxix. 20.

[c] Exod. xxxix. 28, 30 1.

[d] Exod. xxx. 23—29; xl. 9—11.

[e] Exod. xxix. 36, xl. 9, 11; Numb. vii. 1.

[r] ch. iii. 9, 10; Exod. xxix. 22.

[f] Exod. xxviii. 41; xxix. 7; xxx. 30; Ps. cxxxiii. 2.

1 Heb. *bound.*

[s] Exod. xxix. 23.

[g] Exod. xxviii. 40, 41; xxix. 8, 9; xl. 14, 15.

[t] ch. vii. 30; Exod. xxix. 24.

[h] ch. iv. 3—12; xvi. 6; Exod. xxix. 10—14; Ezek. xliii. 18—21.

[u] Exod. xxix. 25.

[i] ch. iv. 7, 18, 30; Exod. xxix. 12, 36, 37; Ezek. xliii. 20.

[v] Exod. xxix. 26, 27.

[j] ch. iii. 3—5; iv. 8, 9; Exod. xxix. 13.

[k] ch. iv. 11, 12, 21; xvi. 27; Exod. xxix. 14.

[w] Exod. xxix. 21; xxx. 30.

[l] Exod. xxix. 15.

[m] Exod. xxix. 16.

[x] Exod. xxix. 31, 32; Ezek. xlvi. 20.

[n] Exod. xxix. 17.

[y] ch. vii. 17; Exod. xii. 10; xxix. 34.

[o] Exod. xxix. 18.

[z] Exod. xxix. 30, 35; Ezek. xliii. 25—27.

22 ¶ And he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.[p]

23 And he slew *it;* and Moses took of the blood of it, and put *it* upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.[q]

24 And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about.

25 And he took the fat, and the rump, and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and the right shoulder:[r]

26 And out of the basket of unleavened bread, that *was* before the LORD, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put *them* on the fat, and upon the right shoulder:[s]

27 And he put all upon Aaron's hands, and upon his sons' hands, and waved them *for* a wave offering before the LORD.[t]

28 And Moses took them from off their hands, and burnt *them* on the altar upon the burnt offering: they *were* consecrations for a sweet savour: it *is* an offering made by fire unto the LORD.[u]

29 And Moses took the breast, and waved it *for* a wave offering before the LORD: *for* of the ram of consecration it was Moses' part; as the LORD commanded Moses.[v]

30 And Moses took of the anointing oil, and of the blood which *was* upon the altar, and sprinkled *it* upon Aaron, *and* upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, *and* his garments, and his sons, and his sons' garments with him.[w]

31 ¶ And Moses said unto Aaron and to his sons, Boil the flesh *at* the door of the tabernacle of the congregation: and there eat it with the bread that *is* in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.[x]

32 And that which remaineth of the flesh and of the bread shall ye burn with fire.[y]

33 And ye shall not go out of the door of the tabernacle of the congregation *in* seven days, until the days of your consecration be at an end: for seven days shall he consecrate you.[z]

The shape of "the coat" which Moses put upon Aaron, is nowhere described. If in the description which St. John gives of the glorified Saviour, whom he beheld in vision, "clothed with a garment down to the feet, and girt about the breasts with a golden girdle," there be a reference to the words before us, then it was a long robe of fine linen, with sleeves fastened at the wrist, and tied close round the neck. It was common to all the priests; but that of the high priest was made of finer material, and of a much more elaborate and exquisite workmanship.

Having invested Aaron with his priestly robes, Moses first consecrated the tabernacle with all its furniture, as the place in which Aaron was to minister; and then he poured the anointing or consecrating oil on Aaron's own head, replaced the bonnet, mitre, or tiara, and set him apart to God and his service throughout his generations for ever. This done, he also consecrated his sons, having preceded both parts of the grand ceremonial by the presentation of a sin offering for the very men who were for ever after to serve at the altar.

18—36. The burnt sacrifice having been offered and accepted, Moses then offered "the ram of consecration," whose blood was applied to various members of the priests' bodies, to denote that they were wholly separated and set apart. It was a baptism of blood, denoting not only official purification, but inward spiritual regeneration. The same custom obtained among other nations, and very striking is the correspondence between this ceremonial and that which took place at the consecration of the high priest among the ancient Romans. The candidate for this high office, dressed in the richest vestments, and wearing a crown of gold, was led into some subterraneous space, above which a bull, covered with garlands, and adorned with fillets of flowers, was killed, and the blood made to pass through a perforated floor, so as to fall on various parts of the priest's body, not excepting his ears, lips, nostrils, and even into his mouth. On his coming forth from this baptism, the people looked upon him as sanctified and pure, did not dare even to approach his person, but adored him at a distance. Such as received any portion of this blood, were wont to wear their stained raiment as an outward evidence of their purification; but in the sin offering of the Lord, if any of the blood of the sacrificial victim happened to fall upon the garment of the people, that garment was to be carefully washed in the holy place.

After his consecration, Aaron was not to go from the door of the tabernacle for seven days (ver. 33), nor to go from the spot where the ceremonial had taken place, but there continue for seven days; to denote by this perfect number that his consecration was a perfect act.

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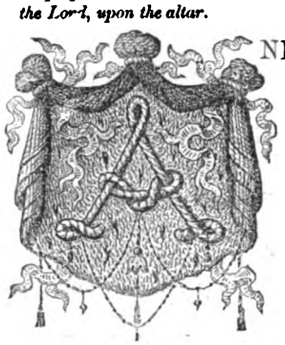
34 As he hath done this day, *so* the LORD hath commanded to do, to make an atonement for you.

35 Therefore shall ye abide *at* the door of the tabernacle of the congregation day and night seven days, and keep the charge of the LORD, that ye die not: for so I am commanded.[a]

36 So Aaron and his sons did all things which the LORD commanded by the hand of Moses.

CHAPTER IX.

1 *The first offerings of Aaron, for himself and the people.* 8 *The sin offering,* 12 *and the burnt offering for himself.* 15 *The offerings for the people.* 23 *Moses and Aaron bless the people.* 24 *Fire cometh from the Lord, upon the altar.*



AND it came to pass on the [1]eighth day, *that* Moses called Aaron and his sons, and the elders of Israel;

2 And he said unto Aaron, Take thee a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer *them* before the LORD.[b]

3 And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin offering; and a calf and a lamb, *both* of the first year, without blemish, for a burnt offering;[c]

4 Also a bullock and a ram for peace offerings, to sacrifice before the LORD; and a meat offering mingled with oil: for to day the LORD will appear unto you.[d]

5 ¶ And they brought *that* which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the LORD.[e]

6 And Moses said, This *is* the thing which the LORD commanded that ye should do: and the glory of the LORD shall appear unto you.[f]

7 And Moses said unto Aaron, Go unto the altar, and offer thy sin offering, and thy burnt offering, and make an atonement for thyself, and for the people: and offer the offering of the people, and make an atonement for them; as the LORD commanded.[g]

8 ¶ Aaron therefore went unto the altar, and slew [2]the calf of the sin offering, which *was* for himself.

9 And the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and put *it* upon the horns of the altar, and poured out the blood at the bottom of the altar:[h]

10 But the fat, and the kidneys, and the caul above the liver of the sin offering, he burnt upon the altar; as the LORD commanded Moses.[i]

11 And the flesh and the hide he burnt with fire without the camp.[j]

12 And he slew the burnt offering; and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar.[k]

13 And they presented the burnt offering unto him, with the pieces thereof, and the head: and he burnt *them* upon the altar.

14 And he did wash the inwards and the legs, and burnt *them* upon the burnt offering on the altar.

15 ¶ And he brought the people's offering, and took the goat, which *was* the sin offering for the people, and slew it, and offered it for sin, as the first.[l]

16 And he brought the burnt offering, and offered it according to the manner.[m]

17 And he brought the meat offering, and took an [3]handful thereof, and burnt *it* upon the altar, beside the burnt sacrifice of the morning.[n]

18 He slew also the bullock and the ram *for* a sacrifice of peace offerings, which *was* for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about,[o]

19 And the fat of the bullock and of the ram, the rump, and that which covereth *the inwards*, and the kidneys, and the caul *above* the liver:[p]

20 And they put the fat upon the breasts, and he burnt the fat upon the altar:[q]

21 And the breasts and the right shoulder Aaron waved *for* a wave offering before the LORD; as Moses commanded.[r]

22 And Aaron lifted up his hand toward the people, and blessed them, and came down from offering of the sin offering, and the burnt offering, and peace offerings.[s]

23 And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the LORD appeared unto all the people.[t]

24 And there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: *which* when all the people saw, they shouted, and fell on their faces.[u]

BEFORE CHRIST 1490.

[a] ch. iv. 6, 7, 17, 18, 25, 30; viii. 15; xvi. 18; Heb. ix. 22, 23; x. 4—22.

[b] ch. iii. 3—5, 9—11; iv. 8—12; viii. 16.

[c] Numb. iii. 7; Deut. xii. 1.

[d] ch. iv. 11, 12; viii. 17; xvi. 27, 28.

[e] ch. i. 5; viii. 19.

1 That is, the first day of the consecration of Aaron and his sons, which occupied seven days.

[f] ch. iv. 27—31.

[m] ch. iv. 7—10.

3 Heb. *filled his hand out of it.*

[b] ch. viii. 14, 18.

[n] ch. ii. 1—3; Exod. xxix. 38, 39.

[o] ch. iii. 1—17; vii. 11—18.

[c] ver. 2; ch. iv. 23; xvi. 5, 15; Ezra vi. 17

[p] ver. 10

[d] ch. iii. 1—17

[q] ch. vii. 31.

[e] Exod. xix. 17; Deut. xxxi. 11.

[r] ch. vii. 32—34.

[f] Exod. xvi. 10; xxiv. 16; xl. 34, 35; 1 Kings viii. 10—12; Ezek. xliii. 2.

[s] Numb. vi. 23—27; Deut. x. 8; xxi. 5; 1 Kings viii. 55—61; 1 Chron. xxiii. 13; 2 Chron. vi. 3

[g] vs. 2—4.

2 The calf was not one of the ordinary sacrifices; and the Rabbins say that it was appointed as *Aaron's* sin offering, in reference to the molten calf.

[t] ver. 6.

[u] Judg. vi. 21; xiii. 19, 20, 23; 1 Kings xviii. 38; 1 Chron. xxi. 26; 2 Chron. vii. 1—3.

CHAPTER IX.

1, 2. Looking at this chapter as a whole, there are certain weighty points worthy of note and remembrance. They are these:—

That official consecration does not in the least degree affect the fact of our personal sinfulness. The first thing which Aaron had to do, was, on the eighth day—that is, the day after his consecration—to offer a sin offering, both for himself and the people; and so, whatever may be the office which we fill in the Church of God, there must still be an implicit dependence on the atoning sacrifice and perfect mediation of our only Saviour, Jesus Christ.

That, in connection with every act of holy and acceptable service, we may look for higher revelations of divine glory, and for richer disclosures of divine mercy. The glory of the Lord appeared unto all the people, as soon as Aaron entered on his sacred duties. The light that streamed from the Shekinah became brighter and more intense, but it was light blended with love; and the same light, in the absence of the outward symbol, can, in fact, refine the soul of every true worshipper, and thus produce the consciousness of inward peace and joy.

That the acceptance of our worship, and the manifestation of the divine favour, should awaken in the heart the holiest gratitude and the purest joy. No sooner had the congregation the proof that their worship had been accepted, by the fire from the Lord consuming the burnt offering, than they shouted for joy. Christ having offered himself once for all for our sins, this acceptance of his one all-perfect sacrifice renders acceptable our every act of holy and spiritual service; and in this fact there is ground for everlasting gratitude and praise.

3. The kid being the prescribed sacrifice for the sins of a ruler, there are those who think that the reading, "Speak unto the children of Israel," should be changed into "Speak unto the rulers of Israel."

4. The words, "to day the Lord will appear unto you," with the like phraseology throughout the chapter, clearly indicate that there was to be some higher, grander manifestation.

16, 17. "The manner" here spoken of means the prescribed mode. In nothing did Aaron depart from the order laid down by God through his servant Moses.

24. In order to add credit to their worship, the heathen were wont to say that Jupiter testified his acceptance of their sacrifice by thunder and lightning. In the instance before us, Josephus thinks that the fire proceeded from the victims themselves, of its own accord, and had the appearance of a flash of lightning. But who can doubt that the fire upon the brazen altar was of divine origin, and was kindled there by God himself? Once kindled, it was never to go out; and till the time of Solomon, according to the Hebrews, it was kept alive upon the altar. This was the fire which came out from before the Lord, in which, exclusive of all other, the sacrifice could be consumed and accepted.

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DEATH OF NADAB AND ABIHU.

CHAPTER X.

1 Nadab and Abihu, for offering of strange fire, are burnt by fire. 6 Aaron and his sons are forbidden to mourn for them. 8 The priests are forbidden wine when they are to go into the tabernacle. 12 The law of eating the holy things. 16 Aaron's excuse for transgressing thereof.

AND Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not.[a]

2 And there went out fire from the LORD, and devoured them, and they died before the LORD.[b]

3 Then Moses said unto Aaron, This *is it* that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.[c]

BEFORE CHRIST 1490.

4 And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp.[d]

5 So they went near, and carried them in their coats out of the camp; as Moses had said.

6 And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled.[e]

7 And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the LORD *is* upon you. And they did according to the word of Moses.[f]

8 ¶ And the LORD spake unto Aaron, saying,

9 Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of

d Exod. vi. 18, 22; Numb. iii. 19.

a ch. xvi. 12.

e Numb. xvi. 21, 22, 41—46; Josh. vii. 1, 11, 12; xxii. 17, 18, 20; 2 Sam. xxiv. 1, 15.

b ch. ix. 24; xvi. 1; Numb. iii. 4; xvi. 35; xxvi. 61; 1 Chron. xxiv. 2.

f ch. xxi. 12; viii. 12, 20; Exod. xxviii. 41; xxx. 30; xl. 13—15.

c ch. xxi. 6; xxii. 9; Exod. xix. 22; xxix. 43, 44; Numb. xx. 12; Deut. xxxii. 51; 1 Sam. vi. 20; 1 Chron. xv. 13; Ps. lxxxix. 7; Isa. lii. 11; Ezek. xx. 40, 41; Heb. xii. 28, 29; 1 Sam. ii. 30; Isa. xlix. 3; Ezek. xxviii. 22; John xiii. 31, 32; xiv. 3; 2 Thess. i. 10.

CHAPTER X.

1—5. It is one of the vexed questions among critics and commentators, in what did the sin of these men consist? There are those who, looking at the injunction given to Aaron (ver. 9), think that they had too freely indulged in wine, and that they had, in a state of comparative intoxication, ventured into the sanctuary, and on the service of God, while they were wholly unfit for the discharge of their sacred duties. Others conceive that, in addition to intemperance, they were guilty of sacrilege; that, to gratify their thirst for strong drink, they took the wine of the drink offering, and thus prostituted it to the worst possible end; that they set at nought the distinction between the holy and

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the congregation, lest ye die: *it shall be* a statute for ever throughout your generations:[a]

10 And that ye may put difference between holy and unholy, and between unclean and clean;[b]

11 And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.[c]

12 ¶ And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meat offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for it *is* most holy:[d]

13 And ye shall eat it in the holy place, because it *is* thy due, and thy sons' due, of the sacrifices of the LORD made by fire: for so I am commanded.

14 And the wave breast and heave shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for *they be* thy due, and thy sons' due, *which* are given out of the sacrifices of peace offerings of the children of Israel.[e]

15 The heave shoulder and the wave breast shall they bring with the offerings made by fire of the fat, to wave *it for* a wave offering before the LORD; and it shall be thine, and thy sons' with thee, by a statute for ever; as the LORD hath commanded.

16 ¶ And Moses diligently sought the goat of the sin offering, and, behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron *which were* left *alive*, saying,[f]

17 Wherefore have ye not eaten the sin offering in the holy place, seeing it *is* most holy, and *God* hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD?[g]

18 Behold, the blood of it was not brought in within the holy *place:* ye should indeed have eaten it in the holy *place*, as I commanded.[h]

19 And Aaron said unto Moses, Behold, this day have they offered their sin offering and their burnt offering before the LORD; and such things have befallen me: and *if* I had eaten the sin offering to day, should it have been accepted in the sight of the LORD?[i]

20 And when Moses heard *that*, he was content.

CHAPTER XI.

1 *What beasts may,* 4 *and what may not be eaten.* 9 *What fishes.* 13 *What fowls.* 29 *The creeping things which are unclean.*



AND the LORD spake unto Moses and to Aaron, saying unto them,

2 Speak unto the children of Israel, saying, These *are* the beasts which ye shall eat among all the beasts that *are* on the earth.[j]

3 Whatsoever parteth the hoof, and is clovenfooted, *and* cheweth the cud, among the beasts, that shall ye eat.[k]

4 Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: *as* the camel, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.[l]

5 And the coney, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

6 And the hare, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

7 And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he *is* unclean to you.[m]

8 Of their flesh shall ye not eat, and their carcase shall ye not touch; they *are* unclean to you.

9 ¶ These shall ye eat of all that *are* in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.[n]

10 And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which *is* in the waters, they *shall be* an abomination unto you:[o]

11 They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcases in abomination.

12 Whatsoever hath no fins nor scales in the waters, that *shall be* an abomination unto you.[p]

13 ¶ And these *are they which* ye shall have in abomination among the fowls; they shall not be eaten, they *are* an abomination: the eagle, and the ossifrage, and the ospray,[q]

14 And the vulture, and the kite after his kind;[r]

15 Every raven after his kind;[s]

16 And the owl, and the night hawk, and the cuckow, and the hawk after his kind,[t]

17 And the little owl, and the cormorant, and the great owl,[u]

18 And the swan, and the pelican, and the gier eagle,[v]

19 And the stork, the heron after her kind, and the lapwing, and the bat.[w]

20 All fowls that creep, going upon *all* four, *shall be* an abomination unto you.[x]

21 Yet these may ye eat of every flying creeping thing that goeth upon *all* four, which have legs above their feet, to leap withal upon the earth;

22 *Even* these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.

23 But all *other* flying creeping things, which have four feet, *shall be* an abomination unto you.

24 And for these ye shall be unclean: whosoever toucheth the carcase of them shall be unclean until the even.[y]

25 And whosoever beareth *ought* of the carcase of them shall wash his clothes, and be unclean until the even.[z]

BEFORE CHRIST 1490.

a Numb. vi. 3; Isa. xxviii. 7; Jer. xxxv. 5, 6; Ezek. xliv. 21; Luke i. 15; ch. iii. 17

b Deut. xiv. 6.

b ch. xi. 46, 47; xx. 25; Jer. xv. 19; Ezek. xliv. 23.

l Deut. xiv. 7.

c ch. xiv. 57; Exod. xviii. 16; Numb. xxx. 16; Deut. iv. 1, 14; vi. 24; xxiv. 8; xxxiii. 10; 1 Sam. xii. 23; 2 Chron. xvii. 7—9; xxx. 22; Ezra vii. 10; Neh. viii. 2, 8; ix. 13, 14; Jer. ii. 8; xviii. 18; Mal. ii. 7.

d ch. ii. 6, 15—18; vii. 9; xxi. 22; Numb. xviii. 9, 10; Ezek. xliv. 29; ch. xxi. 22.

m Deut. xiv. 8; Isa. lxvi. 17

n Deut. xiv. 9

e ch. ix. 21; Exod. xxix. 24—28; Numb. xviii. 8—11.

o Deut. xiv 10.

p ver. 10.

f ch. vi. 26, 30, ix. 3, 15

q Deut. xiv. 12.

r Deut. xiv. 13.

s Deut. xiv. 14.

g ver. 13

t Deut. xiv 15.

h ch. vi. 26.

u Deut. xiv. 16.

v Deut. xiv. 16, 17.

w Deut. xiv. 18.

i ch. ix. 8, 12.

x Deut. xiv. 19.

y vs. 27, 31.

j Deut. xiv. 3—8; Ezek. iv. 14.

z vs. 28, 40.

the unholy—between the clean and the unclean. Some suppose that there was a rash intrusion—a reckless irregularity in their going to officiate at the time and in the manner they did; while others are of opinion that they presumed to force their way into the holiest of all, and there offered incense before the Lord. See Lev. xvi. 1, 2.

But why depart from the language of the text? We are here told, in plain language, that they offered strange fire; and in this lay their sin. Zoroaster pretended to have brought fire from heaven, which he placed on the altar of the first temple that he erected, and which was communicated to all the other altars frequented by his followers. The fire used by the Hindoos in their

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26 *The carcases* of every beast which divideth the hoof, and *is* not clovenfooted, nor cheweth the cud, *are* unclean unto you: every one that toucheth them shall be unclean.[a]

27 And whatsoever goeth upon his paws, among all manner of beasts that go on *all* four, those *are* unclean unto you: whoso toucheth their carcase shall be unclean until the even.

28 And he that beareth the carcase of them shall wash his clothes, and be unclean until the even: they *are* unclean unto you.

29 ¶ These also *shall be* unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse, and the tortoise after his kind,

30 And the ferret, and the chameleon, and the lizard, and the snail, and the mole.

BEFORE CHRIST 1490.

[a] ver. 4, 5

[b] ch. vi. 28; xv. 12.

31 These *are* unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even.

32 And upon whatsoever *any* of them, when they are dead, doth fall, it shall be unclean; whether *it be* any vessel of wood, or raiment, or skin, or sack, whatsoever vessel *it be*, wherein *any* work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed.[b]

33 And every earthen vessel, whereinto *any* of them falleth, whatsoever *is* in it shall be unclean; and ye shall break it.

34 Of all meat which may be eaten, *that* on which *such* water cometh shall be unclean: and all drink that may be drunk in every *such* vessel shall be unclean.

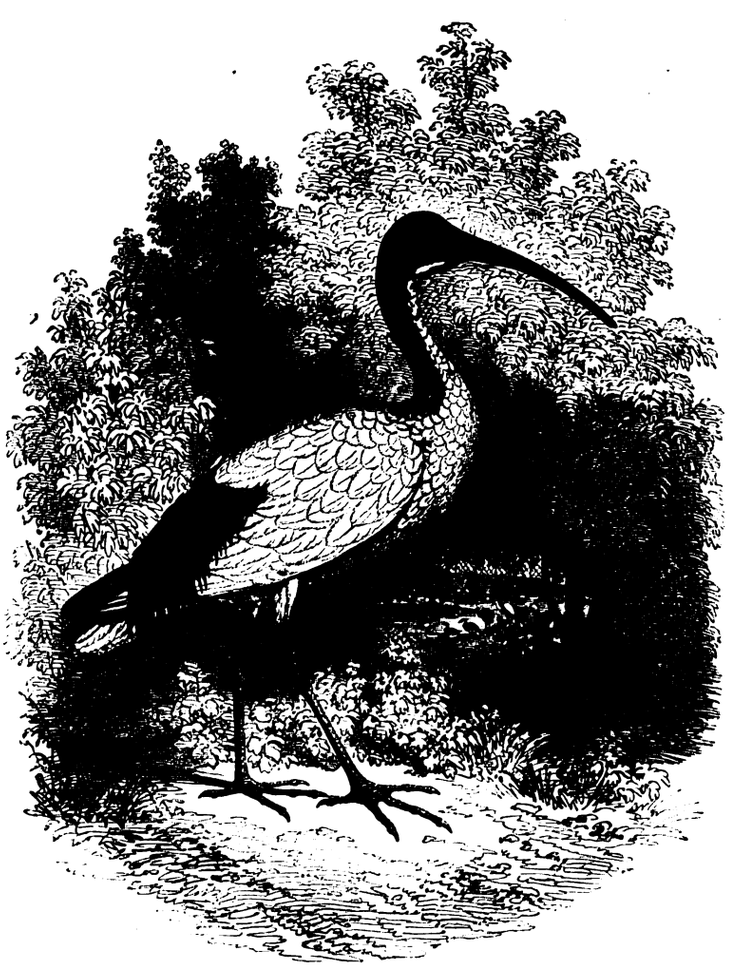
35 And every *thing* whereupon *any part* of their carcase falleth shall be unclean; *whether it be* oven,

chief sacrifice is taken from the fire of some previous offering of the same kind. The Greeks had their perpetual fire in connection with their temples and their worship. The Romans, too, had their one ever-burning fire in the temple of their goddess Vesta, whose worship consisted chiefly in the preservation of this very fire. Now, from Leviticus xvi. 12, 13, we learn that the fire for the censer was to be taken from off the altar before the Lord; and just because Nadab and Abihu set at naught the divine ordination, which had no doubt been instituted from the beginning, they fell under the stroke of the divine displeasure.

How solemn and affecting the whole scene! These very men had ascended the mount with Moses and the seventy elders of Israel, and had seen the glory of the Lord; they were the two eldest sons of Aaron the high priest, and therefore men of note in Israel. They had just been consecrated with their father to the office of the priesthood, and were actually engaged in the service of the sanctuary, where they had seen the fire consume the sacrifice; and now that very fire which was at once the symbol of majesty and of mercy, is converted into a flame causing destruction and death, and in a moment their lifeless forms fall on the ground, and ring in the ears of the whole congregation that God is jealous of his glory.

16. In the presence of the dead bodies, Aaron their father stood mute. At the command of Moses, the bodies were taken out of the camp; every sign of parental grief or of private and public lamentation was forbidden; no interruption in the service of God was permitted. Aaron, to whom God now spoke for his comfort, was not to go from the door of the tabernacle; that is, he was to continue his duties, keep himself pure, initiate his other two sons into the sacred office, and be faithful in all things.

17—20. The flesh of the sin offering, if not burned without the camp, was to be eaten in the holy place. This Aaron's sons had failed to do, which awakened the righteous indignation of Moses. Aaron interposed on behalf of his sons. He reminded Moses of what had befallen him. He founded his excuse upon the nature of his trial. He conceived that his sorrow rendered him unfit to eat of the holy things; and that if he could not eat, it was not right that his sons should eat. The heart of Moses becomes in a moment a fountain of feeling, and gushes out in tender sympathy and holy affection. Moses was content—was satisfied; and then committed both himself and his brother to the Infinite Love.



THE IBIS.

CHAPTER XI.

1—8. The distinction of the animal tribes into clean and unclean is founded, not so much upon any peculiarity in their respective natures and habits, as in their fitness or their unfitness for food.

The constituent elements of all animals are the same, and yet there may be properties in some which render them better adapted for food, nourishment and health, than others.

Though not unclean in themselves, some of the animals might be looked upon as unclean, from the use which was made of them by other nations.

While the Hebrew looked upon certain animals as unclean or unfit for food, he yet kept them as beasts of burden.

The Jews were to be a distinct people on the face of the earth, and nothing could have more effectually prevented them from mingling with other nations than forbidding them the use for food of such animals as were preferred by other nations, both for sacrifice and for food. See Leviticus xx. 25, 26; Numbers xxv. 2, 3.

13—19. In this enumeration of fowls, we have no distinction of clean and unclean, but only a prohibition of certain species of known birds. All others were allowed.

The Hebrew word for the ossifrage means to crush or break, but whether this bird be the vulture, the black eagle, or the great sea-eagle, is uncertain. The word rendered vulture (verse 14) should be kite, and the word rendered kite should be vulture. The owl (verse 16) is generally considered to be the ostrich, and to be so called from the screeching, mournful noise which it makes. The night hawk is supposed to be a species of owl; the cuckoo to be the tarus, or the saf-saf, or the sea swallow; the hawk to be the common sparrow-hawk; the little owl to be the common barn owl; the great owl to be the ibis, so celebrated in ancient story (see engraving); the swan to be the goose; and the gier eagle to be either the swan, or some other bird devoted to its young.

22. As the beetle is never eaten, it is supposed that this insect points to some species of locust, or grasshopper.

27. Refers to those animals whose feet have some resemblance to the human hand, such as the lion and the bear, the dog and the cat, the ape and the monkey.

29, 30. The weasel is supposed to be the mole; the mouse to be an animal

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or ranges for pots, they shall be broken down: *for* they *are* unclean, and shall be unclean unto you.

36 Nevertheless a fountain or pit, *wherein there is* plenty of [1]water, shall be clean: but that which toucheth their carcase shall be unclean.

37 And if *any part* of their carcase fall upon any sowing seed which is to be sown, it *shall be* clean.

38 But if *any* water be put upon the seed, and *any part* of their carcase fall thereon, it *shall be* unclean unto you.

39 And if any beast, of which ye may eat, die; he that toucheth the carcase thereof shall be unclean until the even.[a]

40 And he that eateth of the carcase of it shall wash his clothes, and be unclean until the even: he also that beareth the carcase of it shall wash his clothes, and be unclean until the even.[b]

41 And every creeping thing that creepeth upon the earth *shall be* an abomination; it shall not be eaten.[c]

42 Whatsoever goeth upon the belly, and whatsoever goeth upon *all* four, or whatsoever hath more [2]feet among all creeping things that creep upon the earth, them ye shall not eat; for they *are* an abomination.

43 Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make [3]yourselves unclean with them, that ye should be defiled thereby.

44 For I *am* the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I *am* holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.[d]

45 For I *am* the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I *am* holy.[e]

46 This *is* the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth:

47 To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.[f]

CHAPTER XII.

1 *The purification of women after childbirth.* 6 *Her offerings for her purifying.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man child: then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean.[g]

BEFORE CHRIST 1490.

[h] Gen. xvii. 12; Luke ii. 21; John vii. 22; Acts vii. 8; Phil. iii. 5; Col. ii. 11.

1 Heb. *a gathering together of waters.*

[i] ch. xv. 25—28; Luke ii. 22.

4 Heb. *a son of his year.*

[a] vs. 6, 27; ch. v. 2; Deut. xiv. 8.

[j] ch. i. 10; v. 6—10.

[b] ch. xvii. 15.

[c] vs. 29—31.

[k] ch. i. 4; iv. 20, 26.

5 Heb. *her hand find not sufficiency of a lamb.*

2 Heb. *doth multiply feet.*

[l] ver. 6; Luke ii. 22—24; ch. iv. 26.

3 Heb. *your souls.*

[d] ch. x. 3; xix. 2; xx. 7, 26; Exod. xix. 6; Deut. xiv. 2; 1 Sam. vi. 20; Ps. xcix. 5, 9; Isa. vi. 3—5; Matt. v. 48; 1 Peter i. 15, 16; ii. 9.

6 Or, *swelling.*

[e] ver. 44; ch. xix. 2; Exod. xx. 1; Ps. cv. 43—45; Isa. xliii. 3

[m] Numb. xii. 10, 12; Deut. xxiv. 8; 2 Sam. iii. 29; 2 Kings v. 1, 27; 2 Chron. xxvi. 19—21; Hagg. ii. 11; Mal. ii. 7; Matt. viii. 4; Mark i. 44; Luke v. 14; xvii. 14.

[f] ch. x. 10; Ezek. xxii. 26; xliv. 23.

[n] ch. x. 10; Ezek. xliv. 23

[o] vs. 5, 21, 26, 31, 50; Numb. v. 1—4; xii. 15; xiii. 45, 46; 2 Kings xv. 5.

[p] vs. 3, 6—8, 10, 15, 17, 20, 21, 25—27, 30—32, 34, 36, 39, 43, 50, 51, 53, 55, 56.

[g] ch. xv. 19.

3 And in the eighth day the flesh of his foreskin shall be circumcised.[h]

4 And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.[i]

5 But if she bear a maid child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days.

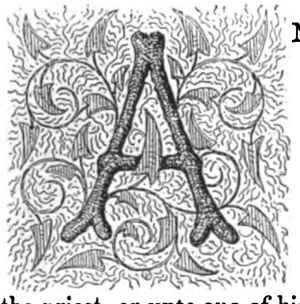
6 And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a [4]lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest:[j]

7 Who shall offer it before the LORD, and make an atonement for her; and she shall be cleansed from the issue of her blood. This *is* the law for her that hath born a male or a female.[k]

8 And if she be not [5]able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering: and the priest shall make an atonement for her, and she shall be clean.[l]

CHAPTER XIII.

1 *The laws and tokens whereby the priest is to be guided in discerning the leprosy.*



AND the LORD spake unto Moses and Aaron, saying,

2 When a man shall have in the skin of his flesh [6]a rising, a scab, or bright spot, and it be in the skin of his flesh *like* the plague of leprosy; then he shall be brought unto Aaron the priest, or unto one of his sons the priests:[m]

3 And the priest shall look on the plague in the skin of the flesh: and *when* the hair in the plague is turned white, and the plague in sight *be* deeper than the skin of his flesh, it *is* a plague of leprosy: and the priest shall look on him, and pronounce him unclean.[n]

4 If the bright spot *be* white in the skin of his flesh, and in sight *be* not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up *him that hath* the plague seven days:[o]

5 And the priest shall look on him the seventh day: and, behold, *if* the plague in his sight be at a stay, *and* the plague spread not in the skin; then the priest shall shut him up seven days more:[p]

6 And the priest shall look on him again the seventh day: and, behold, *if* the plague *be* somewhat dark, *and* the plague spread not in the skin, the priest

about the size of a large rat, very abundant in Egypt, Syria, and the north of Africa; the tortoise to be a species of lizard, as well as the ferret and the chameleon; the lizard to be of the most venomous species; and the mole to be the chameleon.

If health be one of the choicest blessings which we can enjoy, without which we can enjoy but little else, then we cannot but admire the code of laws prescribed for the diet of the people. Their physical condition entered as really into the provisions of divine goodness as their ceremonial purification, or their spiritual regeneration.

CHAPTER XIII.

1—28. This is not the place for a history of medicine; and yet this chapter forms the most ancient medical treatise in the world.

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shall pronounce him clean: it *is but* a scab: and he shall wash his clothes, and be clean.

7 But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again:

8 And *if* the priest see that, behold, the scab spreadeth in the skin, then the priest shall pronounce him unclean: it *is* a leprosy.[a]

BEFORE CHRIST 1490.

b ver. 2.

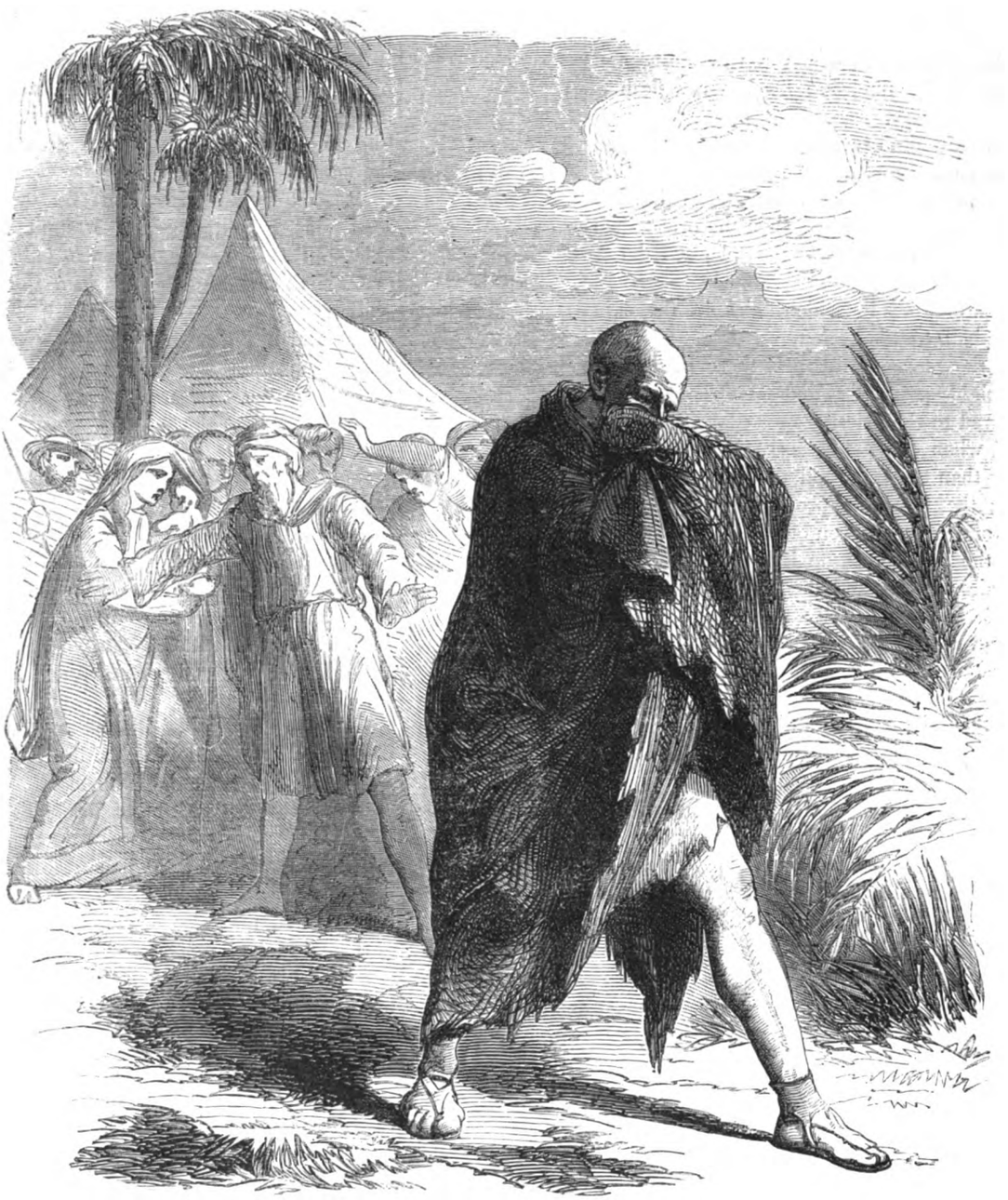
1 Heb. *the quickening of living flesh*; ver. 5.

a ver 3.

9 ¶ When the plague of leprosy is in a man, then he shall be brought unto the priest;[b]

10 And the priest shall see *him:* and, behold, *if* the rising *be* white in the skin, and it have turned the hair white, and *there be* [1]quick raw flesh in the rising;

11 It *is* an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up: for he *is* unclean.



THE LEPER.

The leprosy of the East was one of the most obnoxious of diseases, and very contagious in its character. In its first or earliest stage, there appeared only a few reddish spots on the skin, unaccompanied by pain, or any other unfavourable symptom, but they could not be got rid of. These spots became larger, and spread over the whole skin, till various parts of the body became distended or swollen, the joints separated, ulceration was followed by corruption, and the sufferer at last dropped to pieces.

There are three distinct forms of leprosy described in this chapter. Two of these were of a malignant character. The most virulent kind was known by a glossy white and spreading scale, somewhat raised, though depressed in the centre, surrounded by a reddish ring, or circle; the hairs, naturally black on the skin, changed their colour in the neighbourhood of each scale or patch, and in every instance the patch widened its outline. By these characters the disease was known, and the priest, in his capacity as physician, had to pronounce it malignant and fatal.

In the second type of the disease, which was less virulent, and which was known as the dusky or livid leprosy, the hairs underwent no change, the small circular scales or patches were not depressed below the general surface of the skin so as to enlarge their dimensions, and were either diffused or confluent. When the diagnosis or examination left no doubt on the mind of the priest as to the presence of the disease, the person was declared unclean, and, as such, was separated from the rest of the congregation.

Why should the person only partially affected with the disease be pronounced unclean, while the man totally covered with it was said to be clean?

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BEFORE CHRIST 1490.

12 And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of *him that hath* the plague from his head even to his foot, wheresoever the priest looketh;

13 Then the priest shall consider: and, behold, *if* the leprosy have covered all his flesh, he shall pronounce *him* clean *that hath* the plague: it is all turned white: he *is* clean.

14 But when raw flesh appeareth in him, he shall be unclean.[a]

15 And the priest shall see the raw flesh, and pronounce him to be unclean: *for* the raw flesh *is* unclean: it *is* a leprosy.

16 Or if the raw flesh turn again, and be changed unto white, he shall come unto the priest;

17 And the priest shall see him: and, behold, *if* the plague be turned into white; then the priest shall pronounce *him* clean *that hath* the plague: he *is* clean.

18 ¶ The flesh also, in which, *even* in the skin thereof, was a boil, and is healed,

19 And in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish, and it be shewed to the priest;

20 And if, when the priest seeth it, behold, it *be* in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean: it *is* a plague of leprosy broken out of the boil.

21 But if the priest look on it, and, behold, *there be* no white hairs therein, and *if* it *be* not lower than the skin, but *be* somewhat dark; then the priest shall shut him up seven days:

22 And if it spread much abroad in the skin, then the priest shall pronounce him unclean: it *is* a plague.

23 But if the bright spot stay in his place, *and* spread not, it *is* a burning boil; and the priest shall pronounce him clean.

24 ¶ Or if there be *any* flesh, in the skin whereof *there is* a [1]hot burning, and the quick *flesh* that burneth have a white bright spot, somewhat reddish, or white;

25 Then the priest shall look upon it: and, behold, *if* the hair in the bright spot be turned white, and it *be in* sight deeper than the skin; it *is* a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean: it *is* the plague of leprosy.

26 But if the priest look on it, and, behold, *there be* no white hair in the bright spot, and it *be* no lower than the *other* skin, but *be* somewhat dark; then the priest shall shut him up seven days:[b]

27 And the priest shall look upon him the seventh day: *and* if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it *is* the plague of leprosy.[c]

28 And if the bright spot stay in his place, *and* spread not in the skin, but it *be* somewhat dark; it *is* a rising of the burning, and the priest shall pronounce him clean: for it *is* an inflammation of the burning.

29 ¶ If a man or woman have a plague upon the head or the beard;

30 Then the priest shall see the plague: and, behold, if it *be* in sight deeper than the skin; *and there be* in it a yellow thin hair; then the priest shall pronounce him unclean: it *is* a dry scall, *even* a leprosy upon the head or beard.[d]

31 And if the priest look on the plague of the scall, and, behold, it *be* not in sight deeper than the skin, and *that there is* no black hair in it; then the priest shall shut up *him that hath* the plague of the scall seven days:

32 And in the seventh day the priest shall look on the plague: and, behold, *if* the scall spread not, and there be in it no yellow hair, and the scall *be* not in sight deeper than the skin;

33 He shall be shaven, but the scall shall he not shave; and the priest shall shut up *him that hath* the scall seven days more:

34 And in the seventh day the priest shall look on the scall: and, behold, *if* the scall be not spread in the skin, nor *be* in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean.[e]

35 But if the scall spread much in the skin after his cleansing;

36 Then the priest shall look on him: and, behold, if the scall be spread in the skin, the priest shall not seek for yellow hair; he *is* unclean.

37 But if the scall be in his sight at a stay, and *that* there is black hair grown up therein; the scall is healed, he *is* clean: and the priest shall pronounce him clean.

38 ¶ If a man also or a woman have in the skin of their flesh bright spots, *even* white bright spots;

39 Then the priest shall look: and, behold, *if* the bright spots in the skin of their flesh *be* darkish white; it *is* a freckled spot *that* groweth in the skin; he *is* clean.

40 And the man whose [2]hair is fallen off his head, he *is* bald; *yet is* he clean.

a ver. 10.

c ver. 2.

d vs. 34—37; xiv 54.

e ver. 6

b vs. 5, 21, 31, 50.

1 Heb. *a burning fire*

2 Heb. *head is pilled or peeled.*

According to Dr. Mead, this might be owing to a different species of the disease, or to the disease being in a different stage. In one form, the body was wholly covered with a white enamelled scurf; and as nothing could be imbibed from this hard, dry surface, there was but little, if any, danger of infection. In this instance, the subject of the disease was declared to be clean. In another form of the malady, there was a quick raw flesh in the raised patches, and when the matter discharged from these points came into contact with the flesh of another party, it was taken into the constitution, the disease was communicated, and soon revealed itself in the usual symptoms. The party thus communicating the infection was said to be unclean.

29—37. The dry scall, or, as it is in the Greek, "a broken sore," is not to be confounded with leprosy. The scall was the name of a disease peculiar to the head or the beard, and consisted in the hairs falling off from the roots, and leaving a morbid baldness in their stead.

38—46. This is a species of leprosy distinguished by a dull white spot, but is neither contagious nor dangerous. It is more the character of a cutaneous eruption, and scarcely affects the constitution. The spots generally make their appearance on the neck and face, gradually spread, and, after the lapse of several weeks, disappear, by degrees, of themselves.

Why should the mere fact of being bald subject a man to the suspicion of being a leper? To us this seems strange; but in the East the falling off of the hair was often a conclusive symptom of the presence of leprosy. More than this:—as there was a form of the disease which was confined either to the fore or hind part of the head, it was necessary to provide, that, if no other symptom appeared, a man was not to be suspected of leprosy from the circumstance of being bald. Other symptoms must concur to establish the fact.

47—59. Michaelis maintains, on the authority of a woollen manufacturer in Hanover, that a disease, not unlike that which is here described, proceeded from the use of the wool of sheep that had died of disease, and had not been killed by the knife. Garments made of such wool soon became bare, were filled with little depressions, and then with holes, while, if they came in contact with the heat of the body, they bred vermin, and then disease, and disease so produced often assumed the most fatal type. The fact that infection may be conveyed from one body to another through the medium of clothing is beyond dispute, and that, too, after the interval of months, or even years.

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41 And he that hath his hair fallen off from the part of his head toward his face, he *is* forehead bald: *yet is* he clean.

42 And if there be in the bald head, or bald forehead, a white reddish sore; it *is* a leprosy sprung up in his bald head, or his bald forehead.

43 Then the priest shall look upon it: and, behold, *if* the rising of the sore *be* white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh;

44 He is a leprous man, he *is* unclean: the priest shall pronounce him utterly unclean; his plague *is* in his head.

45 And the leper in whom the plague *is*, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean.

46 All the days wherein the plague *shall be* in him he shall be defiled; he *is* unclean: he shall dwell alone; without the camp *shall* his habitation *be*.[a]

47 ¶ The garment also that the plague of leprosy is in, *whether it be* a woollen garment, or a linen garment;

48 Whether *it be* in the warp, or woof; of linen, or of woollen; whether in a skin, or in any [1]thing made of skin;

49 And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any [2]thing of skin; it *is* a plague of leprosy, and shall be shewed unto the priest:

50 And the priest shall look upon the plague, and shut up *it that hath* the plague seven days:

51 And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, *or* in any work that is made of skin; the plague *is* a fretting leprosy; it *is* unclean.

52 He shall therefore burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it *is* a fretting leprosy; it shall be burnt in the fire.[b]

53 And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin;

54 Then the priest shall command that they wash *the thing* wherein the plague *is*, and he shall shut it up seven days more:

55 And the priest shall look on the plague, after that it is washed: and, behold, *if* the plague have not changed his colour, and the plague be not spread; it *is* unclean; thou shalt burn it in the fire; it *is* fret inward, *whether* it *be* [3]bare within or without.

BEFORE CHRIST 1490.

56 And if the priest look, and, behold, the plague *be* somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof:

57 And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin; it *is* a spreading *plague:* thou shalt burn that wherein the plague *is* with fire.

58 And the garment, either warp, or woof, or whatsoever thing of skin *it be*, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean.

59 This *is* the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.[c]

CHAPTER XIV.

1 *The rites and sacrifices in cleansing of the leper.* 33 *The signs of leprosy in a house.* 43 *The cleansing of that house.*

AND the LORD spake unto Moses, saying,

2 This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest:[d]

3 And the priest shall go forth out of the camp; and the priest shall look, and, behold, *if* the plague of leprosy be healed in the leper;[e]

4 Then shall the priest command to take for him that is to be cleansed two [4]birds alive *and* clean, and cedar wood, and scarlet, and hyssop:[f]

5 And the priest shall command that one of the birds be killed in an earthen vessel over running water:

6 As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird *that was* killed over the running water:[g]

7 And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the [5]open field.[h]

8 And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days.

9 But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his

c ch. xiv.; Numb. v. 1—4; Deut. xxiv. 8, 9.

a Numb. v. 2; xii. 14, 15; 2 Kings vii. 3; xv. 5; 2 Chron. xxvi. 21.

1 Heb. *work of.*

d vs. 54—57; ch. xiii. 59; Matt. viii. 2—4; Mark i. 40—44; Luke v. 12—14.

2 Heb. *vessel*, or *instrument.*

e ch. xiii. 46.

4 The Hebrew word translated "birds" has often been rendered "sparrows;" but a little consideration will show that it refers to birds in general. The two birds now directed to be taken were to be "alive and *clean*." If, then, the sparrow were a clean bird, there could be no use in commanding a clean one to be taken, since every one of the species was ceremonially clean. But if it was unclean by the law, then it could not be called clean. The term here must therefore signify birds in general, concerning which, as some were *clean* and others *unclean*, the specification of a *clean* bird was proper and necessary. It appears, indeed, that any species of birds, wild or domestic, might be taken on such occasions, the only requirements being that they should be "alive and clean."

f Numb. xix. 6; Heb. ix. 19.

b ch. xiv. 44, 45.

g ver. 4.

5 Heb. *upon the face of the field.*

h ch. iv. 6, 17; viii. 11; xiv. 7, 16, 27; xvi. 14, 16, 51; Numb. xix. 4.

3 Heb. *it be bald in the head thereof, or in the forehead thereof.*

It is still a question how the leprosy first obtained among the Hebrews. Did the Hebrew communicate it to the Egyptian, or the Egyptian to the Hebrew? Of its presence in Egypt before the time of Jacob there can be no doubt, while the poverty and the oppression of the Israelite, the peculiar nature of his employment, the character of his food while a sojourner in Egypt, and the fact of his being located in the damp and marshy district of the country, all combined to render him obnoxious to cutaneous and infectious disease, and t to the disease of leprosy as already prevalent in the land which he had left.

CHAPTER XIV.

1—9. "The law of the leper" is the divinely-ordained mode of his purification. The cedar wood, the hyssop, and the scarlet were so connected or tied together as to form an easy instrument for sprinkling; and to this instrument the living bird was attached in such a way that its tail should dip into the blood of the bird that was killed in an earthen vessel, filled with running or living water—that is, pure spring water. With this same blood was the leper sprinkled and declared to be clean. According to Rabbi Abarbanel, the living bird denoted that the dead flesh of the leper had regained its vitality—the cedar wood, which is both durable and odoriferous, that the corruption of his leprosy was removed, and the conditions of health restored; the scarlet wool, that his blood, cleansed of its impurities, had regained its natural bright red colour, and had diffused its vital influence through the whole system; while the hyssop, with its fragrant odour, indicated that everything obnoxious and offensive had passed away. The letting loose the living bird into the open field was symbolical of the leper's freedom, his restoration to his people, and his unfettered intercourse with men.

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eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.[a]

10 And on the eighth day he shall take two he lambs without blemish, and one [1]ewe lamb of the first year without blemish, and three tenth deals of fine flour *for* a meat offering, mingled with oil, and one [2]log of oil.

11 And the priest that maketh *him* clean shall present the man that is to be made clean, and those things, before the LORD, *at* the door of the tabernacle of the congregation:[b]

12 And the priest shall take one he lamb, and offer him for a trespass offering, and the log of oil, and wave them *for* a wave offering before the LORD:[c]

13 And he shall slay the lamb in the place where he shall kill the sin offering and the burnt offering, in the holy place: for as the sin offering *is* the priest's, *so is* the trespass offering: it *is* most holy:[d]

14 And the priest shall take *some* of the blood of the trespass offering, and the priest shall put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:[e]

15 And the priest shall take *some* of the log of oil, and pour *it* into the palm of his own left hand:

16 And the priest shall dip his right finger in the oil that *is* in his left hand, and shall sprinkle of the oil with his finger seven times before the LORD:[f]

17 And of the rest of the oil that *is* in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering:[g]

18 And the remnant of the oil that *is* in the priest's hand he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the LORD.[h]

19 And the priest shall offer the sin offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt offering:[i]

20 And the priest shall offer the burnt offering and the meat offering upon the altar: and the priest shall make an atonement for him, and he shall be clean.[j]

21 And if he *be* poor, and [3]cannot get so much; then he shall take one lamb *for* a trespass offering [4]to be waved, to make an atonement for him, and one tenth deal of fine flour mingled with oil for a meat offering, and a log of oil;

22 And two [5]turtledoves, or two young pigeons, such as he is able to get; and the one shall be a sin offering, and the other a burnt offering.

23 And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the LORD.[k]

24 And the priest shall take the lamb of the trespass offering, and the log of oil, and the priest shall wave them *for* a wave offering before the LORD:[l]

25 And he shall kill the lamb of the trespass offering, and the priest shall take *some* of the blood of the trespass offering, and put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot:[m]

26 And the priest shall pour of the oil into the palm of his own left hand:[n]

27 And the priest shall sprinkle with his right finger *some* of the oil that *is* in his left hand seven times before the LORD:[o]

28 And the priest shall put of the oil that *is* in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass offering:[p]

29 And the rest of the oil that *is* in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the LORD.[q]

30 And he shall offer the one of the turtledoves, or of the young pigeons, such as he can get;[r]



THE TURTLEDOVE.

31 *Even* such as he is able to get, the one *for* a sin offering, and the other *for* a burnt offering, with the meat offering: and the priest shall make an atonement for him that is to be cleansed before the LORD.

32 This *is* the law *of him* in whom *is* the plague of leprosy, whose hand is not able to get *that which pertaineth* to his cleansing.[s]

33 ¶ And the LORD spake unto Moses and unto Aaron, saying,

34 When ye be come into the land of Canaan,[t] which I give to you for a possession, and I put the

BEFORE CHRIST 1490.

l ver. 12.

a Numb. vi. 9; viii. 7; xix. 12, 19; xxxi. 19, 24.

1 Heb. *the daughter of her years.*

2 A Hebrew measure of liquids, containing, according to some, three-quarters of a pint; according to others, five-sixths of a pint. Arbuthnot states that it was the seventy-second part of the bath or ephah, and the twelfth part of a hin; vs. 12, 15, 21, 24; Numb. xv. 6, 9; xxviii. 20.

m ver. 14; Ps. xl. 6, 7.

n ver. 15.

b ch. viii. 3; Exod. xxix. 4; Numb. viii. 9.

o ver. 16.

c ch. v. 6, 15, 18; vi. 6; vii. 1—7, 37; viii. 27; xxiii. 11, 20; Numb. xviii. 11.

d ver. 12; ch. i. 11; iv. 3, 4, 13, 14, 22—24, 27—29; vi. 25; x. 17; xvi. 25.

p ver. 17.

q vs. 18, 20; Exod. xxx. 15, 16; John xvii. 19; 1 John ii. 1, 2.

e ver. 17; ch. viii. 23, 24; Exod. xxix. 20; Rom. vi. 13, 19; xii. 1; 2 Cor. vii. 1; Phil. i. 20.

r ver. 22; ch. xii. 8; xv. 14, 15; Luke ii. 24; Rom. viii. 3, 4.

f ver. 7; ch. iv. 6, 17; Luke xvii. 18; 1 Cor. x. 31.

g ver. 14; ch. viii. 30; Exod. xxix. 20, 21.

h ch. viii. 12; Exod. xxix. 7; 2 Cor. i. 21; 1 John ii. 20; Lev. iv. 26, 31; v. 16.

i ver. 12; ch. v. 1, 6; xii. 6; 2 Cor. v. 21.

j ver. 10; Eph. v. 2.

3 Heb. *his hand reach not.*

4 Heb. *for a waving.*

5 The turtle is a variety of the dove, as is also the common pigeon. The former is somewhat the smaller of the two, but the principal difference between this and the other birds is in its migratory disposition. See Jer. viii. 7; Lev. xii. 8; xv. 14, 15.

s vs. 2, 54—57; ch. xiii. 59; Ps. lxxii. 13; cxxxvi. 23; Matt. viii. 4; xi. 5; 1 Cor. i. 27, 28; 2 Cor. viii. 12.

k ver. 11.

t ch. xxiii. 10; xxv. 2; Numb. xxxv. 10; Deut. vii. 2; xii. 1, 8; xix. 1; xxvi. 1; xxvii. 3; Gen. xii. 7; xiii. 17; xvii. 8; Numb. xxxii. 32; Deut. xii. 9, 10; xxxii. 49; Jos. xiii. 1.

10—20. On the very day after that on which he was declared free of his disease, the leper was to bring a trespass, a sin, and a burnt offering unto the Lord, accompanying each with a meat offering. With the blood of the trespass offering the priest was to sprinkle certain members of the leper's body; to the same members, and in addition to the blood of the trespass offering, was the priest to apply the oil to complete the act of purification. Then followed the sin offering, by which atonement was made, and the leper stood accepted by God and man.

21—32. Here the poor man is allowed to commute his offerings for something less costly and more within his limited means; but, notwithstanding this merciful provision, the same ceremonial which distinguished the offering of the rich was to distinguish the offering of the poor leper.

33—53. When it is said, "I put the plague of leprosy in a house," it sounds as if God himself were the author of the disease; but, according to the idiom of the Hebrew language, God is often said to do what in the course of events he merely permits to be done. Now, just as there may be an infected

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plague of leprosy in a house of the land of your possession ;[a]

35 And he that owneth the house shall come and tell the priest, saying, It seemeth to me *there is* as it were a plague in the house :

36 Then the priest shall command that they [1]empty the house, before the priest go *into it* to see the plague, that all that *is* in the house be not made unclean : and afterward the priest shall go in to see the house :

37 And he shall look on the plague, and, behold, *if* the plague *be* in the walls of the house with hollow strakes, greenish or reddish, which in sight *are* lower than the wall ;[b]

38 Then the priest shall go out of the house to the door of the house, and shut up the house seven days :[c]

BEFORE CHRIST 1490.

a Exod. xv. 26; Deut. vii. 15; 1 Sam. ii. 6; Prov. iii. 33; Isa. xlv. 7; Amos iii. 6; vi. 11; Micah vi. 9.

1 Or, *prepare the house.*

b ch. xiii. 3, 19, 20, 42, 49, 50.

c ch. xiii. 50.



THE LEPER AT THE ALTAR.

garment, so there may be an infected house—a house in which disease seems to hide itself, and which strikes down one after another—a disease of which the removal can be effected only either by subjecting the house to a thorough repair or by pulling it all down. To both of these expedients Moses had recourse; but the houses of those early times were of little value compared with our modern and expensive buildings.

In the dwellings of the Hebrews, the existence of the disease could be discerned in the very walls. It is possible, therefore, that there was some peculiar nitrous incrustation which was injurious not only to the building but to everything within the house, and even to the health of its inmates. This leprosy could not be contagious, otherwise the priest would not have been commanded to empty the house of all that it contained. The very removal of the furniture would have tended rather to spread the disease than to confine and overcome it.

Another exposition has been put upon the words of the thirty-fourth verse, to the effect that the Amorites, who stood in fear of the Israelites so long as they continued in the wilderness, were wont to put their treasures of every kind in the walls of their dwellings for security; and therefore the Lord revealed to Moses, and through him to the whole congregation, that he would lay open their secret hiding places, and discover all their stores, by sending the plague into the houses of Canaan. The measures taken to remove the leprosy from a house necessarily brought the Hebrew into contact with the hidden treasure, and thus the evil was blended with good. There may be some ground on which to rest this interpretation, but whether God sent such an affliction upon his people, even after their settlement in the promised land, to enrich them with material wealth, admits of question. The leprosy in a house was the effect of existing and exciting causes; and, therefore, to cleanse the land, and to extend the outward purity, was the immediate end of the law in relation to every variety of the disease.

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39 And the priest shall come again the seventh day, and shall look: and, behold, *if* the plague be spread in the walls of the house;[a]

40 Then the priest shall command that they take away the stones in which the plague *is*, and they shall cast them into an unclean place without the city:[b]

41 And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place:[c]

42 And they shall take other stones, and put *them* in the place of those stones; and he shall take other morter, and shall plaister the house.

43 And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plaistered;

44 Then the priest shall come and look, and, behold, *if* the plague be spread in the house, it *is* a fretting leprosy in the house: it *is* unclean.[d]

45 And he shall break down the house, the stones of it, and the timber thereof, and all the morter of the house; and he shall carry *them* forth out of the city into an unclean place.[e]

46 Moreover he that goeth into the house all the while that it is shut up shall be unclean until the even.[f]

47 And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes.[g]

48 And if the priest [1]shall come in, and look *upon it*, and, behold, the plague hath not spread in the house, after the house was plaistered: then the priest shall pronounce the house clean, because the plague is healed.[h]

49 And he shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop:[i]

50 And he shall kill the one of the birds in an earthen vessel over running water:[j]

51 And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times:[k]

52 And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and with the hyssop, and with the scarlet:

53 But he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean.[l]

54 This *is* the law for all manner of plague of leprosy, and scall,[m]

55 And for the leprosy of a garment, and of a house,[n]

56 And for a rising, and for a scab, and for a bright spot:[o]

57 To teach [2]when *it is* unclean, and when *it is* clean: this *is* the law of leprosy.

BEFORE CHRIST 1490.

[a] ch. xiii. 7, 8, 22, 27, 36, 51.

[b] vs. 41, 45.

3 Or, *running of the reins.*

[c] ver. 40.

[p] ch. xxii. 4; Numb. v. 2; 2 Sam. iii. 29; Mark v. 25; vii. 20, 23; Luke viii. 43.

4 Heb. *vessel.*

[q] ch. v. 2; xiii. 3, 8, 11, 15, 20, 22, 25, 27, 30, 44, 59.

[r] vs. 6, 7, 8, 10, 11, 16, 17, 18, 19, 21, 22, 23, 27; ch. xi. 25, 28, 31, 32, 33, 39, 40; xiv. 46; xvii. 15; xxii. 6; Numb. xix. 7, 8, 10, 21, 22.

[d] ver. 39.

[e] ver. 41.

[f] ch. xi. 24, 25, 27, 28; xv. 5, 8, 10; xvii. 15; xxii. 6; Numb. xix. 7, 8, 10, 21, 22.

[s] ver. 6

[g] vs. 8, 9.

5 The Heb. word rendered in this passage *saddle*, is translated also *chariot*; it therefore most probably means, in this instance, the *covering* of the animal, or seat, on which the rider sat.

1 Heb. *in coming in shall come in.*

[h] ver. 3; Job v. 18; Hos. vi. 1; Mark v. 29, 34; Luke viii. 21.

[t] ver. 5.

[i] ver. 4.

[j] ver. 5.

[u] ver. 5.

[k] vs. 6, 7.

[v] ch. vi. 28; xi. 33.

[w] ver. 28; ch. xiv. 8, 10; Numb. xii. 14; xix. 11, 12; vs. 5 10, 11.

[l] vs. 7, 20.

[x] vs. 29, 30; ch. i. 14; xii. 6, 8; xiv. 22—31; Numb. vi. 10; Luke ii. 24.

[m] vs. 2, 32; ch. xiii. 30, 31.

[n] vs. 34—48; ch. xiii. 47—59.

[y] ch. i. 3, 10, 14; iv. 3, 13, 14, 20, 22, 23, 26, 27—29, 31, 35; xii. 7; xiv. 18; vi. 25; x. 17; xvi. 25; Exod. xxix. 14; xx. 24; Ps. lxvi. 15.

[o] ch. xiii. 2.

2 Heb. *in the day of the unclean, and in the day of the clean*; Deut. xxiv. 8.

[z] ver. 5; ch. xxii. 4; Deut. xxiii. 10, 11.

CHAPTER XV.

1 *The uncleanness of men in their issues.* 13 *The cleansing of them.* 19 *The uncleanness of women in their issues.* 28 *Their cleansing.*

AND the LORD spake unto Moses and to Aaron, saying,

2 Speak unto the children of Israel, and say unto them, When any man hath a [3]running issue out of his flesh, *because of* his issue he *is* unclean.[p]

3 And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it *is* his uncleanness.

4 Every bed, whereon he lieth that hath the issue, is unclean: and every [4]thing, whereon he sitteth, shall be unclean.[q]

5 And whosoever toucheth his bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even.[r]

6 And he that sitteth on *any* thing whereon he sat that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

7 And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

8 And if he that hath the issue spit upon him that is clean; then he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.[s]

9 And what [5]saddle soever he rideth upon that hath the issue shall be unclean.

10 And whosoever toucheth any thing that was under him shall be unclean until the even: and he that beareth *any of* those things shall wash his clothes, and bathe *himself* in water, and be unclean until the even.[t]

11 And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.[u]

12 And the vessel of earth, that he toucheth which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water.[v]

13 And when he that hath an issue is cleansed of his issue; then he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean.[w]

14 And on the eighth day he shall take to him two turtledoves, or two young pigeons, and come before the LORD unto the door of the tabernacle of the congregation, and give them unto the priest:[x]

15 And the priest shall offer them, the one *for* a sin offering, and the other *for* a burnt offering; and the priest shall make an atonement for him before the LORD for his issue.[y]

16 And if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even.[z]

CHAPTER XV.

1—18. The whole of this chapter treats of physical, sexual purity; but the language is so plain, and the instructions are so explicit, as to need no comment.

The command contained in the twelfth verse is in reference to those porous earthen vessels which were in use at that time, and which, because they were porous, had the power of absorbing any impurity into themselves, and which,

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17 And every garment, and every [1]skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even.

18 The woman also with whom man shall lie *with* seed of copulation, they shall *both* bathe *themselves* in water, and be unclean until the even.[a]

19 ¶ And if a woman have an issue, *and* her issue in her flesh be blood, she shall be [2]put apart seven days: and whosoever toucheth her shall be unclean until the even.[b]

20 And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean.[c]

21 And whosoever toucheth her bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even.[d]

22 And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe *himself* in water, and be unclean until the even.[e]

23 And if it *be* on *her* bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even.[f]

24 And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean.[g]

25 And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she *shall be* unclean.[h]

26 Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.

27 And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe *himself* in water, and be unclean until the even.[i]

28 But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean.[j]

29 And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.[k]

30 And the priest shall offer the one *for* a sin offering, and the other *for* a burnt offering; and the priest shall make an atonement for her before the LORD for the issue of her uncleanness.[l]

31 Thus shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile my tabernacle that *is* among them.[m]

32 This *is* the law of him that hath an issue, and *of him* whose seed goeth from him, and is defiled therewith;[n]

33 And of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her that is unclean.[o]

BEFORE CHRIST 1490.

1 The skin of goats and other animals have been, and still are, used to sit upon in the East.

n vs. 1—18.

o vs. 19—30; v. 24; ch. xx. 18.

a ver. 5.

2 Heb. *In her separation.*

b ver. 13; ch. xii. 2, 4; xx. 18; Lam. i. 9, 17; Ezek. xxxvi. 17; Matt. xv. 19; Mark v. 25.

c vs. 4, 9, 19.

p ch. x. 1, 2.

d vs. 5, 6.

e vs. 5—11, 16—19, 21.

f ver. 20.

g ch. viii. 35; xxiii. 27; Exod. xxvi. 33, 34; xxx. 10; xl. 20, 21; Numb. iv. 19; 1 Kings viii. 6; Heb. iv. 14—16; ix. 3, 7, 8; x. 19—24.

g ver. 33; ch. xx. 18; Ezek. xviii. 6; xxii. 10.

r ch. i. 3, 10; iv. 3—8, 14; viii. 18; ix. 2, 3; Numb. xxix. 7—11.

h vs. 19, 24; Matt. ix. 20; Mark v. 25; vii. 23; Luke viii. 43.

s ch. vi. 10; viii. 6, 7; Exod. xxviii. 2; xxix. 4; xxx. 20; xxxix. 27—29, 43; xl. 12, 31, 32; Ezek. xliv. 18; Rev. i. 5, 6.

t ch. iv. 14; viii. 2, 14; ix. 8, 16; Numb. xxix. 11; 2 Chron. xix. 21; Ezra vi. 17; Ezek. xlv. 22, 23; Heb. vii. 26—28; x. 1—14.

i vs. 5, 8, 13, 21; ch. xvii. 15, 16.

u ch. viii. 14—17; ix. 7; Ezra x. 19; Job i. 5; Ezek. xliii. 18—27; Heb. v. 1—3; ix. 7.

j ver. 13.

v ch. i. 3; iv. 4; xii. 6, 7.

w Josh. xviii. 10; 1 Sam. xiv. 42; 1 Chron. xxvi. 13; Ps. xxii. 18; Isa. xxxiv. 17; Ezek. xlviii. 29; Joel iii. 3; Obad. 11; Nahum iii. 10; Matt. xxvii. 35; John xix. 24; Acts i. 23—26.

k ver. 14.

3 Heb. *went up.*

x Josh. xiii. 6; 1 Sam. xiv. 41; 1 Chron. xvi. 18; Prov. xvi. 33; Isa. xxxiv. 17; Jer. xiii. 25; Acts xiii. 19.

l ver. 15.

y vs. 8, 21, 22; xiv. 7, 26; Isa. liii. 5, 6, 10, 11; Rom. iv. 25; 2 Cor. v. 21; Heb. vii. 26, 27; ix. 23, 24; 1 John ii. 2; iii. 16.

m ch. xi. 47; xiii. 59; Numb. v. 3; Deut. xxiv. 8; Ps. lxvi. 18; Ezek. xliv. 23; Heb. xii. 15; Jude 23.

z vs. 3, 6.

CHAPTER XVI.

1 *How the high priest must enter into the holy place.* 11 *The sin offering for himself.* 15 *The sin offering for the people.* 20 *The scapegoat.* 29 *The yearly feast of the expiations.*

AND the LORD spake unto Moses after the death of the two sons of Aaron, when they offered before the LORD, and died;[p]

2 And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy *place* within the vail before the mercy seat, which *is* upon the ark; that he die not: for I will appear in the cloud upon the mercy seat.[q]

3 Thus shall Aaron come into the holy *place:* with a young bullock for a sin offering, and a ram for a burnt offering.[r]

4 He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these *are* holy garments; therefore shall he wash his flesh in water, and *so* put them on.[s]

5 And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering.[t]

6 And Aaron shall offer his bullock of the sin offering, which *is* for himself, and make an atonement for himself, and for his house.[u]

7 And he shall take the two goats, and present them before the LORD *at* the door of the tabernacle of the congregation.[v]

8 And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat.[w]

9 And Aaron shall bring the goat upon which the LORD'S [3]lot fell, and offer him *for* a sin offering.[x]

10 But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, *and* to let him go for a scapegoat into the wilderness.[y]

11 And Aaron shall bring the bullock of the sin offering, which *is* for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which *is* for himself:[z]

when stained, could not be cleansed by any ordinary process, and were therefore to be broken or destroyed.

Such a code of laws as is embodied in this portion of Sacred Writ is nowhere to be found in the jurisprudence of any other nation under heaven. Never had laws their basis in such profound wisdom, never were they so benevolent in their character, and never so salutary in their influence. The man whose life is in harmony with God's plan is the safest and the happiest.

CHAPTER XVI.

1—34. This chapter is immediately connected with the tenth, and therefore the five intervening chapters may be looked upon as a parenthesis.

The subject of the chapter is the day of atonement, with its deeply significant solemnities. It was the most important day in the Jewish calendar, and was called THE DAY of atonement, inasmuch as, whatever sin or defilement had not been removed by the various offerings made during the year, might, by one grand general act of expiation, be for ever taken away.

The following questions, derived from the contents of this chapter, seem to press for an answer:—

When Aaron cast lots upon the two goats, and one lot was for Jehovah, for *whom* was the other lot?

Does the word "AZAZEL," rendered "scapegoat," refer to an animal or to some personal existence?

Was the goat which was sent into the wilderness a type of Christ?

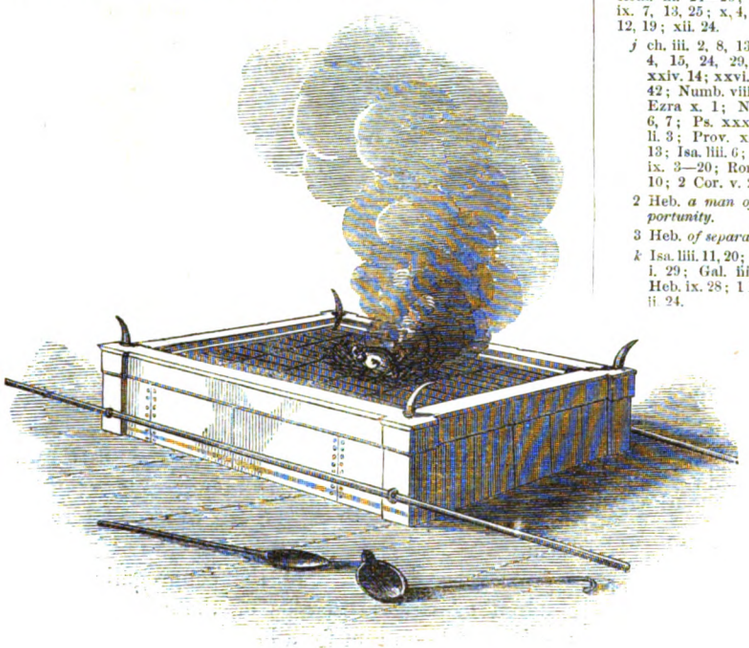
If the goat which was offered in sacrifice was an expiation for sin,

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12 And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring *it* within the vail:[a]

13 And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that *is* upon the testimony, that he die not:[b]

14 And he shall take of the blood of the bullock, and sprinkle *it* with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.[c]



ALTAR OF SACRIFICE.

15 ¶ Then shall he kill the goat of the sin offering, that *is* for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat:[d]

16 And he shall make an atonement for the holy *place*, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that [1]remaineth among them in the midst of their uncleanness.[e]

17 And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.[f]

18 And he shall go out unto the altar that *is* before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put *it* upon the horns of the altar round about.[g]

19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.[h]

20 ¶ And when he hath made an end of reconciling the holy *place*, and the tabernacle of the congregation, and the altar, he shall bring the live goat:[i]

21 And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel,[j] and all their transgressions in all their sins, putting them upon the head of the goat, and shall send *him* away by the hand of a [2]fit man into the wilderness:

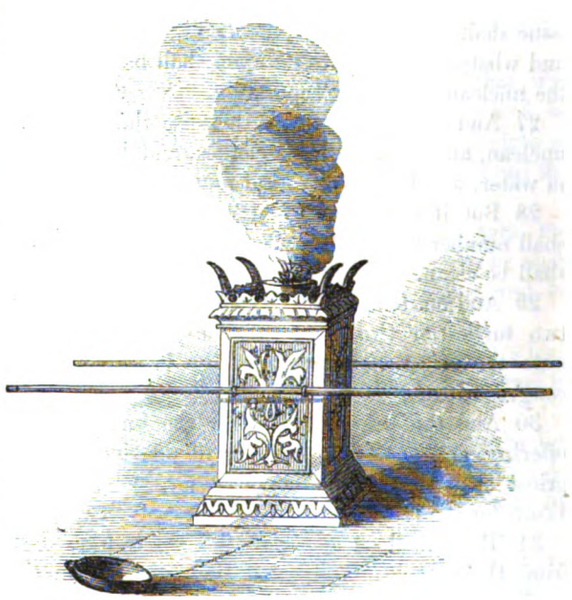
22 And the goat shall bear upon him all their iniquities unto a [3]land not inhabited: and he shall let go the goat in the wilderness.[k]

23 And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy *place*, and shall leave them there:[l]

24 And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt offering, and the burnt offering of the people, and make an atonement for himself, and for the people.[m]

25 And the fat of the sin offering shall[1] he burn upon the altar.[n]

26 And he that let go the goat for the scapegoat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp.[o]



ALTAR OF INCENSE.

27 And the bullock *for* the sin offering, and the goat *for* the sin offering, whose blood was brought in to make atonement in the holy *place*, shall *one* carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.[p]

BEFORE CHRIST 1490.

h vs. 14, 15; ch. iv. 6, 17; viii. 11; xiv. 16, 17, 27, 51; Numb. xix. 4; Ezek. xliii. 18—27; Zech. xiii. 1.

a Exod. xxv. 6; xxx. 34—38; xxxi. 11; xxxv. 8, 28; xxxvii. 29; xxxix. 38; Numb. iv. 16; Rev. viii. 3, 4.

i ver. 16; ch. vi. 30; viii. 15; Ezek. xlv. 20; 2 Cor. v. 19; Col. i. 20.

b ver. 2, 13; ch. viii. 35; Exod. xxx. 1, 7, 8; Numb. xvi. 7, 18, 46; Rev. viii. 3, 4; Exod. xxviii. 35; xxx. 20, 21; Numb. iv. 19; xvii. 10.

c ch. iv. 5, 6, 17; viii. 11; Rom. iii. 24—26; Heb. ix. 7, 13, 25; x. 4, 10—12, 19; xii. 24.

j ch. iii. 2, 8, 13; iv. 4, 15, 24, 29, 33; xxiv. 14; xxvi. 40—42; Numb. viii. 12; Ezra x. 1; Neh. i. 6, 7; Ps. xxxii. 5; li. 3; Prov. xxviii. 13; Isa. liii. 6; Dan. ix. 3—20; Rom. x. 10; 2 Cor. v. 21.

2 Heb. *a man of opportunity.*

3 Heb. *of separation.*

k Isa. liii. 11, 20; John i. 29; Gal. iii. 13; Heb. ix. 28; 1 Peter ii. 24.

l ver. 4; Ezek. xlii. 14; xliv. 19.

m vs. 3—5; ch. viii. 6, 7—9; xiv. 9; xxii. 6; Exod. xxviii. 4; xxix. 4, 5; Heb. ix. 10; x. 19—22; Rev. i. 5, 6.

n ch. iv. 8—10, 19; Exod. xxix. 13.

o vs. 10, 21, 22, 28; ch. xiv. 8; xv. 5—11, 27; Numb. xix. 7, 8, 21.

d vs. 2, 5—9; Heb. ii. 17; v. 3—9; ix. 3, 7—14, 18-28.

1 Heb. *dwelleth.*

e vs. 17, 18, 20, 27; ch. viii. 15; Exod. xxix. 36, 37; Ezek. xlv. 18, 19.

f vs. 6, 11, 16, 24; ch. ix. 7.

g ch. iv. 7, 18, 25, 30, 34; viii. 15; ix. 9; Exod. xxix. 12.

p ch. iv. 11, 12, 21; vi. 30; viii. 17; Matt. xxvii. 31—33; Heb. xiii. 11—14.

then, what need was there for another type to denote the bearing away of sin?

If the death of the sacrificial goat typified the death of Christ, what was typified by the sending of the other goat into the wilderness?

Is Azazel to be taken as a denomination of the devil, to whom the scapegoat was given up to be destroyed; and did this prefigure the fact of Christ being subject to the great enemy during his life and ministry?

Or did the Azazel typify the Jewish people themselves, who, on rejecting

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THE SCAPEGOAT SENT INTO THE WILDERNESS.

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28 And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.[a]

29 ¶ And *this* shall be a statute for ever unto you: *that* in the seventh month, on the tenth *day* of the month, ye shall afflict your souls, and do no work at all, *whether it be* one of your own country, or a stranger that sojourneth among you:[b]

30 For on that day shall *the priest* make an atonement for you, to cleanse you, *that* ye may be clean from all your sins before the LORD.[c]

31 It *shall be* a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.[d]

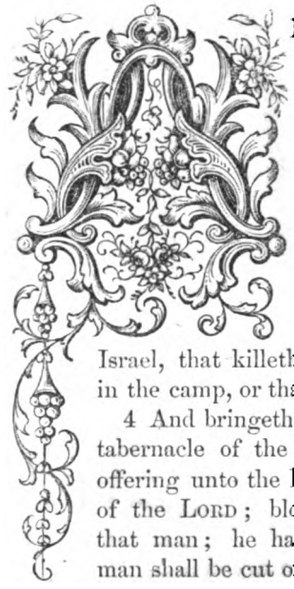
32 And the priest, whom he shall anoint, and whom he shall [1]consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, *even* the holy garments:[e]

33 And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation.[f]

34 And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the LORD commanded Moses.[g]

CHAPTER XVII.

1 *The blood of all slain beasts must be offered to the Lord at the door of the tabernacle.* 7 *They must not offer to devils.* 10 *All eating of blood is forbidden,* 15 *and all that dieth alone, or is torn.*



AND the LORD spake unto Moses, saying,

2 Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them; This *is* the thing which the LORD hath commanded, saying,

3 What man soever *there be* of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth *it* out of the camp,

4 And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD; blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people:[h]

BEFORE CHRIST 1490.

a ver. 26.
f ch. iii. 7, 11—21; iv. 10, 26, 31, 35; vi. 12; vii. 11; ix. 4, 18; x. 14; xvii. 5; xix. 5; Numb. vi. 14, 17; vii. 17, 23, 29, 35, 41; Josh. viii. 31; xxii. 23; Judg. xx. 26; xxi. 4; 1 Sam. x. 8; xi. 15; 2 Sam. vi. 17, 24, 25; 1 Kings iii. 15; viii. 63; ix. 25; 1 Chron. xxi. 6; 2 Chron. xxxi. 2; xxxiii. 16; Prov. vii. 14; Ezek. xlv. 15, 17; xlvi. 2, 12.
b ch. xvii. 15; xxiii. 3, 7, 8, 21, 27, 28, 30; xxv. 9; Numb. xv. 30; xxix. 7.
j ch. i. 5, 11; iii. 2, 8, 13; iv. 19, 26, 31; v. 9; vii. 2, 31; viii. 19, 24; xvi. 25; xvii. 6; Numb. xviii. 17; Ezek. xliii. 18; Exod. xxiv. 6; xxix. 16, 20; Ezek. xliii. 18.
c Ps. xix. 12; li. 2; cxix. 9; Jer. xxxiii. 8; Ezek. xxxvi. 25—27; Joel iii. 21; Eph. v. 26; Titus ii. 14; Heb. ix. 13, 14; x. 1, 2; 1 John i. 7—9
d ch. xxiii. 32; xxv. 4; Exod. xxxi. 15; xxxv. 2.
k ch. xx. 5, 6; Exod. xxxiv. 15, 16; Numb. xv. 39; Deut. xxxi. 16; xxxii. 17; 2 Chron. xi. 15; xxi. 13; Ps. lxxiii. 27; cvi. 37; Ezek. vi. 9; 1 Cor. x. 20, 21; Eph. ii. 2; 1 Tim. iv. 1; Rev. ix. 20.
1 Heb. *fill his hand.*
e vs. 4, 6, 10, 11, 16—18, 20, 24—27, 30; Exod. xxix. 29, 30, 34; Numb. xxi. 26—28.
l vs. 3—5.
f vs. 6, 16, 18, 19, 24; Exod. xx. 29, 30.
g ch. xxiii. 31; Numb. xxix. 7; Exod. xxx. 10; Heb. ix. 7, 25; x. 3, 14.
m ch. iii. 17; vii. 26, 27; xix. 26; xx. 5, 6; Gen. ix. 4; Deut. xii. 16, 23; xv. 23; 1 Sam. xiv. 33; Ps. xxxiv. 16; Jer. xliv. 11; Ezek. xiv. 8; xv. 7; xxxiii. 25; xliv. 7; Acts xv. 20, 29.
n ver. 14; ch. viii. 15; xvi. 11, 14, 19; Gen. ix. 4; Deut. xii. 23; Matt. xx. 28; xxvi. 28; Mark xiv. 24; Rom. iii. 25; v. 9; Eph. i. 7; Col. i. 14, 20; Heb. ix. 22; xiii. 12; 1 Peter i. 2; 1 John i. 7; ii. 2; Rev. i. 5.
o ver. 10; Exod. xii. 49.
2 Heb. *hunteth any hunting.*
p Deut. xii. 16, 24; xv. 23; 1 Sam. xiv. 32—34; Job xvi. 18; Ezek. xxiv. 7.
q vs. 11, 12.
r ch. xi. 25; xv. 5; xxii. 8; Exod. xxii. 31; Numb. xix. 8, 19; Deut. xiv. 21; Ezek. iv. 14; xliv. 31.
h vs. 10, 14; ch. i. 3; Exod. xii. 15, 19; xviii. 29; xx. 3, 16, 18; Deut. xii. 5, 6, 13, 14; Ezek. xx. 40; John x. 7, 9; xiv. 6; Numb. xv. 30—32.
s ch. v. 1; vii. 18; xix. 8; xx. 17, 19, 20; Numb. xix. 19, 20.

5 To the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest, and offer them *for* peace offerings unto the LORD.[i]

6 And the priest shall sprinkle the blood upon the altar of the LORD *at* the door of the tabernacle of the congregation, and burn the fat for a sweet savour unto the LORD.[j]

7 And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations.[k]

8 ¶ And thou shalt say unto them, Whatsoever man *there be* of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt offering or sacrifice,

9 And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD; even that man shall be cut off from among his people.[l]

10 ¶ And whatsoever man *there be* of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people.[m]

11 For the life of the flesh *is* in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it *is* the blood *that* maketh an atonement for the soul.[n]

12 Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.[o]

13 And whatsoever man *there be* of the children of Israel, or of the strangers that sojourn among you, which [2]hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust.[p]

14 For *it is* the life of all flesh; the blood of it *is* for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh *is* the blood thereof: whosoever eateth it shall be cut off.[q]

15 And every soul that eateth that which died *of itself*, or that which was torn *with beasts*, *whether it be* one of your own country, or a stranger, he shall both wash his clothes, and bathe *himself* in water, and be unclean until the even: then shall he be clean.[r]

16 But if he wash *them* not, nor bathe his flesh; then he shall bear his iniquity.[s]

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the One only Sacrifice for sin, did bear their own iniquities, and thus become exposed to endless death?

All the theories involved in these questions have had their apologists and their advocates; but, without exception, they leave the difficulty just where they found it. We offer the following exposition as much more likely, and much more satisfactory:—That Azazel is a personal denomination for the Evil One; that the word rendered devils, in chapter xxii. 7, is literally "goats;" that the one word thus standing for the other in the immediate context, the scapegoat is to be taken as the type of evil; that the high priest putting his hands upon its head, confessing over it the sins of the people, and then sending it into the wilderness, where it was set free, was a virtual acknowledgment, on the part of the whole congregation, that they were prepared and willing to put away from them the evil of their doings, and, as those who had been redeemed by the blood of atonement (the other goat having been offered as a sacrifice for their sins), to live a righteous and godly life. Hence the exhortations in chapters xviii. 3—5 and xix. 2—4, to forsake sin, to walk in the ordinances of God, and to be holy as the Lord God is holy; and hence, too, the striking fact which is brought out in the text, that the man who led the goat out into the wilderness was held to be so defiled by contact with the animal, that he could not be received into the camp or congregation till he had been washed and purified. Nor could Aaron himself approach the altar till he had washed and changed his vestments. So we read in connection with the proceedings of the last day, that the separation between the righteous and the wicked is a separation between the sheep and the goats. The fate of the scapegoat was, therefore, a type of the final condition of those who, after propitiation has been made for them, yet die in sin.

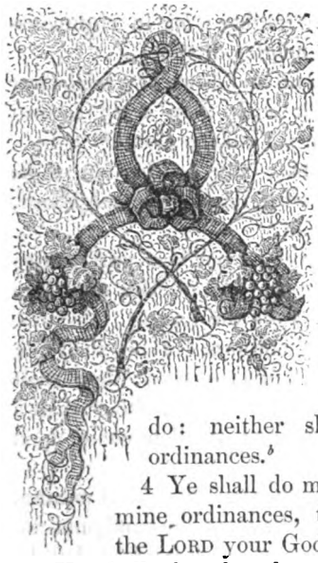
CHAPTER XVII.

1—9. The sum of the law here laid down is, that any animal which the Israelites intended to kill for food, should be first brought to the door of the

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CHAPTER XVIII.

1 *Unlawful marriages.* 19 *Unlawful lusts.*



AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, I am the LORD your God.[a]

3 After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances.[b]

4 Ye shall do my judgments, and keep mine ordinances, to walk therein: I *am* the LORD your God.[c]

5 Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I *am* the LORD.[d]

6 ¶ None of you shall approach to any that is [1]near of kin to him, to uncover *their* nakedness: I *am* the LORD.[e]

7 The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she *is* thy mother; thou shalt not uncover her nakedness.[f]

8 The nakedness of thy father's wife shalt thou not uncover: it *is* thy father's nakedness.[g]

9 The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, *whether she be* born at home, or born abroad, *even* their nakedness thou shalt not uncover.[h]

10 The nakedness of thy son's daughter, or of thy daughter's daughter, *even* their nakedness thou shalt not uncover: for their's *is* thine own nakedness.

11 The nakedness of thy father's wife's daughter, begotten of thy father, she *is* thy sister, thou shalt not uncover her nakedness.[i]

12 Thou shalt not uncover the nakedness of thy father's sister: she *is* thy father's near kinswoman.[j]

13 Thou shalt not uncover the nakedness of thy mother's sister: for she *is* thy mother's near kinswoman.

14 Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she *is* thine aunt.[k]

BEFORE CHRIST 1490.

l ch. xx. 12; Gen. xxxviii. 18 — 26; Ezek. xxii. 11.

m ch. xx. 21; Deut. xxv. 5; Matt. xiv. 3, 4; xxii. 24

a vs. 4, 30; ch. x. 34; xi. 44; xix. 3, 4; xx. 7.

n ch. xx. 14; Deut. xxvii. 23; Amos ii. 7.

2 Or, *one wife to another.*

o Gen. iv. 19; xxix. 28; xxx. 15.

p ch. xv. 19, 24; xx. 18; Ezek. xviii. 6; xxii. 10.

b ch. xx. 23; Exod. xxiii. 24; Deut. xii. 4, 30, 31; Jer. x. 1—7; Ezek. xx. 7, 8; xxiii. 8.

q ch. xx. 10; Exod. xx. 14; Pr. v. vi. 32; Matt. v. 28, 32; xv. 19; John viii. 3; 1 Cor. vi. 9; Heb. xiii. 4.

c vs. 5, 30; ch. xxii. 9; xxv. 18; xxvi. 15, 43; Exod. xviii. 20; xxi. 1; xxiv. 3; Numb. xxxvi. 13; Deut. vii. 12.

r ch. xx. 2—4; xxi. 6.

s ch. xx. 13; Gen. xix. 5; Rom. i. 26, 27.

d vs. 2, 4; ch. x. 11; Exod. xviii. 16; Numb. xxx. 16; Deut. iv. 6; vi. 24; xvii. 19; 1 Kings iii. 14; 2 Kings xvii. 37; 1 Chron. xxix. 19.

t ch. xx. 15, 16; Exod. xxii. 19.

1 Heb. *remainder of his flesh.*

e vs. 6—8, 10—12, 14, 15, 17—19; ch. xx. 11, 17—20; xxii. 32; Deut. xxvii. 20; Hab. ii. 16.

u vs. 23, 30.

f ch. xx. 11; Gen. ix. 22, 23; 1 Sam. xx. 30; Ezek. xxii. 10.

g ch. xx. 11; Gen. xxxv. 22; xlix. 4; Deut. xxii. 30.

v ver. 28; ch. xx. 22; Numb. xxxv. 33, 34.

h ch. xx. 17; Deut. xxvii. 22; 2 Sam. xiii. 11—14; Ezek. xxii. 11.

w vs. 5, 30; ch. xvii. 8, 10; xix. 19; xx. 8, 22; Exod. xv. 26; Deut. iv. 1, 2, 40.

x ver. 24; Deut. xx. 18; xxv. 16; 1 Kings xiv. 24; 2 Kings xvi. 3; xxi. 2.

i ver. 9.

y ver. 25; ch. xx. 22; Jer. ix. 19; Ezek. xxxvi. 13—20.

j ch. xx. 19; Exod. vi. 20.

z ch. xvii. 10; xx. 3, 6, 18; Exod. xii. 15, 19; xxxi. 14; Numb. xv. 30, 31; Ps. xxxi. 17; xxxvii. 9, 28, 34, 38.

k ch. xx. 20.

a vs. 2, 3, 4, 24, 26, 27; ch. xx. 23; Deut. xviii. 9—12.

15 Thou shalt not uncover the nakedness of thy daughter in law: she *is* thy son's wife; thou shalt not uncover her nakedness.[l]

16 Thou shalt not uncover the nakedness of thy brother's wife: it *is* thy brother's nakedness.[m]

17 Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; *for* they *are* her near kinswomen: it *is* wickedness.[n]

18 Neither shalt thou take a wife to her [2]sister, to vex *her*, to uncover her nakedness, beside the other in her life *time*.[o]

19 Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness.[p]

20 Moreover thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.[q]

21 And thou shalt not let any of thy seed pass through *the fire* to Molech, neither shalt thou profane the name of thy God: I *am* the LORD.[r]

22 Thou shalt not lie with mankind, as with womankind: it *is* abomination.[s]

23 Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it *is* confusion.[t]

24 Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you:[u]

25 And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.[v]

26 Ye shall therefore keep my statutes and my judgments, and shall not commit *any* of these abominations; *neither* any of your own nation, nor any stranger that sojourneth among you:[w]

27 (For all these abominations have the men of the land done, which *were* before you, and the land is defiled;)[x]

28 That the land spue not you out also, when ye defile it, as it spued out the nations that *were* before you.[y]

29 For whosoever shall commit any of these abominations, even the souls that commit *them* shall be cut off from among their people.[z]

30 Therefore shall ye keep mine ordinance, that *ye* commit not *any one* of these abominable customs, which were committed before you, and that ye defile not youselves therein: I *am* the LORD your God.[a]

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tabernacle, where the blood and the fat of it should be consumed as in the peace offering. The reason of this is to be found in the fact, that the Hebrews, as a nation, were fearfully prone to idolatry, and therefore they are commanded not to kill any animal that was used in sacrifice except in public. They were thus effectually prevented from making an offering to any idol by killing the animal privately, and under the pretext of using it for food. A violation of this law was considered as great a crime as murder, and was followed by the perpetrator being cut off from the congregation of the Lord.

10—16. That there is a vital principle in the blood, is placed beyond all dispute by the researches and the facts of animal physiology. Hence the publication of the law against the eating of blood. Christianity is not ceremonial, but spiritual; still it is a question whether blood should be eaten now.

CHAPTER XVIII.

1—18. The subject of this whole chapter is sexual impurities and incestuous connections. It takes for granted that the parties here forbidden to form any matrimonial alliance were so connected by kindred and blood, or so bound together in domestic intercourse, as to render it necessary to prohibit marriage between them; otherwise a door would have been opened for scenes of the grossest corruption and crime within those circles, in which, if anywhere, there should be found whatever is pure and of good report, the corruption of which would have sunk the whole nation to the level of Sodom itself.

Of the wisdom and the beneficence of the laws here enjoined there can be but one opinion. Still the language of the eighteenth verse has given rise to the vexed question, whether it is right for a man to marry his deceased wife's sister. The advocates on either side are many, and include scholars of the first class, and divines of the first reputation. If we adopt with some the marginal reading, "one wife to another," we should thus get free of the question altogether, for this would reduce the text to a prohibition against polygamy. It simply limits the man to one wife at a time. But if the text mean "one wife to another," then the words, "in her lifetime," are not called for; or, if we connect these words with the words "to vex her," they are literally absurd, for it was only in her lifetime that she could be vexed. If we connect them with the act of taking the one to or after the other, they are wholly superfluous, for surely no widowed Hebrew had to be told that he might take to himself a second wife. Nor this only. If the text means that a man is not to take "one wife

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CHAPTER XIX.

A repetition of sundry laws.

AND the LORD spake unto Moses, saying,

2 Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God *am* holy.[a]

3 ¶ Ye shall fear every man his mother, and his father, and keep my sabbaths: I *am* the LORD your God.[b]

4 ¶ Turn ye not unto idols, nor make to yourselves molten gods: I *am* the LORD your God.[c]

5 ¶ And if ye offer a sacrifice of peace offerings unto the LORD, ye shall offer it at your own will.[d]

6 It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be burnt in the fire.[e]

7 And if it be eaten at all on the third day, it *is* abominable; it shall not be accepted.[f]

8 Therefore *every one* that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD: and that soul shall be cut off from among his people.[g]

9 ¶ And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

10 And thou shalt not glean thy vineyard, neither shalt thou gather *every* grape of thy vineyard; thou shalt leave them for the poor and stranger: I *am* the LORD your God.[h]

11 ¶ Ye shall not steal, neither deal falsely, neither lie one to another.[i]

12 ¶ And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I *am* the LORD.[j]

13 ¶ Thou shalt not defraud thy neighbour, neither rob *him:* the wages of him that is hired shall not abide with thee all night until the morning.[k]

14 ¶ Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: I *am* the LORD.[l]

BEFORE CHRIST 1490.

[m] ver. 35; Exod. xviii. 21; xxiii. 2, 3, 7, 8; Deut. i. 17; xvi. 19.
[n] vs. 3, 10, 12, 14; Exod. xx. 16; xxiii. 1, 7; 1 Kings xxi. 10—13; Ps. xv. 3, 1—20; Prov. xi. 13.
[a] ch. xx. 7; xxi. 7, 8; Exod. xix. 6; Numb. xv. 40; xvi. 3, 5; Ezra viii. 28; ix. 2; Ps. xxii. 3; xcix. 5; cxlv. 7; Isa. vi. 3; Matt. v. 48; Rom. xii. 1; 1 Cor. vii. 14; Eph. i. 4; v. 27.
1 Or, *that thou bear not sin for him.*
[o] Gen. xxvi. 41; Ps. cxii. 5; Prov. ix. 8; xxvi. 24—26; xxvii. 5, 6; Matt. xviii. 15—17; Luke xvii. 3; Rom. i. 32; 1 Cor. v. 2.
[b] ver. 30; Exod. xvi. 29; xx. 8, 12; xxvi. 2; xxxi. 13—17; Deut. v. 12; 1 Kings ii. 19; Isa. lvi. 4—6; lviii. 13.
[p] vs. 3, 10, 14, 16; Exod. xxiii. 4, 5; Deut. xxxii. 35; 2 Sam. xiii. 22, 28; Prov. xx. 22; Matt. v. 43, 44; xix. 19.
[c] ch. xxvii. 2; xxvi. 1; Exod. xx. 3—5, 23; Deut. xxvii. 15; Hab. ii. 18; 1 Cor. x. 14; 1 John v. 21.
[d] ch. iii.; vii. 11; xvii. 5; xxii. 19, 23, 29; Numb. vi. 17.
[q] ch. xviii. 26, 30; Gen. xxxvi. 24; Deut. xxii. 9—11.
[e] ch. vii. 11—17.
2 Or, *abused by any.* Heb. *reproached by,* or, *for man.*
3 Or, *they.* Heb. *there shall be a scourying.*
[f] ch. vii. 18—21.
[g] ch. xviii. 29.
[r] ch. v. 6, 14, 17; vi. 6; vii. 1—7, 37.
[s] ch. iv. 20, 26.
[h] ver. 3; ch. xviii. 2; xxiii. 22; Deut. xxiv. 19—21; Judg. viii. 2; Ruth ii. 2, 15; Isa. xvii. 6; xxiv. 13; Jer. xlix. 9; Obad. 5; Micah vii. 1.
[i] ch. vi. 2; Exod. xx. 15, 17; Deut. v. 19; Jer. vi. 13; vii. 9—11; ix. 3, 5; Acts v. 3, 4; Rom. iii. 4; 1 Cor. vi. 8; Eph. iv. 25, 28.
4 Heb. *holiness of praises to the Lord.*
[j] ch. vi. 3; xviii. 2, 21; xxiv. 11, 15, 16; Exod. xx. 7; Deut. v. 11; Ps. xv. 4.
[t] vs. 3, 10, 14, 16, 18.
[k] Deut. xxiv. 14, 15; Job xxxi. 39; Prov. xx. 10; xxii. 22; Luke iii. 13; 1 Thess. iv. 6; James v. 4.
[u] ch. iii. 17; vii. 26; xvii. 10—14; xviii. 10—14; Exod. vii. 11; viii. 7.
[l] ver. 32; ch. xviii. 2; xxv. 17; Gen. xlii. 18.

15 ¶ Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: *but* in righteousness shalt thou judge thy neighbour.[m]

16 ¶ Thou shalt not go up and down *as* a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I *am* the LORD.[n]

17 ¶ Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not [1]suffer sin upon him.[o]

18 ¶ Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I *am* the LORD.[p]

19 ¶ Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind: thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee.[q]

20 ¶ And whosoever lieth carnally with a woman, that *is* a bondmaid, [2]betrothed to an husband, and not at all redeemed, nor freedom given her; [3]she shall be scourged; they shall not be put to death, because she was not free.

21 And he shall bring his trespass offering unto the LORD, unto the door of the tabernacle of the congregation, *even* a ram for a trespass offering.[r]

22 And the priest shall make an atonement for him with the ram of the trespass offering before the LORD for his sin which he hath done: and the sin which he hath done shall be forgiven him.[s]

23 ¶ And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of.

24 But in the fourth year all the fruit thereof shall be [4]holy to praise the LORD *withal.*

25 And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I *am* the LORD your God.[t]

26 ¶ Ye shall not eat *any thing* with the blood: neither shall ye use enchantment, nor observe times.[u]

27 Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.

28 Ye shall not make any cuttings in your flesh

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to another," and not "a woman to her sister," then it has been asked with great force, how comes it that the Jews as a body have never looked at it in this light, nor have understood the words in this sense? The best Jewish expositors take the words as they stand in our English Bible—"a wife or woman to her sister;"—and maintain that the meaning is, that no man is at liberty to marry his wife's sister so long as his wife lives; but are far from interdicting such an union after her death, if the bereaved husband be willing to contract it. The present Chief Rabbi of England assures us, that "the marriage of a widower with the sister of a deceased wife is not only not considered by the Jewish nation as prohibited by the divine law, but it is distinctly understood to be permitted; and on this point neither the divine law, nor the Rabbis, nor historical Judaism, leave room for the least doubt." He adds, that "not a single opinion can be met with throughout all the rabbinical writings which would even appear to throw any doubt on the legality or the propriety of the marriage of a widower with his deceased wife's sister."

This is decisive; and if this passage does not forbid such a marriage, then no other does within the compass of the Inspired Volume. Such an union is here distinctly allowed; its advisableness or its expediency is another question, on which, among thinking men, there will be a wide difference of opinion.

21. Molech was an idol of the Ammonites, the representative of the sun as the great fountain of light and heat, in whose inhuman worship little children were either burned alive, or made to pass between two rows of burning fires, with the most slender chance of escape. How degrading and how cruel is all idolatry! How ennobling and how benevolent are all the precepts of our Christian Faith!

CHAPTER XIX.

1—13. Reverence for parents; attention to the claims of religion; separation from all idolatry; acceptable offerings to the Lord; consideration and provision for the poor; honesty and truth-speaking; integrity and the fear of God; are here enjoined by Him who is the Righteous One, and in the keeping of whose commands there is great reward.

14. This law seems to imply that the Israelites, in common with the surrounding nations, were only too much in the habit of seeking and finding some malicious sport in the bodily defects and imperfections of others. Here it is solemnly forbidden. The Hindoos have a law to the same effect, which is more frequently broken than observed. In England we have no such law; but, what is better than law, we have a high-toned Christian feeling, which gathers around all who are so afflicted, and serves as a guardian power to protect and preserve them.

19. The command against mixed breeds of animals is so explicit as to need no comment. But whether the law against sowing two different kinds of seed on one and the same spot of land was designed to secure the best qualities of agricultual produce, by enjoining the use of only the best seed and unmixed, or

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for the dead, nor print any marks upon you: I *am* the LORD.[a]

29 ¶ Do not prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.[b]

30 ¶ Ye shall keep my sabbaths, and reverence my sanctuary: I *am* the LORD.[c]

31 ¶ Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I *am* the LORD your God.[d]

32 ¶ Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I *am* the LORD.[e]

BEFORE CHRIST 1490.

[a] ch. xxi. 5; Deut. xiv. 1; Jer. xvi. 6; xlviii. 37.
[f] Exod. xxii. 21; xxiii. 9; Deut. x. 18, 19.
[b] ch. xxi. 7; Gen. xxxviii. 24; Deut. xxii. 21.
[g] ver. 18; ch. xix. 3, 10, 25, 33, 34, 36.
[c] vs. 3, 10, 14, 16, 18; ch. x. 3; xv. 31; xvi. 2; xxi. 23; xxvi. 2.
[h] ver. 15; Deut. xxv. 14, 15; Prov. xi. 1, xvi. 11; xx. 10.
[d] vs. 3, 10, 14, 16, 18, 30; ch. xx. 6, 27; Exod. xxii. 18; Deut. xviii. 10.
[i] ver. 35; ch. xxiii. 43; Exod. xiii. 3, 9, 14, 16.
[e] ver. 14; ch. xviii. 5, 6, 21; Exod. vi. 2, 6, 8, 29; xii. 12.
[j] vs. 12, 14, 16, 18, 28, 30, 32; ch. xviii. 4, 5.

33 ¶ And if a stranger sojourn with thee in your land, ye shall not vex him.[f]

34 *But* the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I *am* the LORD your God.[g]

35 ¶ Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure.[h]

36 Just balances, just weights, a just ephah, and a just hin, shall ye have: I *am* the LORD your God, which brought you out of the land of Egypt.[i]

37 Therefore shall ye observe all my statutes, and all my judgments, and do them: I *am* the LORD.[j]

to prevent the one seed from destroying the other in the course of their development and growth, or to induce the Hebrews to put a simple trust in the providence of God by not attempting to insure a crop by sowing two different kinds of seed, so that, whether the season was wet or dry, one of them was sure to yield, or to keep them from certain heathen and abominable doings which were practised by other nations in connection with this double sowing, it is impossible to say. It may be that all these reasons are included in the prohibition.

The garment of linen and wool may have been the clothing of the priests only, and therefore forbidden to the people; or it may have been peculiar to the heathen priesthood, and therefore the prohibition may have been a virtual condemnation of all idolatrous usages.

20. The woman being only partly redeemed, and not wholly free, was not yet the property of the man to whom she was betrothed, and therefore the crime did not amount to adultery, otherwise both parties would have been put to death.

23, 24. Just as we are careful not to let fruit trees bear during the first two or three years, by plucking off the blossom, so here for three years the trees were to be regarded as uncircumcised, and therefore requiring to be cut. In the fourth year the fruit was to be gathered, consecrated to God, and received with thanksgiving and praise.

28. This is a command against tattooing, or impressing upon the skin certain figures, images, or characters, as was done by the heathen in honour of their gods. The usages mentioned in the preceding verse were also of heathen origin. How prone were the Israelites to idolatry! How repeated are the injunctions against it!

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CHAPTER XX.

1 *Of him that giveth of his seed to Molech.* 4 *Of him that favoureth such an one.* 6 *Of going to wizards.* 7 *Of sanctification.* 9 *Of him that curseth his parents.* 10 *Of adultery.* 11, 14, 17, 19 *Of incest.* 13 *Of sodomy.* 15 *Of beastiality.* 18 *Of uncleanness.* 22 *Obedience is required with holiness.* 27 *Wizards must be put to death.*

AND the LORD spake unto Moses, saying,

2 Again, thou shalt say to the children of Israel, Whosoever *he be* of the children of Israel, or of the strangers that sojourn in Israel, that giveth *any* of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones.[a]

3 And I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name.[b]

4 And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not:

5 Then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.[c]

6 ¶ And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.[d]

7 ¶ Sanctify yourselves therefore, and be ye holy: for I *am* the LORD your God.[e]

8 And ye shall keep my statutes, and do them: I *am* the LORD which sanctify you.[f]

9 ¶ For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood *shall be* upon him.[g]

10 ¶ And the man that committeth adultery with *another* man's wife, *even he* that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.[h]

11 And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood *shall be* upon them.[i]

12 And if a man lie with his daughter in law, both of them shall surely be put to death: they have wrought confusion; their blood *shall be* upon them.[j]

13 If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood *shall be* upon them.[k]

14 And if a man take a wife and her mother, it *is* wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.[l]

15 And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast.[m]

16 And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood *shall be* upon them.

17 And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it *is* a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity.[n]

18 And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath [1]discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.[o]

19 And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: for he uncovereth his near kin: they shall bear their iniquity.[p]

20 And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless.[q]

21 And if a man shall take his brother's wife, it *is* an [2]unclean thing: he hath uncovered his brother's nakedness; they shall be childless.[r]

22 ¶ Ye shall therefore keep all my statutes, and all my judgments, and do them: that the land, whither I bring you to dwell therein, spue you not out.[s]

23 And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them.[t]

24 But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I *am* the LORD your God, which have separated you from *other* people.[u]

25 Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that [3]creepeth on the ground, which I have separated from you as unclean.[v]

26 And ye shall be holy unto me: for I the LORD *am* holy, and have severed you from *other* people, that ye should be mine.[w]

27 ¶ A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood *shall be* upon them.[x]

BEFORE CHRIST 1490.

k ch. xviii. 22; Gen. xix. 5; Deut. xxiii. 17; Judg. xix. 22; Rom. i. 26, 27.

l ch. xviii. 17; xxi. 9; Deut. xxvii. 23; Josh. vii. 15, 25; Amos ii. 7.

m ch. xviii. 23; Exod. xxii. 19; Deut. xxvii. 21.

n ch. xviii. 9; Gen. xx. 12; Deut. xxvii. 22; 2 Sam. xiii. 12; Ezek. xxii. 14.

a vs. 3, 4; ch. xviii. 21; Deut. xii. 31; xviii. 10; 1 Kings xi. 17; 2 Kings xvii. 17; xxiii. 10.

1 Heb. *made naked.*

o ch. xv. 24; xviii. 19; Ezek. xviii. 6; xxii. 10.

b ver. 2; ch. xviii. 21; xx. 3; xxi. 6; xxii. 2, 32; Numb. xix. 20; Ps. lxxiv. 5; lxxix. 1; Ezek. v. 11; xxiii. 38.

p ch. xviii. 6, 12, 13; Exod. vi. 20.

q ch. xviii. 14.

c ver. 6; Exod. xx. 5; xxxiv. 15, 16; Numb. xv. 39; Deut. xxxi. 16; 2 Chron. xxi. 13.

2 Heb. *a separation.*

r ch. xviii. 16; Matt. xiv. 3, 4.

d vs. 5, 27; ch. xix. 31; Deut. xviii. 11; 1 Sam. xxviii. 3, 7—9; 2 Kings xxi. 6; xxiii. 24; 1 Chron. x. 13, 14; 2 Chron. xxxiii. 6; Isa. viii. 19; xix. 3; xxix. 4.

s ch. xviii. 4, 5, 25—28; xix. 37; xxvi. 33; Exod. xxi. 1; Deut. iv. 45; v. 1; xxviii. 25, 26.

e ver. 26; ch. xi. 44; xix. 2; Eph. i. 4; Phil. ii. 12, 13; Col. iii. 12; 1 Thess. iv. 3, 7; Heb. xii. 14; 1 Peter i. 15, 16.

t ch. xviii. 3, 24, 27, 30; Deut. ix. 5; xii. 30, 31; Ps. lxxviii. 59; Jer. x. 1, 2; Zech. xi. 8.

f ch. xviii. 4, 5; xix. 37; xxi. 8; Exod. xxxi. 13; Ezek. xx. 12; xxxvii. 28; Matt. v. 19; vii. 24; xii. 50; John xiii. 17.

g vs. 11—13, 16, 27; Exod. xxi. 17; Deut. xxvii. 16; Josh. ii. 19; Judg. ix. 24; 2 Sam. i. 16; 1 Kings ii. 32; Prov. xx. 20; xxx. 11, 17; Matt. xv. 4.

u ver. 26; Exod. xix. 5, 6; xxxiii. 16; Deut. iv. 20; vii. 6; xiv. 2; xxvi. 18; 1 Kings viii. 53; Ps. cxxxv. 4; Isa. xli. 8, 9; xliii. 1; Jer. x. 16.

h Deut. xxii. 22—24; 2 Sam. xii. 13, 14; Ezek. xxiii. 36—49; John viii. 3, 4.

2 Or, *moreth.*

v ch. xi.; Deut. xiv. 3—21; Acts x. 11—15, 28.

i ver. 9; ch. xviii. 8; Deut. xxvii. 20, 23; Amos ii. 7; 1 Cor. v. 1.

w vs. 7, 24; ch. xix. 2; Ps. xcix. 5, 9; Isa. vi. 3; xxx. 11; 1 Peter i. 15, 16; Rev. iii. 7; iv. 8.

j ch. xviii. 15, 23; Gen. xxxviii. 16, 18; Deut. xxvii. 23.

x vs. 6, 9; ch. xix. 31; Exod. xxii. 18; Deut. xviii. 10—12; 1 Sam. xxviii. 7—9.

CHAPTER XX.

1—5. For an account of Molech, and the worship which was proffered to him, see the notes on chapter xviii. 21.

6. As wizards and those who had familiar spirits pretended to have some secret, supernatural knowledge by which they could foretell the future in a man's history, they were to be stoned to death (verse 27) as men who dared to entrench on the high and exclusive prerogatives of the Omniscient One; and so all who favoured their deceitful art were punished by being cut off from the congregation of the Lord.

14. From the words of Joshua (vii. 25) it is more than probable that the burning of the body, after death had been inflicted by some other means, is what is here meant. So in chapter xxi. 9.

20, 21. The meaning is, not that God would miraculously prevent the procreation of children by such a marriage, but only that the children proceeding from it should not be put to their account in the public registers; so that in a civil sense they would be childless. "Thus saith the Lord, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper." Jeremiah xxii. 30.

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CHAPTER XXI.

1 *Of the priests' mourning.* 6 *Of their holiness.* 8 *Of their estimation.* 7, 13 *Of their marriages.* 17 *The priests that have blemishes must not minister in the sanctuary.*

AND the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled for the dead among his people:[a]

2 But for his kin, that is near unto him, *that is*, for his mother, and for his father, and for his son, and for his daughter, and for his brother,

3 And for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled.

4 *But* he [1]shall not defile himself, *being* a chief man among his people, to profane himself.[b]

5 They shall not make [2]baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.[c]

6 They shall be holy unto their God, and not profane the name of their God: for the offerings of the LORD made by fire, *and* the bread of their God, they do offer: therefore they shall be holy.[d]

7 They shall not take a wife *that is* a whore, or profane; neither shall they take a woman put away from her husband: for he *is* holy unto his God.[e]

8 Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: for I the LORD, which sanctify you, *am* holy.[f]

9 ¶ And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire.

10 And *he that is* the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes;[g]

11 Neither shall he go in to any dead body, nor defile himself for his father, or for his mother;[h]

12 Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God *is* upon him: I *am* the LORD.[i]

13 And he shall take a wife in her virginity.

14 A widow, or a divorced woman, or profane, *or* an harlot, these shall he not take: but he shall take a virgin of his own people to wife.[j]

BEFORE CHRIST 1490.

k ver. 8; Ezra ii. 62; ix. 2; Neh. xiii. 23—29; Mal. ii. 11—16; Rom. xi. 16.

3 Or, *food.*

l vs. 20, 21, 23; ch. iii. 11, 16; xxii. 20—25; Deut. xv. 21.

m ver. 17; ch. xxii. 23.

a ver. 11; ch. x. 6, 7; xxii. 4; Numb. v. 2; ix. 6, 7; xix.; Deut. xxi. 23, 14, 16; Ezek. xliv. 25.

4 Or, *too slender.*

n Deut. xxiii. 1.

o vs. 6, 8, 17.

1 Or, *being a husband among his people, he shall not defile himself for his wife, &c.*

p ch. ii. 3, 10; vi. 16, 17, 29; vii. 1; xxii. 10—13; xxiv. 8, 9; Numb. xviii. 9, 10, 19.

b Ezek. xxiv. 16, 17.

2 We read of *rounding the corners of the head*, ch. xix. 27. Herodotus states that the Arabs shave, or cut their hair round, in honour of Bacchus, whose hair, they affirm, was cut in the same way. This charge appears, therefore, to have forbidden a pagan practice. The beard, in this passage, probably means *the whiskers*, which the Arabs still cut entirely off, or wear quite short. The prohibition here, also, was most likely founded on some superstitious custom.

c Deut. xiv. 1; Jer. xvi. 6; xlviii. 37; Ezek. xliv. 20; Micah i. 16.

q vs. 8, 12; ch. xv. 31; Exod. xxx. 6—8; xl. 26, 27; Ezek. xliv. 9—14.

d ver. 8; ch. iii. 11; x. 3; xviii. 21; xix. 12; Exod. xxviii. 36; xxix. 44; Ezra viii. 28; Mal. i. 6, 7, 11, 12.

e ver. 8; Ezek. xliv. 22.

f ver. 6; ch. xi. 44, 45; xix. 2; xx. 7, 8; Exod. xix. 10, 14; xxviii. 41; xxix. 1, 43, 44; John x. 36; xvii. 17—19; Heb. vii. 26.

g ch. viii. 7—12; x. 7; xvi. 32; Exod. xxviii. 2—4; xxix. 29, 30; Numb. xxxv. 25; Ps. cxxxiii. 2.

r vs. 3—6, 32; ch. xv. 31; xviii. 21; xix. 12, 14, 16, 18, 28, 32, 37; xx. 3; xxi. 6; Exod. xiii. 12; xxviii. 38; Numb. vi. 3—8; xviii. 32; Deut. xv. 19.

h vs. 1, 2; Numb. vi. 7; xix. 14.

i ver. 10; ch. viii. 9—12, 30; x. 7; Exod. xxviii. 36; xxix. 6, 7; Isa. lxi. 1; Acts x. 38.

5 Or, *when he is unclean.*

s ch. vii. 20, 21; Exod. xxxiii. 14, 15.

6 Heb. *running of the reins.*

j ver. 7; Ezek. xliv. 22.

15 Neither shall he profane his seed among his people: for I the LORD do sanctify him.[k]

16 ¶ And the LORD spake unto Moses, saying,

17 Speak unto Aaron, saying, Whosoever *he be* of thy seed in their generations that hath *any* blemish, let him not approach to offer the [3]bread of his God.[l]

18 For whatsoever man *he be* that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing superfluous,[m]

19 Or a man that is brokenfooted, or brokenhanded,

20 Or crookbackt, or a [4]dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken;[n]

21 No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God.[o]

22 He shall eat the bread of his God, *both* of the most holy, and of the holy.[p]

23 Only he shall not go in unto the vail, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries: for I the LORD do sanctify them.[q]

24 And Moses told *it* unto Aaron, and to his sons, and unto all the children of Israel.

CHAPTER XXII.

1 *The priests in their uncleanness must abstain from the holy things.* 6 *How they shall be cleansed.* 10 *Who of the priest's house may eat of the holy things.* 17 *The sacrifices must be without blemish.* 26 *The age of the sacrifice.* 29 *The law of eating the sacrifice of thanksgiving.*

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel, and that they profane not my holy name *in those things* which they hallow unto me: I *am* the LORD.[r]

3 Say unto them, Whosoever *he be* of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, [5]having his uncleanness upon him, that soul shall be cut off from my presence: I *am* the LORD.[s]

4 What man soever of the seed of Aaron *is* a leper, or hath a [6]running issue; he shall not eat of the holy things, until he be clean. And whoso toucheth any

CHAPTER XXI.

1—4. This chapter embodies instructions to the priests as to ceremonial and official uncleanness. They were in no wise to touch or come near a dead body, unless the deceased was near of kin to them. The law of social affection was something higher than the law of ceremonial purity.

On verse 4, there is a difference of opinion. The marginal reading is, "being a husband among his people, he shall not defile himself for his wife." Can it be that the priest might put himself in contact with the corpse of a mother, a father, a son, a daughter, a brother, or a virgin sister, and not with the body of his own wife? Impossible that such a law could proceed from God. There are those who think the meaning to be, that the priest, as the master, or the head of the house, should mourn for none of the inmates except those just specified; and others understand the sense to be, that he should not defile himself for any one who belonged to him. The language is simple and clear:—"Being a chief man among his people, he shall not defile himself with those unconnected with him, to profane himself."

5. See chapter xix. 27, where this command was given to the people. Here it is enforced on the priests, as a distinguishing mark from the priesthood of Egypt, and other surrounding nations, who were in the habit of cutting off their hair.

13—15. From verse 7, we learn that a priest might marry a widow, whereas the high priest could marry only a virgin, and was thus exempt from the law of taking the widow of a brother who had died childless. Had he married contrary to this law, his sons or posterity would have been impure, and so unfit for the sacred office.

17—24. The reason of these injunctions is to be found in the fact that the priest was the representative of him who is the High Priest of our profession, and who was holy, harmless, undefiled, and separate from sinners.

CHAPTER XXII.

1—7. If from any cause, or by any means, the priest had contracted ceremonial uncleanness, he was to suspend his sacred duties, remain, like any other member of the congregation, in a state of separation for a day, and eat nothing till the going down of the sun, nor till he had purified himself by washing his whole body with pure water.

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thing *that is* unclean *by* the dead, or a man whose seed goeth from him;[a]

5 Or whosoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath;[b]

6 The soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he wash his flesh with water.[c]

7 And when the sun is down, he shall be clean, and shall afterward eat of the holy things; because it *is* his food.[d]

8 That which dieth of itself, or is torn *with beasts*, he shall not eat to defile himself therewith: I *am* the LORD.[e]

9 They shall therefore keep mine ordinance, lest they [1]bear sin for it, and die therefore, if they profane it: I the LORD do sanctify them.[f]

10 There shall no [2]stranger eat *of* the holy thing: a sojourner of the priest, or an hired servant, shall not eat *of* the holy thing.[g]

11 But if the priest buy *any* soul with [3]his money, he shall eat of it, and he that is born in his house: they shall eat of his meat.[h]

12 If the priest's daughter also be *married* unto a [4]stranger, she may not eat of an offering of the holy things.

13 But if the priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, as in her youth, she shall eat of her father's meat: but there shall no stranger eat thereof.[i]

14 ¶ And if a man eat *of* the holy thing unwittingly, then he shall put the fifth *part* thereof unto it, and shall give *it* unto the priest with the holy thing.[j]

15 And they shall not profane the holy things of the children of Israel, which they offer unto the LORD;[k]

16 Or suffer them to [5]bear the iniquity of trespass, when they eat their holy things: for I the LORD do sanctify them.[l]

17 ¶ And the LORD spake unto Moses, saying,

18 Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatsoever *he be* of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his freewill offerings, which they will offer unto the LORD for a burnt offering;[m]

19 *Ye shall offer* at your own will a male without blemish, of the beeves, of the sheep, or of the goats.[n]

20 *But* whatsoever hath a blemish, *that* shall ye not offer: for it shall not be acceptable for you.[o]

21 And whosoever offereth a sacrifice of peace offerings unto the LORD to accomplish *his* vow, or a freewill offering in beeves or sheep, it shall be perfect to be accepted; there shall be no blemish therein.[p]

BEFORE CHRIST 1490.

a ch. ii. 3, 10; vi. 25—29; xiv. 2; xv. 2, 3, 13—16; xxi. 1; Numb. xviii. 9, 19; xix. 11—16.

g vs. 20, 21; ch. i. 9, 13; iii. 3—5; Mal. i. 8.

b ch. xi. 24, 43, 44; xv. 7, 19.

r vs. 19—22.

c ch. xi. 24, 25; xv. 5; xvi. 24—28; Numb. xix. 7—10; Hag. ii. 13.

s ver. 23.

d ver. 6; ch. xxi. 22; Numb. xviii. 11—19; Deut. xviii. 3—5; 1 Cor. ix. 13, 14.

e ch. xvii. 15; Exod. xxii. 31; Deut. xiv. 21; Ezek. xliv. 31.

t ch. xxi. 6, 8, 21, 22; Mal. i. 7, 8, 12—14.

1 Or, *be punished.*

f ch. x. 1, 2; xvi. 2; Exod. xxviii. 43; Numb. xviii. 22, 32.

2 That is, any one who is not an offspring of Aaron.

g 1 Sam. xxi. 6.

u ch. i. 9, 13, 17; ii. 2, 9, 16; iii. 3, 5, 9, 11, 14, 16; iv. 35; v. 12; vi. 17, 18; vii. 5, 25, 30, 35; viii. 21; Deut. xviii. 1; 1 Sam. ii. 28.

3 Heb. *the purchase of his money.*

6 Or, *she goat.*

h Gen. xvii. 13; Numb. xviii. 11—13.

v ch. vii. 12—15.

4 Heb. *a man, a stranger.*

w vs. 2, 3, 8, 31, 33; ch. vii. 15—18; xix. 7; Exod. xvi. 19, 20.

x ver. 30; ch. xviii. 4, 5; xix. 37; Numb. xv. 40; Deut. iv. 40.

i ch. x. 14; Numb. xviii. 11—19.

y vs. 2, 16; ch. x. 3; xvii. 21; xx. 8; Exod. xx. 11; xxix. 43; Numb. viii. 17.

j ch. v. 15—19; xxvii. 13, 15.

z vs. 2, 3, 8, 30—32; ch. xi. 4, 5; xix. 36; xxv. 38; Exod. vi. 7; xx. 2; Numb. xv. 41.

k ver. 9; ch. xix. 8; Numb. xviii. 32; Ezek. xxii. 26.

5 Or, *lade themselves with the iniquity of trespass in their eating.*

l ver. 9; ch. vii. 18; xx. 8.

m ch. i. 2, 10; vii. 16; xvii. 10, 13; xxiii. 38; Numb. xv. 3, 14—16; Deut. xii. 6, 17; xvi. 10.

n ver. 29; ch. i. 3, 10; iv. 32; xix. 5; Exod. xii. 5.

o ver. 25; Deut. xv. 21; xvii. 1; Mal. i. 8, 13, 14.

a ch. xvi. 31; xix. 30; xxiii. 3, 22; xxv. 4; xxvi. 2; Gen. ii. 2, 3; Exod. xvi. 23, 26; xx. 8—11; Neh. xiii. 19; Jer. xvii. 21, 24, 27; Deut. v. 12; Heb. iv. 9—11.

p ch. i. 3, 10; iv. 23, 28; v. 15, 18; vi. 6; ix. 2; xxi. 17, 23; xxii. 20, 21; xxiv. 19, 20; Numb. vi. 14; xix. 2; xxix. 2; Deut. xv. 21; xvii. 1; Ezek. xlvi. 4; 1 Peter i. 19.

b vs. 2, 37; Exod. xxiii. 14.

22 Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD.[q]

23 Either a bullock or a lamb that hath any thing superfluous or lacking in his parts, that mayest thou offer *for* a freewill offering; but for a vow it shall not be accepted.[r]

24 Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make *any offering thereof* in your land.[s]

25 Neither from a stranger's hand shall ye offer the bread of your God of any of these; because their corruption *is* in them, *and* blemishes *be* in them: they shall not be accepted for you.[t]

26 ¶ And the LORD spake unto Moses, saying,

27 When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the LORD.[u]

28 And *whether it be* cow or [6]ewe, ye shall not kill it and her young both in one day.

29 And when ye will offer a sacrifice of thanksgiving unto the LORD, offer *it* at your own will.[v]

30 On the same day it shall be eaten up; ye shall leave none of it until the morrow: I *am* the LORD.[w]

31 Therefore shall ye keep my commandments, and do them: I *am* the LORD.[x]

32 Neither shall ye profane my holy name; but I will be hallowed among the children of Israel: I *am* the LORD which hallow you,[y]

33 That brought you out of the land of Egypt, to be your God: I *am* the LORD.[z]

CHAPTER XXIII.

1 *The feasts of the Lord.* 8 *The sabbath.* 4 *The passover.* 9 *The sheaf of firstfruits.* 15 *The feast of Pentecost.* 22 *Gleanings to be left for the poor.* 23 *The feast of trumpets.* 26 *The day of atonement.* 33 *The feast of tabernacles.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, *Concerning* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, *even* these *are* my feasts.

3 Six days shall work be done: but the seventh day *is* the sabbath of rest, an holy convocation, ye shall do no work *therein:* it *is* the sabbath of the LORD in all your dwellings.[a]

4 ¶ These *are* the feasts of the LORD, *even* holy convocations, which ye shall proclaim in their seasons.[b]

8, 9. These laws are in such perfect keeping with our feelings, and with our own usages, as to need no comment. Their violation was a sin, which rendered the offender liable to death.

10—14. A certain portion of the sacred offerings pertained to the priests, as a provision for daily food; but of such food no stranger, sojourner, or guest, nor hired servant, was to partake.

17—25. These verses have respect to the quality of the sacrifices to be offered. By whomsoever offered, and whether as a present or a freewill oblation—whether as expressive of thanksgiving for mercies received, or as a solemn vow in the hope of promised blessings—they were to be perfect, without spot or blemish. For the priest's maintenance, or for the support of the temple, the animal might or might not be blameless.

27, 28. The animal was not considered as a perfect formation till the eighth day after its birth, and therefore could not before that day be offered in sacrifice. An ox was not perfect till the thirteenth day. Neither were the young to be killed on the same day with the male parent, out of a kind and merciful regard to the female parent. How true is it that the tender mercies of God are over all his works!

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5 In the fourteenth *day* of the first month at even *is* the LORD'S passover.[a]

6 And on the fifteenth day of the same month *is* the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.[b]

7 In the first day ye shall have an holy convocation: ye shall do no servile work therein.[c]

8 But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day *is* an holy convocation: ye shall do no servile work *therein*.[d]

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a [1]sheaf of the firstfruits of your harvest unto the priest:[e]

11 And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.[f]

12 And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD.[g]

13 And the meat offering thereof *shall be* two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD *for* a sweet savour: and the drink offering thereof *shall be* of wine, the fourth *part* of an hin.[h]

14 And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: *it shall be* a statute for ever throughout your generations in all your dwellings.[i]

15 ¶ And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:[j]

16 Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.[k]

17 Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baken with leaven; *they are* the firstfruits unto the LORD.[l]

18 And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be *for* a burnt offering unto the LORD, with their meat offering, and their drink offerings, *even* an offering made by fire, of sweet savour unto the LORD.[m]

19 Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings.[n]

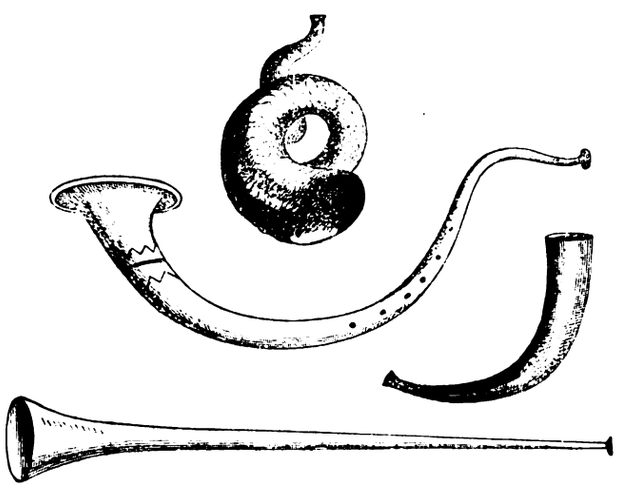
20 And the priest shall wave them with the bread of the firstfruits *for* a wave offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest.[o]

21 And ye shall proclaim on the selfsame day, *that* it may be an holy convocation unto you: ye shall do no servile work *therein: it shall be* a statute for ever in all your dwellings throughout your generations.[p]

22 ¶ And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger: I *am* the LORD your God.[q]

23 ¶ And the LORD spake unto Moses, saying,

24 Speak unto the children of Israel, saying, In the seventh month, in the first *day* of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.



VARIOUS FORMS OF TRUMPETS.

25 Ye shall do no servile work *therein:* but ye shall offer an offering made by fire unto the LORD.[r]

26 ¶ And the LORD spake unto Moses, saying,

27 Also on the tenth *day* of this seventh month *there shall be* a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.[s]

28 And ye shall do no work in that same day: for it *is* a day of atonement, to make an atonement for you before the LORD your God.[t]

29 For whatsoever soul *it be* that shall not be afflicted in that same day, he shall be cut off from among his people.[u]

30 And whatsoever soul *it be* that doeth any work in that same day, the same soul will I destroy from among his people.[v]

31 Ye shall do no manner of work: *it shall be* a statute for ever throughout your generations in all your dwellings.[w]

BEFORE CHRIST 1490.

a Exod. xii. 6, 18; Numb. ix. 3, 5, 11; xxviii. 16; Josh. v. 10; 2 Chron. xxx. 15; xxxv. 1; Ezra vi. 19; Ezek. xlv. 21.
o ver. 17; ch. vii. 29, 30, 31–34; viii. 29; x. 14, 15; Exod. xxix. 24; Numb. xviii. 8–12; Deut. xviii. 4.
b Exod. xii. 17; xxiii. 15; xxxiv. 18; Deut. xvi. 16; 2 Chron. viii. 13; xxx. 13–21; xxxv. 17; Ezra vi. 22; Ezek. xlv. 21.
c vs. 8, 21, 25, 35, 36; Numb. xxviii. 18, 25, 26; xxix. 1, 12, 35.
p vs. 2–4, 14, 27, 36; Exod. xxiii. 16; Numb. xviii. 23; xxviii. 18, 25, 26; xxix. 1, 7, 12.
d ver. 7; ch. xxii. 27.
q ch. xi. 44; xviii. 30; xix. 2, 3, 9, 10; xx. 7; xxiii. 12; Deut. xvi. 11–14; xxiv. 19–21; Judg. vi. 10; Ruth ii. 3–7, 15, 16; Ezek. xx. 5, 7, 19, 20; Joel ii. 27.
1 Or, *handful.*
e ch. ii. 12, 14; xxiii. 10, 17, 20; Numb. xxviii. 26; Deut. xviii. 4; xxvi. 10; 2 Chron. xxxi. 5; Neh. x. 35, 37; xii. 44; xiii. 31; Ezek. xx. 40.
r vs. 3, 4, 7, 8, 21; ch. xxv. 9; Numb. x. 10; xxix. 1–6.
f ver. 12; ch. vii. 30; viii. 27, 29; ix. 21; x. 15; xiv. 21; xxiii. 11, 12, 30; Numb. v. 25; vi. 20.
g ver. 18; ch. xii. 6; xxiii. 19; Exod. xii. 5; xxix. 38; Numb. vi. 12, 14; vii. 15, 21, 27, 33, 39, 45; xxix. 13, 17, 20, 23, 26.
h Gen. xxxv. 14; ch. ii. 1, 3–5, 7, 10, 14; v. 13; Exod. xxix. 40, 41; xxx. 9; xl. 29; Numb. iv. 16; vi. 17; vii. 13, 19; Josh. xxii. 23, 29; Judg. vi. 18; xiii. 19, 23; 1 Kings viii. 64; 2 Kings iii. 20; 1 Chron. xxi. 23; Isa. lvii. 6; lxv. 11; Jer. vii. 18; xvii. 26; xix. 13; xxxii. 29; Amos v. 22; Joel i. 9, 13; ii. 14.
i ver. 10.
j ver. 11; Deut. xvi. 9–12.
k ver. 13.
s vs. 8, 21, 25, 35, 36; Numb. xxviii. 18, 25, 26; xxix. 1, 12, 35.
t ver. 24; ch. ii. 3, 10; iv. 35; v. 12; vi. 17; xxi. 21; xxiv. 9; Numb. xv. 25; xxviii. 2, 6; Deut. xviii. 1; Josh. xiii. 14; 1 Sam. ii. 28.
l vs. 10, 13; ch. vii. 13; xxiv. 5; Exod. xxii. 29; xxiii. 16, 19; Numb. xv. 17; xix. 21; xxviii. 9, 20–28; Deut. xxvi. 1, 2.
u vs. 25, 27; ch. xxv. 9.
v vs. 27, 32; ch. xvii. 10; xviii. 29; xx. 3, 6, 18; Numb. xix. 20.
m vs. 12, 13; ch. xxii. 27; Numb. xv. 2–12; xxviii. 11; 2 Chron. xxix. 21.
w ver. 29; ch. xx. 3, 6; Ezek. xiv. 9.
n ch. iii. 7, 11–18; iv. 23, 28; v. 6; xxiii. 19; Numb. vii. 16, 22, 28; xv. 24; xxviii. 15, 30; Ezek. xliii. 22; xlv. 23.
x vs. 3, 7, 8, 14, 21, 25, 35, 36, 41.

CHAPTER XXIII.

1—14. Of the law of the sabbath, of the Lord's passover, and of the feast of unleavened bread, we have already spoken, in our notes on the exodus of the Israelites from the land of Egypt; and on the sheaf of the firstfruits the text before us is sufficiently plain.

15—22. Seven weeks after the offering of the sheaf of firstfruits came the feast of Pentecost, so called from the fact of its being held fifty days after the other. It was the great harvest festival of the Jews, in which they were wont to offer thanksgiving to God for his bounty, and to present to him the firstfruits of the earth in bread made of the new corn. In Palestine the barley harvest commenced at about the time of Pentecost, and the wheat harvest ended with the festival.

23—25. The Feast of Trumpets was the ordained method of introducing the new year among the chosen and redeemed people of God. It was a season of solemn praise and benediction.

29—32. For the account of the day of atonement, with all its deeply mysterious rites and solemnities, consult the notes on the sixteenth chapter of this book.

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32 It *shall be* unto you a sabbath of rest, and ye shall afflict your souls: in the ninth *day* of the month at even, from even unto even, shall ye celebrate your [1]sabbath.[c]

33 ¶ And the LORD spake unto Moses, saying,

34 Speak unto the children of Israel, saying, The fifteenth day of this seventh month *shall be* the feast of tabernacles *for* seven days unto the LORD.[b]

35 On the first day *shall be* an holy convocation: ye shall do no servile work *therein*.[c]

36 Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it *is* a [2]solemn assembly; *and* ye shall do no servile work *therein*.[d]

37 These *are* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day:[e]

38 Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD.[f]

39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day *shall be* a sabbath, and on the eighth day *shall be* a sabbath.[g]

40 And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the [3]boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days.[h]

41 And ye shall keep it a feast unto the LORD seven days in the year. *It shall be* a statute for ever in your generations: ye shall celebrate it in the seventh month.[i]

42 Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:

43 That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I *am* the LORD your God.[j]

44 And Moses declared unto the children of Israel the feasts of the LORD.[k]

BEFORE CHRIST 1490.

f vs. 14, 21, 31; ch. vi. 18, 22; vii. 34, 36; x. 9, 15; xvi. 29, 31; xxv. 9; xvii. 7; xxiii. 14, 21, 24, 27, 31, 41; Exod. xxvii. 21; xxviii. 43; xxx. 21; Numb. xviii. 11, 19, 23; xix. 10; xxix. 1, 12; 1 Kings viii. 2; Neh. viii. 2, 14, 18; Ezek. xlv. 25.

1 Heb. *rest.*

a ch. xvi. 31; xxiii. 3, 32; xxv. 4; Exod. xxxi. 15; xxxv. 2; Ezra vi. 10; Heb. iii. 11, 18; iv. 1, 3, 5, 8—11.

b Deut. xvi. 13, 16; xxxi. 10; 2 Chron. viii. 13; Ezra iii. 4; Zech. xiv. 16, 18, 19; John vii. 2.

j ver. 42; Neh. viii. 14, 16.

c vs. 2, 3, 24, 27, 36; Exod. xii. 16; Numb. xxviii. 18, 25, 26; xxix. 1, 7, 12.

k ver. 1—4, 37.

2 Heb. *day of restraint.*

d vs. 27, 35; Numb. xxix. 35—40; 2 Chron. vii. 8—11; Neh. viii. 18; John vii. 37, 38.

e vs. 2, 4; Deut. xvi. 16, 17; Eccles. iii. 1.

4 Heb. *ascend.*

l Exod. xxvii. 20, 21; xxxix. 37; xl. 24, 25; Numb. viii. 2—4; 1 Sam. iii. 3, 4; 2 Chron. xiii. 11.

f Numb. xxix. 39; Deut. xii. 6; 1 Chron. xxix. 3—8; 2 Chron. xxxv. 7, 8; Ezra ii. 68, 69.

m ch. xxiii. 41.

n Exod. xxv. 31—34; xxvi. 35; xxxvi. 17—20; xl. 24; Numb. viii. 2; 1 Kings vii. 49; 2 Chron. iv. 7.

g vs. 24, 32, 34; Exod. xxiii. 16; Numb. xxix. 12; Deut. xvi. 13; Ezek. xlv. 25.

3 Heb. *fruit.*

o Exod. xx. 6; xxv. 23, 24, 30; xxxv. 13; xxxvii. 10—16; xxxix. 36; xl. 22, 23; 1 Sam. xxi. 6; 1 Kings vii. 48; 1 Chron. ix. 32; xxiii. 29; xxviii. 16; 2 Chron. ii. 4; iv. 19; xiii. 11; Neh. x. 33; Matt. xii. 4; Mark ii. 26; Luke vi. 4; Heb. ix. 2.

h Deut. xii. 12, 18; xvi. 9—11; xxvii. 7.

p ch. ii. 2, 9, 16; v. 12; vi. 15; Numb. v. 26.

CHAPTER XXIV.

1 *The oil for the lamps.* 5 *The shewbread.* 10 *Shelomith's son blasphemeth.* 13 *The law of blasphemy.* 17 *Of murder.* 18 *Of damage.* 23 *The blasphemer is stoned.*

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, to cause the lamps to [4]burn continually.[l]

3 Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually: *it shall be* a statute for ever in your generations.[m]

4 He shall order the lamps upon the pure candlestick before the LORD continually.[n]

5 ¶ And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake.

6 And thou shalt set them in two rows, six on a row, upon the pure table before the LORD.[o]

7 And thou shalt put pure frankincense upon *each* row, that it may be on the bread for a memorial, *even* an offering made by fire unto the LORD.[p]

33—37. The Feast of Tabernacles referred to the historical fact, that, during their forty years' sojourn in the wilderness, the Israelites had dwelt in booths or tents; and in its celebration ever afterwards, they were wont to leave their homes, and take up their abode in tents. The festival lasted seven days, and was kept with great solemnity. The day following was observed as a feast of ingathering, in which thanks and joy were blended for the completed vintage, and for the gathering in of the fruits. At this festival, all the congregation were required to meet at the place of the sanctuary, which, with all its services and its rejoicings, made it a solemn convocation.



The Celebration of the Feast of Tabernacles by the German Jews

CHAPTER XXIV.

1—9. The contents of this chapter are somewhat varied; but their chief design is to set forth the daily service of God in the tabernacle.

The lamps were those of the golden lamp bearer, which stood without the vail that separated the holy from the holiest, and were so trimmed by the priests, from early morn till late at night, as to be kept always burning.

The ark of the covenant, which was within the vail, is here called "the testimony," because it contained the tables of the law, or the written testimony.

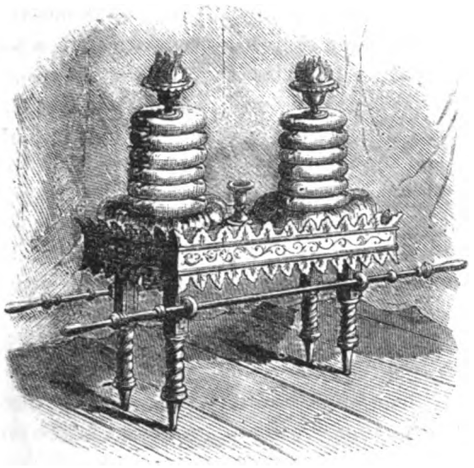
The frankincense, which stood in a golden saucer upon the shewbread during the week, was taken down on the sabbath, and burned instead of the bread, which was eaten by the priest. The incense, which was bought with the money contributed by the congregation, thus rose as a memorial before God.

10—16. In the twenty-second verse we read, "Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I am the Lord your God;" and hence the introduction of this historical narrative. A man born of a Jewess, but whose father was an Egyptian, had been guilty of blasphemy. Not being a pure Hebrew, the question arose as to the mode of punishment to be adopted in such a case. He was put in ward till the mind of God should be known. This having been ascertained, all who heard him utter the blasphemy were called to openly convict him by placing their hands upon his head, and thus impress upon the criminal the fact and the desert of his sin. He was then stoned to death. And this became the law of blasphemy in all future time and cases.

17—23. Nothing on earth is more sacred than life, and God has fenced it around with every possible protection.

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8 Every sabbath he shall set it in order before the LORD continually, *being taken* from the children of Israel by an everlasting covenant.[a]



THE CAKES OF SHEWBREAD.

9 And it shall be Aaron's and his sons'; and they shall eat it in the holy place: for it *is* most holy unto him of the offerings of the LORD made by fire by a perpetual statute.[b]

10 ¶ And the son of an Israelitish woman, whose father *was* an Egyptian, went out among the children of Israel: and this son of the Israelitish *woman* and a man of Israel strove together in the camp;

11 And the Israelitish woman's son blasphemed the name *of the* LORD, and cursed. And they brought him unto Moses: (and his mother's name *was* Shelomith, the daughter of Dibri, of the tribe of Dan:)[c]

12 And they put him in ward, that the [1]mind of the LORD might be shewed them.[d]

13 And the LORD spake unto Moses, saying,

14 Bring forth him that hath cursed without the camp; and let all that heard *him* lay their hands upon his head, and let all the congregation stone him.[e]

15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin.[f]

16 And he that blasphemeth the name of the LORD, he shall surely be put to death, *and* all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name *of the* LORD, shall be put to death.[g]

17 ¶ And he that [2]killeth any man shall surely be put to death.[h]

18 And he that killeth a beast shall make it good; [3]beast for beast.[i]

19 And if a man cause a blemish in his neighbour; as he hath done, so shall it be done to him;[j]

BEFORE CHRIST 1490.

a ch. i. 7, 8, 10, 12; vi. 12; xxiv. 8; Exod. xl. 4, 23; Numb. iv. 7; 1 Chron. ix. 32; xxiii. 29; 2 Chron. ii. 4; xiii. 11; xxix. 35; Neh. x. 33.

b ch. vi. 16, 26; vii. 6; x. 13.

c ch. xviii. 21; xix. 12; xxi. 6; xxii. 2, 32; Ps. lxxiv. 10, 18; Isa. lii. 5; Rom. ii. 24; 1 Tim. vi. 1.

1 Heb. *to expound unto them according to the mouth of the Lord.*

d Exod. xviii. 15, 16; Numb. xxvii. 5—11; xxxvi. 5—7; Ezek. vii. 18; John v. 30; Rom. xii. 2; Eph. v. 17; vi. 6; Col. iv. 12; Heb. x. 36; 1 Peter iv. 2.

e ver. 23; ch. xvi. 23; xx. 2, 27; Numb. xiv. 10; xv. 35, 36; Deut. xiii. 10; xxii. 21, 24.

f ver. 11; ch. xx. 20; xxii. 9; Numb. ix. 13; xviii. 22; Job i. 5; ii. 9; Isa. viii. 21; Ezek. xxiii. 49; Heb. ix. 28.

g vs. 14, 23; Exod. xx. 7; 1 Kings xxi. 10, 13; Ps. lxxiv. 10, 18; cxxxix. 20; Isa. lii. 5; Rom. ii. 24; 1 Tim. vi. 1; James ii. 7; Rev. xiii. 6.

2 Heb. *smiteth the life of a man.*

h Gen. ix. 5, 6; Exod. xx. 13; xxi. 12; Numb. xxxv. 31; Deut. xix. 11, 12.

3 Heb. *life for life.*

i ver. 21; Exod. xxi. 34—36.

j Deut. xix. 21; Matt. v. 38—41; vii. 2.

20 Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him *again*.[k]

21 And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death.[l]

22 Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I *am* the LORD your God.[m]

23 ¶ And Moses spake to the children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones. And the children of Israel did as the LORD commanded Moses.[n]

CHAPTER XXV.

1 *The sabbath of the seventh year.* 8 *The jubile in the fiftieth year.* 14 *Of oppression.* 18 *A blessing of obedience.* 23 *The redemption of land.* 29 *Of houses.* 35 *Compassion of the poor.* 39 *The usage of bondmen.* 47 *The redemption of servants.*

AND the LORD spake unto Moses in mount Sinai, saying,

2 Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a [4]sabbath unto the LORD.[o]

3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;

4 But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.[p]

5 That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: *for* it is a year of rest unto the land.[q]

6 And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,[r]

7 And for thy cattle, and for the beast that *are* in thy land, shall all the increase thereof be meat.[s]

8 ¶ And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

9 Then shalt thou cause the trumpet of the jubile to sound on the tenth *day* of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.[t]

10 And ye shall hallow the fiftieth year, and proclaim liberty throughout *all* the land unto all the

4 Heb. *rest.*

o ch. xvi. 31; xxiii. 3, 32; xxv. 4; xxvi. 34, 35; Exod. xxiii. 10, 11; xxxi. 15, 35; 2 Chron. xxxvi. 21.

p vs. 2, 20—23; ch. xxvi. 34, 35, 43.

q ver. 4; 2 Kings xix. 29; Isa. xxxvii. 30.

r ver. 7.

s ver. 6.

t vs. 10—12; ch. xvi. 20, 30; xxiii. 27, 28; xxv. 24.

The other precepts are to be understood and interpreted, not on the principle of retaliation, but of stern and unyielding justice. The sternness of law is thus made the instrument of wider good.

CHAPTER XXV.

1—7. Very beautiful and very beneficent are the provisions here laid down. Moses and his people are still in the wilderness or region lying around the mount Sinai, on their way to the promised land. When that land should become their own, every seventh year was to be to the soil a sabbath of rest. All agricultural pursuits were to be given up, and the land was to lie fallow; the produce of every sixth year was to be equal to their support till the harvest of the ninth year; the Hebrew was to be released from all his debts; the slave was to have it in his power to claim his freedom; and the law was to be read in the hearing of all the people. What grounds there are in all this for gratitude, dependence, and love!

The phrase, "sabbath of the land shall be meat for thee," means that the fruits of the sabbatical year—such as the products of the vine and the olive, with milk and honey—would continue as usual, and be found sufficient.

8—17. As every seventh year was to be a sabbath, or period of rest to the soil, so every fiftieth year was to be a jubilee, or season of rejoicing among the people.

As in the sabbatical year, so in the year of the jubilee, the people were neither to sow nor to reap, but depend on the spontaneous products of the land,

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inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.[e]

11 A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of thy vine undressed.[b]

12 For it *is* the jubile; it shall be holy unto you: ye shall eat the increase thereof out of the field.[c]

13 In the year of this jubile ye shall return every man unto his possession.[d]

14 And if thou sell ought unto thy neighbour, or buyest *ought* of thy neighbour's hand, ye shall not oppress one another:[e]

15 According to the number of years after the jubile thou shalt buy of thy neighbour, *and* according unto the number of years of the fruits he shall sell unto thee:

16 According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for *according* to the number *of the years* of the fruits doth he sell unto thee.

17 Ye shall not therefore oppress one another; but thou shalt fear thy God: for I *am* the LORD your God.[f]

18 ¶ Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety.[g]

19 And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.[h]

20 And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase:

21 Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.[i]

22 And ye shall sow the eighth year, and eat *yet* of old fruit until the ninth year; until her fruits come in ye shall eat *of* the old *store*.[j]

23 ¶ The land shall not [1]be sold for ever: for the land *is* mine; for ye *are* strangers and sojourners with me.[k]

24 And in all the land of your possession ye shall grant a redemption for the land.[l]

25 ¶ If thy brother be waxen poor, and hath sold away *some* of his possession, and if any of his kin

BEFORE CHRIST 1490.

m Ruth ii. 20; iii. 2, 9—12; iv. 4—6; Jer. xxxii. 7, 8.

a ver. 11; Numb. xxxvi. 4; Isa. lxi. 1, 2.

2 Heb. *his hand hath attained and found sufficiency.*

n ch. v. 7.

b vs. 4, 5.

o vs. 50—53.

c vs. 6, 7, 9—11.

d ver. 10; ch. xxvii. 17—24; Numb. xxxvi. 4.

p ver. 13.

e ver. 17; ch. xix. 13; Exod. xxii. 21; xxiii. 9; Deut. xvi. 19, 20; xxiii. 16; xxiv. 14; 1 Sam. xii. 3, 4; 2 Kings xiii. 4; Job x. 3; Ps. ix. 9; x. 18; xvii. 9; Jer. vii. 6; xxii. 17; Ezek. xviii. 7, 12, 16; xxii. 29; Hos. xii. 7; Amos iv. 1; 1 Cor. vi. 8; James ii. 6; v. 1–5.

3 Or, *redemption belongeth unto it.*

f vs. 4, 36, 43; ch. xi. 44; xviii. 30; Exod. vi. 7; xvi. 12; Judg. vi. 10; Ps. lxvi. 16; Eccles. v. 7; Isa. xxix. 23; Ezek. xx. 5, 7, 19, 20.

q Numb. xxv. 38; xxxv. 2—8; Josh. xxi. 2, 3.

4 Or, *one of the Levites redeem them.*

g ver. 19; ch. xviii. 5, 26; xix. 19; xx. 8, 22; xxvi. 5; Exod. xv. 26; Deut. iv. 40; vi. 2; xi. 38; 1 Kings xi. 33; Jer. xxiii. 6; Ezek. xviii. 21.

h ver. 18; ch. xxvi. 5; Ps. lxvii. 6; Isa. xxx. 23; Ezek. xxxiv. 26—28.

r ver. 28.

s ver. 23; Acts iv. 36, 37.

5 Heb. *his hand faileth.*

6 Heb. *strengthen him.*

i vs. 4, 8, 11.

t ch. xix. 34; Exod. xxiii. 9; Deut. x. 18, 19; Ps. xxxvii. 26; Prov. xiv. 31; Matt. xxv. 35.

u ver. 17; Exod. xxii. 25; Deut. xxiii. 19; Neh. v. 7—10, 15; Ps. xv. 5; xxxvii. 26; Prov. xix. 17; Jer. xv. 10; Ezek. xxii. 12; Luke vi. 34, 35.

j ch. xxvi. 10; Josh. v. 11.

1 Or, *be quite cut off.* Heb. *for cutting off.*

v ver. 36.

k ver. 10; Deut. xxxii. 43; 2 Chron. vii. 20; Ps. xxxix. 12; lxxxv. 1; Isa. viii. 8; Ezek. xlviii. 14; Hos. ix. 3; 1 Peter ii. 11.

w ch. xi. 45; xix. 36; xxii. 32; Numb. xv. 41; Deut. v. 15; Josh. xxiv. 5; Jer. vii. 22; Ezek. xxxiv. 30, 31; Hos. xii. 13.

l vs. 26, 31, 51—53.

7 Heb. *serve thyself with him; with the service of.*

x Exod. xxi. 2; xxii. 3; Deut. xv. 12; 1 Kings ix. 22; Jer. xxxi. 14.

come to redeem it, then shall he redeem that which his brother sold.[m]

26 And if the man have none to redeem it, and himself be [2]able to redeem it;[n]

27 Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession.[o]

28 But if he be not able to restore *it* to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubile: and in the jubile it shall go out, and he shall return unto his possession.[p]

29 And if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; *within* a full year may he redeem it.

30 And if it be not redeemed within the space of a full year, then the house that *is* in the walled city shall be established for ever to him that bought it throughout his generations: it shall not go out in the jubile.

31 But the houses of the villages which have no wall round about them shall be counted as the fields of the country: [3]they may be redeemed, and they shall go out in the jubile.

32 Notwithstanding the cities of the Levites, *and* the houses of the cities of their possession, may the Levites redeem at any time.[q]

33 And if a man [4]purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in *the year of* jubile: for the houses of the cities of the Levites *are* their possession among the children of Israel.[r]

34 But the field of the suburbs of their cities may not be sold; for it *is* their perpetual possession.[s]

35 ¶ And if thy brother be waxen poor, and fallen in [5]decay with thee; then thou shalt [6]relieve him: *yea, though he be* a stranger, or a sojourner; that he may live with thee.[t]

36 Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee.[u]

37 Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.[v]

38 I *am* the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, *and* to be your God.[w]

39 ¶ And if thy brother *that dwelleth* by thee be waxen poor, and be sold unto thee; thou shalt not [7]compel him to serve as a bondservant:[x]

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which were to be common property. The year preceding the jubilee was always a sabbatical year, and hence the promise of support from the harvest of the sixth till the harvest of the ninth year. (See verses 20—22.)

The two grand distinguishing facts connected with this festival, were the manumission of servants or slaves, and the restitution of property. No sooner did this day dawn, and the trumpet blow, than every one was set free; while those who had been forced from any cause to sell their patrimony, had their property restored free of all charge or incumbrance.

The value of property (verses 14, 15) was determined by the number of years which intervened between the purchase and the next jubilee. The nearer the jubilee, or the period when all property was to be restored, the less would be its value. Nor was this the only consideration: the productive years alone were to be reckoned; the sabbatical years were not to be counted.

23—28. God, as the one only Proprietor of the soil, here lays down the terms on which any portion of land which had been sold might be redeemed.

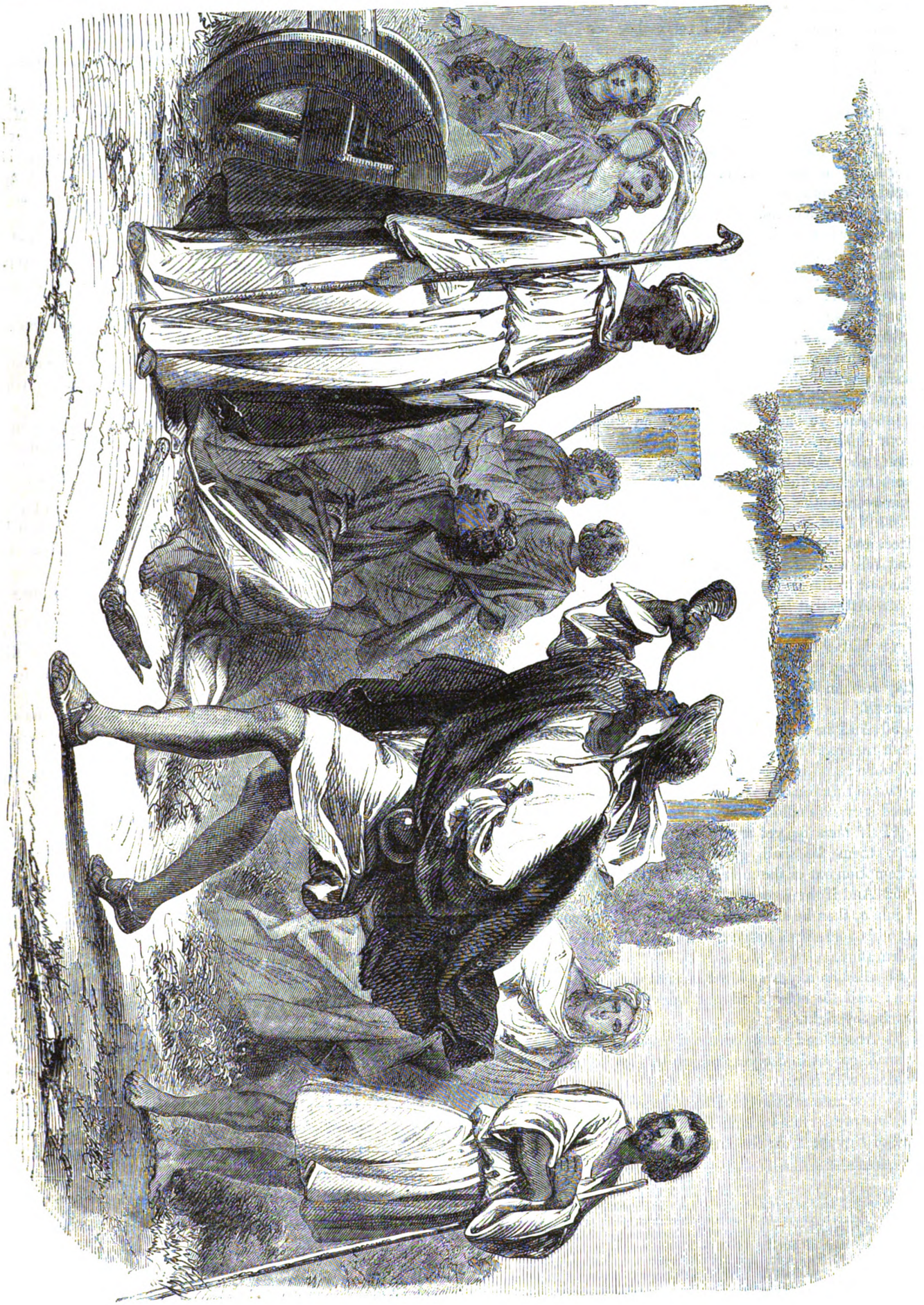
According to ancient usage, the kinsman had a right to redeem the land, house, or even the person of his relation. But if he who sold the property had meanwhile acquired sufficient means by his own industry to redeem it, it was not to be denied him. In this repurchase, he was to count the years from the time that the sale was made on to the next jubilee, and then pay at the same rate at which he was himself paid for it. The proceeds of the land up to the year of jubilee were to be fairly estimated, and were to be allowed to the first or original purchaser. This is termed, "restoring the overplus."

29—34. Of the soil, God was the only real Proprietor, whereas a house might be looked upon as more especially the fruit of human industry. The possessor of such a house, if he sold it, and it stood within the walls of a city, might redeem it at any time within a year of the sale, otherwise the sale was confirmed to the purchaser for ever, and the house could no more return—no, not even in the year of jubilee—to the original proprietor. Strangers and proselytes could purchase such houses, though they could not hold any land. If the house happened to be in a village, it could be disposed of in no other way than as the soil itself.

As the Levites had no other possession than the forty-eight cities, with their suburbs, assigned to them by divine ordination, there was an exception in their favour. They were in no wise to be deprived of their possessions.

39—55. It has been well and justly observed, that "Moses is not here originating laws to give a sanction to slavery, but is interposing, under the divine command, to regulate for the better a system already in operation. Those who are acquainted with the condition of slaves in ancient times, will not fail to recognise the wisdom and mercy of the various regulations on the subject which are given here and elsewhere, and which, when carefully considered, will be found, in all instances, to have an obvious tendency to protect a bondman, and to ameliorate his condition, whether a native or a foreigner."

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THE JUBILEE.

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40 *But* as an hired servant, *and* as a sojourner, he shall be with thee, *and* shall serve thee unto the year of jubile :[a]

41 And *then* shall he depart from thee, *both* he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return.[b]

42 For they *are* my servants, which I brought forth out of the land of Egypt: they shall not be sold as [1]bondmen.[c]

43 Thou shalt not rule over him with rigour; but shalt fear thy God.[d]

44 Both thy bondmen, and thy bondmaids, which thou shalt have, *shall be* of the heathen that are round about you; of them shall ye buy bondmen and bondmaids.[e]

45 Moreover of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that *are* with you, which they begat in your land: and they shall be your possession.[f]

46 And ye shall take them as an inheritance for your children after you, to inherit *them for* a possession; they shall be your [2]bondmen for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigour.[g]

47 ¶ And if a sojourner or stranger wax rich by thee, and thy brother *that dwelleth* by him wax poor, and sell himself unto the stranger *or* [3]sojourner by thee, or to the stock of the stranger's family :[h]

48 After that he is sold he may be redeemed again; one of his brethren may redeem him:

49 Either his uncle, or his uncle's son, may redeem him, or *any* that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself.[i]

50 And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubile: and the price of his sale shall be according unto the number of years, according to the time of an hired servant shall it be with him.

51 If *there be* yet many years *behind*, according unto them he shall give again the price of his redemption out of the money that he was bought for.

52 And if there remain but few years unto the year of jubile, then he shall count with him, *and* according unto his years shall he give him again the price of his redemption.

53 *And* as a yearly hired servant shall he be with him: *and the other* shall not rule with rigour over him in thy sight.[j]

54 And if he be not redeemed [4]in these *years*, then he shall go out in the year of jubile, *both* he, and his children with him.

55 For unto me the children of Israel *are* servants; they *are* my servants whom I brought forth out of the land of Egypt: I *am* the LORD your God.[k]

BEFORE CHRIST 1490.

a vs. 39, 50, 53; Deut. xxiv. 14; Matt. xx. 8; Luke x. 7; James v. 4.
b vs. 10, 28.
5 Or, *pillar.*
1 Heb. *with the sale of a bondman.*
c vs. 38, 55; Isa. lxv. 9-14.
6 Heb. *a stone of picture, a figured stone.*
d vs. 17, 46, 53; ch. xix. 14; Gen. xlii. 18; Exod. xviii. 21; Ps. lxvi. 16; Acts xiii. 16; 1 Peter ii. 17; Rev. xiv. 7.
l ch. xix. 4; xxiii. 22; Exod. xx. 4; Deut. iv. 16—26; v. 8; 2 Kings xvii. 12; Ps. xcvii. 7; cvi. 36, 38; Isa. ii. 8; xlii. 8, 17; Jer. x. 14; Ezek. viii. 10; xiv. 3.
m ch. xix. 30.
e ver. 46; 1 Kings xix. 22; 2 Chron. xxviii. 10; Ezra ix. 9.
n ch. xviii. 1—5.
f ver. 44.
o Deut. xi. 13; xxviii. 1; Job xxxvii. 25; Ps. lxv. 9; Isa. l. 19; Jer. xiv. 22; Matt. v. 45; vii. 24, 25; Acts xiv. 17.
2 Heb. *ye shall serve yourselves with them.*
p ch. xxv. 18; Exod. xvi. 8; Deut. xi. 15; Ps. xc. 1; xci. 1, 14; Jer. xxiii. 6.
g ver. 43.
7 Heb. *cause to cease.*
3 Heb. *the hand of a sojourner or stranger obtain.*
q Exod. xxiii. 29; Job v. 23; Ps. iv. 8; cxxvii. 1; Jer. xxx. 10; Ezek. xiv. 15; Hos. ii. 18; Micah iv. 4; Hagg. ii. 9; Zeph. iii. 13.
h vs. 25, 35; Neh. v. 5.
i ver. 26.
r ver. 36; Numb. xiv. 9; Deut. xxviii. 7; xxxii. 30; Josh. xxiii. 10; Judg. vii. 19; 1 Sam. xiv. 6, 16.
s Gen. vi. 18; ix. 9; xvii. 7, 19, 21; Exod. l. 7, 12, 20; Ps. cvii. 38; Isa. vii. 9; ix. 3; Jer. iii. 16; Ezek. xvi. 22, 60; Hos. ii. 8; Heb. vi. 14.
t ch. xxv. 22; Josh. v. 11; 2 Kings xix. 29.
u ch. xx. 23; Exod. xxv. 8; Deut. xxxii. 19; Josh. xxii. 19; 1 Kings viii. 13, 27; Ps. lxxvi. 2; lxxviii. 59, 68, 69; Jer. xiv. 21; Lam. ii. 7; Ezek. xxxvii. 26-28; Zech. xi. 8.
v ch. xi. 45; xxii. 23; Numb. x. 10; Josh. xxiv. 27; Isa. i. 3; liii. 12—15; x. 24; xxxii. 18; xl. 1; li. 4, 16; Jer. ii. 11, 13, 31, 32; vii. 23; xxiii. 2, 22, 23; Ezek. xiii. 9, 10, 19, 21; Hos. i. 9, 10; Joel ii. 26, 27.
w ch. xxv. 38, 42, 55; Exod. xx. 2; Ps. lxxxi. 6—10; Isa. li. 23; Jer. ii. 20; Ezek. xxxiv. 27.
x ver. 18; Deut. xxviii. 15, 68; Acts iii. 23; Heb. xii. 25.
j vs. 27, 40, 43, 53; Deut. xv. 18; Job vii. 1; xiv. 6; Isa. xvi. 14; xxi. 16.
4 Or, *by these means.*
y ver. 43; Gen. xvii. 14; Exod. xix. 5; Numb. xv. 31; Deut. xxxi. 16.
8 Heb. *upon you.*
k ver. 42; ch. xi. 44; xviii. 30; xix. 3; xx. 7; xxiii. 22; Exod. vi. 7; xvi. 12; Judg. vi. 10; Ezek. xx. 5, 7, 19; Joel ii. 27.

CHAPTER XXVI.

1 *Of idolatry.* 2 *Religiousness.* 3 *A blessing to them that keep the commandments.* 14 *A curse to those that break them.* 40 *God promiseth to remember them that repent.*



YE shall make you no idols nor graven image, neither rear you up a [5]standing image, neither shall ye set up *any* [6]image of stone in your land, to bow down unto it: for I *am* the LORD your God.[l]

2 ¶ Ye shall keep my sabbaths, and reverence my sanctuary: I *am* the LORD.[m]

3 ¶ If ye walk in my statutes, and keep my commandments, and do them;[n]

4 Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.[o]

5 And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely.[p]

6 And I will give peace in the land, and ye shall lie down, and none shall make *you* afraid: and I will [7]rid evil beasts out of the land, neither shall the sword go through your land.[q]

7 And ye shall chase your enemies, and they shall fall before you by the sword.

8 And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.[r]

9 For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you.[s]

10 And ye shall eat old store, and bring forth the old because of the new.[t]

11 And I will set my tabernacle among you: and my soul shall not abhor you.[u]

12 And I will walk among you, and will be your God, and ye shall be my people.[v]

13 I *am* the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright.[w]

14 ¶ But if ye will not hearken unto me, and will not do all these commandments;[x]

15 And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, *but* that ye break my covenant:[y]

16 I also will do this unto you; I will even appoint [8]over you terror, consumption, and the burning ague, that shall consume the eyes, and

CHAPTER XXVI.

As a sequel to the great body of Levitical laws just laid down, nothing could be more appropriate than the present chapter, with its prohibitions and its injunctious—its promises and its threatenings.

1. In the book of Ezekiel (viii. 7—10) we read of a chamber of imagery, on entering which the prophet beheld "every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about;" which no doubt were an imitation of those mysterious and idolatrous symbols which the Egyptians were in the habit of carving upon their obelisks, the walls of subterranean caves, and even on naked stones. Against all such idolatrous engravings and carvings, the text before us enters its most solemn protest.

3—10. Obedience to God is to be followed by the richest abundance in the produce of the earth. But, to prevent waste in the midst of this superabundance, the people were first to eat the old store of provision, and only remove it when consumption had made room for the newly-gathered produce.

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cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.[e]

17 And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you.[b]

18 And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.[c]

19 And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass:[d]

20 And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.[e]

21 ¶ And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins.

22 I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your *high* ways shall be desolate.[f]

23 And if ye will not be reformed by me by these things, but will walk contrary unto me;

24 Then will I also walk contrary unto you, and will punish you yet seven times for your sins.[g]

25 And I will bring a sword upon you, that shall avenge the quarrel of *my* covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.[h]

26 *And* when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver *you* your bread again by weight: and ye shall eat, and not be satisfied.[i]

27 And if ye will not for all this hearken unto me, but walk contrary unto me;

28 Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.[j]

29 And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.[k]

30 And I will destroy your high places, and cut down your images, and cast your carcases upon the carcases of your idols, and my soul shall abhor you.[l]

31 And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours.[m]

32 And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it.[n]

BEFORE CHRIST 1490.

[a] Exod. xv. 26; Deut. xxviii. 21, 22, 34, 35, 65—67; Judg. vi. 3—6; Ezek. xxxiii. 10.

[o] Deut. xxviii. 64—66; Jer. xliv. 6; Ezek. xii. 14—16; Luke xxi. 24; James i. 1.

[b] ver. 36; ch. xvii. 10; xx. 5, 6; Deut. xxviii. 25; Jer. xix. 7.

[p] ch. xxv. 2—4, 10; 2 Chron. xxxvi. 21.

[q] Isa. xxiv. 5, 6.

[c] vs. 21, 24, 28.

1 Heb. *driven.*

[d] Deut. xxviii. 23; Prov. viii. 13; Isa. xxiii. 9; Jer. xiii. 9; Ezek. xxx. 6; 1 Tim. iii. 6.

[r] vs. 7, 8, 17; Numb. xvi. 34; Deut. i. 44; Josh. viii. 15; Judg. vii. 21, 22; Isa. vii. 2—4; Ezek. xxi. 7—15.

[e] vs. 4, 19; Deut. xi. 17; xxviii. 18, 38—40, 42; Ps. cvii. 34; Isa. xlix. 4; Hab. ii. 13.

[s] ver. 36; Numb. xiv. 42; Josh. vii. 12, 13; Sam. xiv. 15, 16; Isa. x. 4; Jer. xxxvii. 10.

[t] Deut. iv. 27; Isa. xxvii. 13; Jer. xliv. 12—28.

[f] ver. 6; Deut. xxxii. 24; Judg. v. 6; 2 Kings ii. 24; Ezek. xiv. 15, 21.

[u] Exod. xx. 5; Deut. v. 9; Ezek. xxxiii. 10, 11.

[g] vs. 18, 21, 28; 2 Sam. xxii. 27; Isa. i. 16; lxiii. 10; Ezek. xvi. 34.

[v] vs. 21, 24, 27, 28; Numb. v. 7; Deut. iv. 29—31; Dan. ix. 3—20; Hos. v. 15; 1 John i. 8—10.

[w] 1 Kings xxi. 29; 2 Chron. vi. 22—42; Jer. xliv. 10; Dan. ix. 7—19.

[h] Numb. xiv. 12; Deut. xxviii. 21; Judg. ii. 14—16; Ezek. vi. 3; xxi. 4—17; Heb. x. 28—30.

[x] ver. 45; Gen. ix. 16; Exod. vi. 5—24; Deut. iv. 31; Ezek. xxxvi. 1—15, 33, 34.

[i] Ps. cv. 16; Isa. iii. 1; ix. 20; Jer. xiv. 12; Lam. iv. 3—9.

[j] vs. 21, 22; Isa. xxvii. 4; Jer. iv. 4; vi. 11; Ezek. v. 13, 15; Zech. viii. 2.

[y] vs. 15, 34, 35, 41.

[k] Deut. xxviii. 53—57; Isa. ix. 20; Jer. xix. 9.

[z] ver. 11; Deut. iv. 29-31; Rom. xi. 26.

[l] vs. 11, 15; ch. xx. 23; 2 Kings xxiii. 8, 16, 20; Ezek. vi. 3—6, 13.

[m] 2 Kings xxv. 4—10; Ps. lxxiv. 3—8; Isa. i. 7, 11, 14; Jer. iv. 7; iii. 13; Ezek. vi. 6; ix. 6; Matt. xxiv. 1, 2.

[a] ch. xxii. 23; xxv. 38; Exod. vi. 2; Numb. iii. 13; Deut. i. 37; iii. 26; Rom. xi. 28.

[n] Deut. xxix. 23—28; Isa. v. 6—9; vi. 11; Jer. ix. 11; Lam. iv. 12, 15; Luke xxi. 20.

[b] ch. viii. 36; xxv. 1; Exod. xx. 1—16; Ps. lxxvii. 20.

33 And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.[o]

34 Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye *be* in your enemies' land; *even* then shall the land rest, and enjoy her sabbaths.[p]

35 As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.[q]

36 And upon them that are left *alive* of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a [1]shaken leaf shall chase them; and they shall flee, as fleeing from a sword: and they shall fall when none pursueth.[r]

37 And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies.[s]

38 And ye shall perish among the heathen, and the land of your enemies shall eat you up.[t]

39 And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.[u]

40 If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;[v]

41 And *that* I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity:[w]

42 Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.[x]

43 The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes.[y]

44 And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I *am* the LORD their God.[z]

45 But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I *am* the LORD.[a]

46 These *are* the statutes and judgments and laws, which the LORD made between him and the children of Israel in mount Sinai by the hand of Moses.[b]

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26. The meaning is, either that there shall be such a scarcity of bread as shall make *one* oven enough for the baking of *ten* families; or, that *ten* families, represented by ten women—for on women the duty of baking always rested in the East—would be found to club their dough together, when, the product being no more than an ordinary supply for one family, it could be baked in one oven, instead of each family making a separate baking; and the cakes thus baked, be distributed by *weight* to the respective contributors. Hence it is added, "they shall deliver you *your* bread *again* by weight," which proves that the bread, or dough of which the bread was made, was originally their own.

31. This prediction has been fulfilled to the very letter. All our more enlightened and Christian travellers concur in the testimony, "that Judea may now be called a field of ruins."

CHAPTER XXVII.

It is very clear that the book of Leviticus properly and appropriately closes with the preceding chapter. It is, therefore, not unlikely that this chapter has been somehow transposed, and ought to come in at the close of the twenty-fifth.

1—30. If an Israelite, under any sudden impulse, should bind either himself or child by a singular, that is, a special vow, to be a servant of the sanctuary, and if, on further reflection, he repented of the step which he had taken, then he might commute that service by paying a specified pecuniary equivalent into the sacred treasury. This equivalent, in the case of the poor, was to be fixed by the priest, and was to vary with sex and age. The reason for the estimation placed on the female being only one-half of that put on the male, is, that a woman could not be of so much service as a man.

Looking at this entire book, in its moral sense and bearing, how impressive

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CHAPTER XXVII.

1 *He that maketh a singular vow must be the Lord's.* 2 *The estimation of the person.* 9 *Of a beast given by vow.* 14 *Of a house.* 16 *Of a field, and the redemption thereof.* 28 *No devoted thing may be redeemed.* 32 *The tithe may not be changed.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, When a man shall make a singular vow, the persons *shall be* for the LORD by thy estimation.[c]

3 And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary.

4 And if it *be* a female, then thy estimation shall be thirty shekels.

5 And if *it be* from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels.

6 And if *it be* from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation *shall be* three shekels of silver.[1]

7 And if *it be* from sixty years old and above; if *it be* a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.[2]

8 But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him.

9 And if *it be* a beast, whereof men bring an offering unto the LORD, all that *any man* giveth of such unto the LORD shall be holy.

10 He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy.

11 And if *it be* any unclean beast, of which they do not offer a sacrifice unto the LORD, then he shall present the beast before the priest:[h]

12 And the priest shall value it, whether it be good or bad: as thou [3]valuest it, *who art* the priest, so shall it be.

13 But if he will at all redeem it, then he shall add a fifth *part* thereof unto thy estimation.[c]

14 ¶ And when a man shall sanctify his house *to be* holy unto the LORD, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand.[d]

15 And if he that sanctified it will redeem his house, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be his.[e]

16 And if a man shall sanctify unto the LORD *some part* of a field of his possession, then thy estimation shall be according to the seed thereof: an [4]homer of barley seed *shall be valued* at fifty shekels of silver.

BEFORE CHRIST 1490.

a vs. 3—7, 12, 14, 16—19, 23, 25, 27; ch. vii. 16; xxii. 18, 21, 23; Deut. xii. 6, 11, 17, 26; xxiii. 21; 1 Sam. i. 11, 21; 2 Sam. xv. 7; Job xxii. 27; Ps. l. 14; lxi. 8; lxv. 1; lxvi. 13; lxxvi. 11; cxvi. 14, 18; Eccles. v. 4; Jer. xxiv. 25; Nahum i. 15; Jonah ii. 9.

f ver. 13.

5 That is, *devoted to God*; so that it was exclusively *his*, and could be redeemed no more.

g ch. xxv. 15, 27, 51, 52.

1 ver. 4. The male child is estimated at 15s., and the female at 9s.; the difference in their value during infancy being not so great as at mature age.

6 The *gerah*, supposed to be the same as a *gorah*, rendered (1 Sam. ii. 36) a piece of money, is stated also (Exod. xxx. 13), to be the twentieth part of the shekel, which was kept in the sanctuary as a standard by which to test all the weights used by the people.

2 vs. 4, 6. In age, the value of the two sexes is nearer than during their previous life; thus the man is estimated at £2 5s., and the woman at £1 10s.

h ver. 3; ch. v. 15; Exod. xxxviii. 24—26; Numb. iii. 47, 50; vii. 13, 19, 25, 31, 37; xviii. 16.

i Exod. xiii. 2, 12, 13; xxii. 30; Numb. xviii. 17; Deut. xv. 19.

j vs. 11—13.

k ver. 21.

b Deut. v. 27; xxiii. 18; Mal. i. 14.

7 Of this devotion the Canaanites were special examples.

3 Heb. *according to thy estimation.*

l Numb. xviii. 24—28; Deut. xii. 6, 17, 18; xiv. 22—29; 2 Chron. xxxi. 5, 6, 11, 12, Neh. x. 37, 38; Amos iv. 4; Mal. iii. 8—10; Matt. xxiii. 23; Luke xi. 42; Heb. vii. 5, 6, 8, 9.

c vs. 15, 19; ch. v. 16; vi. 4, 5; xxii. 14.

m vs. 13, 19, 27, 31; ch. v. 16; vi. 5; xx. 14; Numb. v. 7.

d vs. 12, 21.

e ver. 13.

n ver. 10.

4 Or, the land of a homer; that is, as much land as would grow a homer of barley. The difference between a *homer* and an *omer* should be carefully observed: the *homer* held seventy-five gallons and three pints; the *omer* only about three quarts.

o ch. xxvi. 46; Numb. i. 1; Deut. iv. 45; Gal. iv. 24, 25; Heb. xii. 18—21.

17 If he sanctify his field from the year of jubile, according to thy estimation it shall stand.

18 But if he sanctify his field after the jubile, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubile, and it shall be abated from thy estimation.

19 And if he that sanctified the field will in any wise redeem it, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be assured to him.[f]

20 And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more.

21 But the field, when it goeth out in the jubile, shall be holy unto the LORD, as a field [5]devoted; the possession thereof shall be the priest's.[g]

22 And if *a man* sanctify unto the LORD a field which he hath bought, which *is* not of the fields of his possession;

23 Then the priest shall reckon unto him the worth of thy estimation, *even* unto the year of the jubile: and he shall give thine estimation in that day, *as* a holy thing unto the LORD.

24 In the year of the jubile the field shall return unto him of whom it was bought, *even* to him to whom the possession of the land *did belong.*

25 And all thy estimations shall be according to the shekel of the sanctuary: twenty [6]gerahs shall be the shekel.[h]

26 ¶ Only the firstling of the beasts, which should be the LORD's firstling, no man shall sanctify it, whether *it be* ox, or sheep: it *is* the LORD's.[i]

27 And if *it be* of an unclean beast, then he shall redeem *it* according to thine estimation, and shall add a fifth *part* of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.[j]

28 Notwithstanding no devoted thing, that a man shall devote unto the LORD of all that he hath, *both* of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing *is* most holy unto the LORD.[k]

29 None devoted, which shall be devoted of men, shall be redeemed; *but* shall surely be put to death.[7]

30 And all the tithe of the land, *whether* of the seed of the land, *or* of the fruit of the tree, *is* the LORD's: *it is* holy unto the LORD.[l]

31 And if a man will at all redeem *ought* of his tithes, he shall add thereto the fifth *part* thereof.[m]

32 And concerning the tithe of the herd, or of the flock, *even* of whatsoever passeth under the rod, the tenth shall be holy unto the LORD.

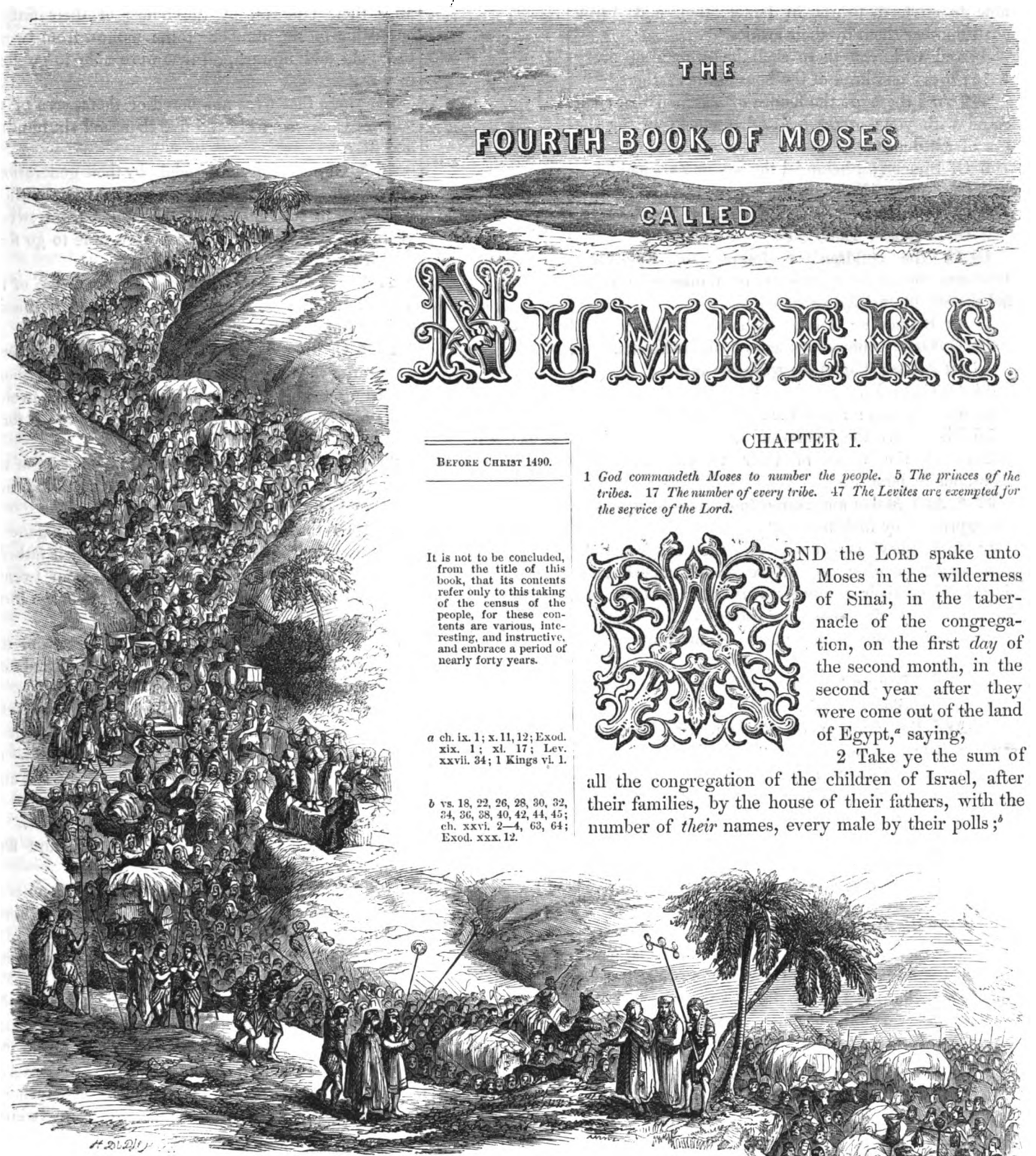
33 He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.[n]

34 These *are* the commandments, which the LORD commanded Moses for the children of Israel in mount Sinai.[o]

and how undeniable is the fact, that perfect atonement is essential to perfect reconciliation; and that on our reconciliation with God depends our full enjoyment of his love and favour.

It is clear as day, that the Law takes for granted, that there is in man an inward religious life, and through this it seeks to penetrate, sanctify, and transform the whole outward man.

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BEFORE CHRIST 1490.

It is not to be concluded, from the title of this book, that its contents refer only to this taking of the census of the people, for these contents are various, interesting, and instructive, and embrace a period of nearly forty years.

CHAPTER I.

1 *God commandeth Moses to number the people.* 5 *The princes of the tribes.* 17 *The number of every tribe.* 47 *The Levites are exempted for the service of the Lord.*

AND the LORD spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first *day* of the second month, in the second year after they were come out of the land of Egypt,[a] saying,

2 Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of *their* names, every male by their polls;[b]

a ch. ix. 1; x. 11, 12; Exod. xix. 1; xl. 17; Lev. xxvii. 34; 1 Kings vi. 1.

b vs. 18, 22, 26, 28, 30, 32, 34, 36, 38, 40, 42, 44, 45; ch. xxvi. 2—4, 63, 64; Exod. xxx. 12.

CHAPTER I.

The Hebrew title of this book is taken either from the first word, VA-YIDABBER — "and he spake;"— or from the fifth word, BE-MIDBAR—"in the wilderness." The Greek name is ARITHMOI, and the Latin, NUMERI, from which comes our English word, NUMBERS. The reason why this fourth book of Moses has received this name, is to be found in the fact, that it is the account of the numbering and the marshalling of the redeemed nation.

That Moses was the author of this record there can be no doubt; and the strong probability is, that he wrote it in the plains of Moab. (See chapter xxxvi. 13.) It embraces the history of nearly nine-and-thirty years, and gives, first, the census of the people and their arrangement and disposition into a regular camp; next, the census of the Levites, and their separation unto the service of the sanctuary; then the purification of the camp, followed by the law of the Nazarites; then the offerings of the princes at the dedication of the tabernacle, with the consecration of the Levites, and the celebration of the Passover; then the directions for pitching and removing the camp, the journey of the people through the wilderness, with the events which took place in the plains of Moab.

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3 From twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies.[a]

4 And with you there shall be a man of every tribe; every one head of the house of his fathers.[b]

5 ¶ And these *are* the names of the men that shall stand with you: of *the tribe of* Reuben; Elizur the son of Shedeur.[c]

6 Of Simeon; Shelumiel the son of Zurishaddai.[d]

7 Of Judah; [1]Nahshon the son of Amminadab.[e]

8 Of Issachar; Nethaneel the son of Zuar.[f]

9 Of Zebulun; Eliab the son of Helon.[g]

10 Of the children of Joseph: of Ephraim; Elishama the son of Ammihud: of Manasseh; Gamaliel the son of Pedahzur.[h]

11 Of Benjamin; Abidan the son of Gideoni.[i]

12 Of Dan; Ahiezer the son of Ammishaddai.[j]

13 Of Asher; Pagiel the son of Ocran.[k]

14 Of Gad; Eliasaph the son of [2]Deuel.[l]

15 Of Naphtali; Ahira the son of Enan.[m]

16 These *were* the [3]renowned of the congregation, princes of the tribes of their fathers, heads of thousands in Israel.

17 ¶ And Moses and Aaron took these men which are expressed by *their* names:[n]

18 And they assembled all the congregation together on the first *day* of the second month, and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls.[o]

19 As the LORD commanded Moses, so he numbered them in the wilderness of Sinai.[p]

20 And the children of Reuben, Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;[q]

21 Those that were numbered of them, *even* of the tribe of Reuben, *were* forty and six thousand and five hundred.

22 ¶ Of the children of Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;[r]

23 Those that were numbered of them, *even* of the tribe of Simeon, *were* fifty and nine thousand and three hundred.

BEFORE CHRIST 1490.

a ch. xxvi. 2; Deut. iii. 18.

b ver. 16; ch. ii. 2—31; vii. 10—83; x. 14—27; xiii. 2—15; xvii. 3; xxxiv. 18—28.

c ch. ii. 14, 15; xxvi. 15—18; Gen. xxx. 10, 11; xlvi. 16; xlix. 19; Josh. iv. 12; xiii. 24.

d ch. ii. 10; vii. 30; x. 18; Deut. xxxiii. 6.

e ch. ii. 12; vii. 36.

1 *Naashon*, or, *Nashon.*

f ch. ii. 3; vii. 12, 17; x. 14; Exod. vi. 23; Ruth iv. 20; 1 Chron. ii. 10, 11; Matt. i. 4; Luke iii. 32.

g ch. ii. 5; vii. 18, 23; x. 15.

h ch. ii. 7; vii. 24, 29; x. 16.

i ch. ii. 3, 4; xxvi. 19—22; Gen. xxix. 35; xlvi. 12; xlix. 8—12; 2 Sam. xxiv. 9; 1 Chron. v. 2; Ps. lxxviii. 67, 68; Heb. vii. 14; Rev. v. 5.

k ch. ii. 18, 20; vii. 48, 53, 54, 59; x. 22, 23.

l ch. ii. 22; vii. 60, 65; x. 24.

m ch. ii. 25; vii. 66; x. 25.

n ch. ii. 27; vii. 72; x. 26.

2 Deuel is also called Reuel, the Hebrew D, or *Daleth*, being very much like the Hebrew R, or *Resh*, and the one being mistaken for the other.

o ch. ii. 14; vii. 42; x. 20.

p ch. ii. 29; vii. 78; x. 27.

3 That is, literally, *the called of the congregation;* those who *by name* were required to attend. Numb. vii. 2; Exod. xviii. 21.

q ch. ii. 5, 6; xxiii. 23—25; Gen. xxx. 18; xlvi. 13; xlix. 14, 15.

r vs. 5—16.

s ch. ii. 7, 8; xxvi. 26, 27; Gen. xxx. 20; xlvi. 14; xlix. 13.

t vs. 2, 20; Ezra ii. 59; Neh. vii. 61, 64; Heb. vii. 3, 6.

u ver. 2; ch. xxvi. 1, 2.

v ch. ii. 18, 19; xxvi. 35—37; Gen. xxx. 24; xxxvii.; xxxix.; xlviii. 3—21; xlix.; l.; Deut. xxxiii. 17; Ps. lx. 7.

w ch. ii. 10, 11; xxvi. 5—7; Gen. xxix. 32; xvi. 9; xlix. 3, 4; 1 Chron. v. 1.

x ver. 32; ch. ii. 20; x. 23; xiii. 11.

y ch. ii. 12, 13; xxvi. 12—14; Gen. xxix. 33; xxxiv. 25—30; xlii. 24; xlvi. 10; xlix. 5, 6.

24 ¶ Of the children of Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;[s]

25 Those that were numbered of them, *even* of the tribe of Gad, *were* forty and five thousand six hundred and fifty.

26 ¶ Of the children of Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;[t]

27 Those that were numbered of them, *even* of the tribe of Judah, *were* threescore and fourteen thousand and six hundred.

28 ¶ Of the children of Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;[u]

29 Those that were numbered of them, *even* of the tribe of Issachar, *were* fifty and four thousand and four hundred.

30 ¶ Of the children of Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;[v]

31 Those that were numbered of them, *even* of the tribe of Zebulun, *were* fifty and seven thousand and four hundred.

32 ¶ Of the children of Joseph, *namely*, of the children of Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;[w]

33 Those that were numbered of them, *even* of the tribe of Ephraim, *were* forty thousand and five hundred.

34 ¶ Of the children of Manasseh, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;[x]

35 Those that were numbered of them, *even* of the tribe of Manasseh, *were* thirty and two thousand and two hundred.

36 ¶ Of the children of Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty

1—3. We learn from Exod. xl. 17, that the tabernacle was erected on the first day of the first month, in the second year of the exodus; and since the command to "take the sum of all the congregation" was given on the first day of the second month in the same year, it follows that the transactions narrated in the book of Leviticus must all have taken place in one short month, and while the people were yet encamped in the wilderness of Sinai.

There are those who think that the census here referred to is the same with that mentioned in Exod. xxxviii. 25, 26; while others contend that it is different; and a third class are of opinion, that the command here given to Moses did not refer to a census, but to a muster of the people, with a view to military order and arrangement. In this we concur. And this interpretation is borne out by the words in the third verse, "number them by their armies;" where the idea is clearly that of mustering with a view to inspection and to choice.

The object of this mustering and marshalling of the people was very likely to illustrate the divine faithfulness, in thus increasing the seed of Abraham; that each Israelite might at once recognise the tribe and family to which he belonged; that the people might know their strength as a military body; and that a more compact and orderly march might be insured in their future journey.

The phrase in verse 2, "after their families, by the house of their fathers," simply means, that each family should be able to give its pedigree—show from whom it had descended; so that all its male members above twenty years might be fairly counted or polled, and then assigned to their own proper tribe.

4. That is, let there be associated with you one man out of each tribe, known and distinguished, not so much for his rank and position as for his higher mental and moral qualities.

In the enumeration which follows of these heads or chiefs, it will be observed that Levi and Joseph are omitted. The reason is, that the tribe of Levi was to be numbered by itself; while Joseph's two sons, Ephraim and

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years old and upward, all that were able to go forth to war;[a]

37 Those that were numbered of them, *even* of the tribe of Benjamin, *were* thirty and five thousand and four hundred.

38 ¶ Of the children of Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;[b]

39 Those that were numbered of them, *even* of the tribe of Dan, *were* threescore and two thousand and seven hundred.

40 ¶ Of the children of Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;[c]

41 Those that were numbered of them, *even* of the tribe of Asher, *were* forty and one thousand and five hundred.

42 ¶ Of the children of Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;[d]

43 Those that were numbered of them, *even* of the tribe of Naphtali, *were* fifty and three thousand and four hundred.

44 These *are* those that were numbered, which Moses and Aaron numbered, and the princes of Israel, *being* twelve men: each one was for the house of his fathers.[e]

45 So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel;

46 Even all they that were numbered were six hundred thousand and three thousand and five hundred and fifty.

47 ¶ But the Levites after the tribe of their fathers were not numbered among them.[f]

48 For the LORD had spoken unto Moses, saying,

49 Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel:[g]

50 But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that *belong* to it: they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, and shall encamp round about the tabernacle.[h]

51 And when the tabernacle setteth forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up: and the stranger that cometh nigh shall be put to death.[i]

52 And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, throughout their hosts.[j]

53 But the Levites shall pitch round about the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of testimony.[k]

54 And the children of Israel did according to all that the LORD commanded Moses, so did they.[l]

CHAPTER II.

The order of the tribes in their tents.



AND the LORD spake unto Moses and unto Aaron, saying,

2 Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: [1]far off about the tabernacle of the congregation shall they pitch.[m]

3 And on the east side toward the rising of the sun shall they of the standard of the camp of Judah pitch throughout their armies: and Nahshon the son of Amminadab *shall be* captain of the children of Judah.[n]

4 And his host, and those that were numbered of them, *were* threescore and fourteen thousand and six hundred.[o]

5 And those that do pitch next unto him *shall be* the tribe of Issachar: and Nethaneel the son of Zuar *shall be* captain of the children of Issachar.[p]

6 And his host, and those that were numbered thereof, *were* fifty and four thousand and four hundred.[q]

7 *Then* the tribe of Zebulun: and Eliab the son of Helon *shall be* captain of the children of Zebulun.[r]

8 And his host, and those that were numbered thereof, *were* fifty and seven thousand and four hundred.[s]

BEFORE CHRIST 1490.

a ch. ii. 23; xxvi. 41; Gen. xxxv. 16—18; xliv. 20; xlvi. 21; xlix. 27; Judg. xx. 44—46; 2 Chron. xvii. 17; Ps. lxviii. 27; Rev. vii. 8.

b ch. ii. 25, 26; xxvi. 43; Gen. xxx. 5, 6; xlvi. 23; xlix. 16, 17.

c ch. ii. 28; xxvi. 44, 47; Gen. xxx. 12, 13; xlvi. 27; xlix. 20; 1 Chron. vii. 30, 40; xii. 36.

d ch. ii. 30; xxvi. 50; Gen. xxx. 7, 8; xlvi. 24; xlix. 20.

e vs. 2—16; ch. xxvi. 64.

f ch. ii. 33; xxvi. 57—62; 1 Chron. xxi. 6.

g ver. 47.

h ver. 53; ch. ii. 17; iii. 1—16, 23—38; iv. 15, 25—33; x. 17, 21; xx. 11; Exod. xxxi. 18; xxxii. 26—29; xxxviii. 21; 1 Chron. xxiii., xxiv.; Ezra viii. 25—30, 33, 34; Neh. xii. 8, 22, 47; xiii. 5, 10—13, 22; Ps. cxxii. 4.

i ch. iii. 10, 38; iv. 5—33; x. 11, 17—21; xvi. 40; xxii. 10—13; 1 Sam. vi. 19; 2 Sam. vi. 7.

j ch. ii. 2, 34.

k ch. iii. 7, 8, 24—26; xviii. 3—5; xxxi. 30, 47; 1 Chron. xxiii. 32; 2 Chron. xiii. 10.

l ch. ii. 34.

1 Heb. *over against.*

m vs. 3, 10; ch. i. 50, 52, 53; x. 14, 18, 22, 25.

n ch. i. 7; vii. 12, 17; x. 14—16; Ruth iv. 20; 1 Chron. ii. 10; Matt. i. 4; Luke iii. 32, 33.

o ch. i. 27; xxvi. 22.

p ch. i. 8, 28, 29; vii. 18, 23; x. 15; xxvi. 23—25.

q ch. i. 29; xxvi. 25.

r ch. i. 1, 9, 31; vii. 24, 29; x. 16.

s ch. i. 31; xxvi. 26, 27.

Manasseh, representing the double portion that pertained to his birthright, were substituted in his place. (See Gen. xlviii. 3—6; 1 Chron. v. 1, 2.)

16—44. To these men of renown, thus chosen and honoured, was given the command of the divisions into which the tribes were partitioned. The following is a comparative view of the state of the tribes under the present census and under that which was taken some thirty-nine years later. (See chapter xxvi.):—

Tribes.	First Census.	Second Census.
1. Judah	74,600	76,500
2. Dan	62,700	64,400
3. Simeon	59,300	22,200
4. Zebulun	57,400	60,500
5. Issachar	54,400	64,300
6. Naphtali	53,400	45,400
7. Reuben	46,500	43,730
8. Gad	45,650	40,500
9. Asher	41,500	53,400
10. Ephraim	40,500	32,500
11. Benjamin	35,400	45,600
12. Manasseh	32,200	52,700
	603,550	601,730

Here we have the muster-roll complete. The numbers are given in round figures, without regard to units or fractions. If any such remained, they were no doubt kept as a sort of reserve, from which to recruit the ranks when impaired or diminished.

47—49. The Levites were not included in the roll or muster, as, from the sacred and peculiar functions of their office, they were free from military service. They were to be neither mustered nor marshalled with the body of the people; but when they were afterwards numbered, or counted, the census then included all, from the child of one month old. (Chap. iii. 15; xxvi. 12.)

CHAPTER II.

1—34.—Moses and Aaron are here associated in the arrangements of the camp. God's high priest was henceforth as conspicuous as the nation's heroic leader. The sacred and the secular blend in one.

The twelve tribes were reduced to four divisions, and each division had its own distinguishing banner; nor is it unlikely that, in addition to the ensign of each tribe, each family and kindred had its own well-known colours. Each family and each tribe kept to its own standard, and pitched at a distance around the tabernacle. The precedence and the pre-eminence were given to the

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9 All that were numbered in the camp of Judah *were* an hundred thousand and fourscore thousand and six thousand and four hundred, throughout their armies. These shall first set forth.[a]

10 ¶ On the south side *shall be* the standard of the camp of Reuben according to their armies: and the captain of the children of Reuben *shall be* Elizur the son of Shedeur.[b]

11 And his host, and those that were numbered thereof, *were* forty and six thousand and five hundred.[c]

12 And those which pitch by him *shall be* the tribe of Simeon: and the captain of the children of Simeon *shall be* Shelumiel the son of Zurishaddai.[d]

13 And his host, and those that were numbered of them, *were* fifty and nine thousand and three hundred.[e]

14 Then the tribe of Gad: and the captain of the sons of Gad *shall be* Eliasaph the son of [1]Reuel.[f]

15 And his host, and those that were numbered of them, *were* forty and five thousand and six hundred and fifty.[g]

16 All that were numbered in the camp of Reuben *were* an hundred thousand and fifty and one thousand and four hundred and fifty, throughout their armies. And they shall set forth in the second rank.[h]

17 ¶ Then the tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp: as they encamp, so shall they set forward, every man in his place by their standards.[i]

18 ¶ On the west side *shall be* the standard of the camp of Ephraim according to their armies: and the captain of the sons of Ephraim *shall be* Elishama the son of Ammihud.[j]

19 And his host, and those that were numbered of them, *were* forty thousand and five hundred.[k]

20 And by him *shall be* the tribe of Manasseh: and the captain of the children of Manasseh *shall be* Gamaliel the son of Pedahzur.[l]

21 And his host, and those that were numbered of them, *were* thirty and two thousand and two hundred.[m]

22 Then the tribe of Benjamin: and the captain of the sons of Benjamin *shall be* Abidan the son of Gideoni.[n]

23 And his host, and those that were numbered of them, *were* thirty and five thousand and four hundred.[o]

24 All that were numbered of the camp of Ephraim *were* an hundred thousand and eight thousand and an hundred, throughout their armies. And they shall go forward in the third rank.[p]

25 ¶ The standard of the camp of Dan *shall be* on the north side by their armies: and the captain of the children of Dan *shall be* Ahiezer the son of Ammishaddai.[q]

26 And his host, and those that were numbered of them, *were* threescore and two thousand and seven hundred.[r]

BEFORE CHRIST 1490.

s ch. i. 13; vii. 72, 77.

a ch. x. 14.

t ch. i. 41; xxvi. 47.

u ch. i. 15, 42, 43; vii. 78, 83; x. 27; xxvi. 48—50.

b ch. i. 5; vii. 30, 35; x. 18; Gen. xlix. 3, 4; 1 Chron. v. 4.

v ch. i. 42, 43; xxvi. 50.

c ch. i. 21; xxvi. 7.

d ch. i. 6; vii. 36, 41; x. 19.

w vs. 9, 16, 24; ch. x. 25.

e ch. i. 23; xxvi. 14.

1 Or, *son of Deuel.*

f ch. i. 14; vii. 42, 47; x. 20.

x ver. 9; ch. i. 46; xi. 21; xxvi. 51.

y ch. i. 47—49.

g ch. i. 25; xxvi. 18.

h vs. 9, 24, 31; ch. x. 18.

z ver. 2; ch. i. 51; x. 28; xxiii. 9, 10, 21; xxiv. 2, 5, 6.

i ch. i. 50—53; iii. 38; x. 17, 21.

j ch. i. 10, 32; vii. 48, 53; x. 22; Gen. xlviii. 5, 14—20; Deut. xxxiii. 17; 1 Chron. vii. 26, 27; Ps. lxxx. 1, 2.

k ch. i. 33; xxvi. 37.

a ch. i. 1; Lev. xxv. 1; xxvii. 34; Gen. ii. 4; v. 1; x. 1; Exod. vi. 16, 20; Matt. i. 1.

l ch. i. 10; vii. 54, 59; x. 23.

m ch. i. 37; xxvi. 41.

n ch. i. 11; vii. 60, 65; x. 24.

o ch. i. 37; xxvi. 41.

2 Heb. *whose hand he filled.*

b Lev. viii., ix., xii. 30; Exod. xxviii. 41; xl. 13, 15; Heb. vii. 28.

p vs. 9, 16, 31; ch. x. 22.

q ch. i. 12; vii. 66, 71; x. 25.

c ch. xxvi. 61; Lev. x. 1, 2.

r ch. i. 39; xxvi. 43.

27 And those that encamp by him *shall be* the tribe of Asher: and the captain of the children of Asher *shall be* Pagiel the son of Ocran.[s]

28 And his host, and those that were numbered of them, *were* forty and one thousand and five hundred.[t]

29 ¶ Then the tribe of Naphtali: and the captain of the children of Naphtali *shall be* Ahira the son of Enan.[u]

30 And his host, and those that were numbered of them, *were* fifty and three thousand and four hundred.[v]

31 All they that were numbered in the camp of Dan *were* an hundred thousand and fifty and seven thousand and six hundred. They shall go hindmost with their standards.[w]

32 ¶ These *are* those which were numbered of the children of Israel by the house of their fathers: all those that were numbered of the camps throughout their hosts *were* six hundred thousand and three thousand and five hundred and fifty.[x]

33 But the Levites were not numbered among the children of Israel; as the LORD commanded Moses.[y]

34 And the children of Israel did according to all that the LORD commanded Moses: so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.[z]

CHAPTER III.

1 *The sons of Aaron.* 5 *The Levites are given to the priests for the service of the tabernacle,* 11 *instead of the firstborn.* 14 *The Levites are numbered by their families.* 21 *The families, number, and charge of the Gershonites,* 27 *of the Kohathites,* 33 *of the Merarites.* 38 *The place and charge of Moses and Aaron.* 40 *The firstborn are freed by the Levites.* 44 *The overplus are redeemed.*



THESE also *are* the generations of Aaron and Moses in the day *that* the LORD spake with Moses in mount Sinai.[a]

2 And these *are* the names of the sons of Aaron; Nadab the firstborn, and Abihu, Eleazar, and Ithamar.

3 These *are* the names of the sons of Aaron, the priests which were anointed, whom he [2]consecrated to minister in the priest's office.[b]

4 And Nadab and Abihu died before the LORD, when they offered strange fire before the LORD, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father.[c]

5 ¶ And the LORD spake unto Moses, saying,

tribe of Judah, whose armies or corps pitched in the east;—the standard of Reuben was seen in the south, and around it were gathered his corps; then came the tabernacle with its mysterious symbols;—while in the west of it was seen the standard of Ephraim with his corps; and in the rear the camp of Dan, with its banner waving in the light of heaven. In the interior and around the tabernacle might have been seen the Levites, with their smaller camps; while the tents of Moses and Aaron, and the priests, were so placed as to face the sanctuary. Thus in grand military order, accompanied with the symbols of God's presence and favour, and overshadowed by the cloud of his glory, did the whole congregation set out for the promised land.

CHAPTER III.

1—4. We have here the order and functions of the tribe of Levi; but, as Aaron stood at the very head of the priesthood, the inspired historian begins

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THE CHILDREN OF ISRAEL MARCHING THROUGH THE WILDERNESS.

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6 Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him.[a]

7 And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle.[b]

8 And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle.[c]

9 And thou shalt give the Levites unto Aaron and to his sons: they *are* wholly given unto him out of the children of Israel.[d]

10 And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death.[e]

11 And the LORD spake unto Moses, saying,

12 And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine;[f]

13 Because all the firstborn *are* mine; *for* on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be: I *am* the LORD.[g]

14 ¶ And the LORD spake unto Moses in the wilderness of Sinai, saying,

15 Number the children of Levi after the house of their fathers, by their families: every male from a month old and upward shalt thou number them.[h]

16 And Moses numbered them according to the [1]word of the LORD, as he was commanded.

17 And these were the sons of Levi by their names; [2]Gershon, and Kohath, and Merari.[i]

18 And these *are* the names of the sons of Gershon by their families; [3]Libni, and Shimei.[j]

19 And the sons of Kohath by their families; Amram, and [4]Izehar, Hebron, and Uzziel.[k]

20 And the sons of Merari by their families; Mahli, and Mushi. These *are* the families of the Levites according to the house of their fathers.[l]

21 Of Gershon *was* the family of the Libnites, and the family of the Shimites: these *are* the families of the Gershonites.[m]

22 Those that were numbered of them, according to the number of all the males, from a month old and upward, *even* those that were numbered of them *were* seven thousand and five hundred.[n]

23 The families of the Gershonites shall pitch behind the tabernacle westward.[o]

24 And the chief of the house of the father of the Gershonites *shall be* Eliasaph the son of Lael.

25 And the charge of the sons of Gershon in the tabernacle of the congregation *shall be* the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation,[p]

26 And the hangings of the court, and the curtain for the door of the court, which *is* by the tabernacle, and by the altar round about, and the cords of it for all the service thereof.

27 ¶ And of Kohath *was* the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites: these *are* the families of the Kohathites.[q]

28 In the number of all the males, from a month old and upward, *were* eight thousand and six hundred, keeping the charge of the sanctuary.

29 The families of the sons of Kohath shall pitch on the side of the tabernacle southward.[r]

30 And the chief of the house of the father of the families of the Kohathites *shall be* Elizaphan the son of Uzziel.

31 And their charge *shall be* the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the hanging, and all the service thereof.[s]

32 And Eleazar the son of Aaron the priest *shall be* chief over the chief of the Levites, *and have* the oversight of them that keep the charge of the sanctuary.[t]

33 ¶ Of Merari *was* the family of the Mahlites, and the family of the Mushites: these *are* the families of Merari.

34 And those that were numbered of them, according to the number of all the males, from a month old and upward, *were* six thousand and two hundred.[u]

35 And the chief of the house of the father of the families of Merari *was* Zuriel the son of Abihail: *these* shall pitch on the side of the tabernacle northward.[v]

36 And *under* the [5]custody and charge of the sons of Merari *shall be* the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto,[w]

37 And the pillars of the court round about, and their sockets, and their pins, and their cords.

38 ¶ But those that encamp before the tabernacle toward the east, *even* before the tabernacle of the congregation eastward, *shall be* Moses, and Aaron and his sons, keeping the charge of the sanctuary for the charge of the children of Israel; and the stranger that cometh nigh shall be put to death.[x]

39 All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD, throughout their families, all the males from a month old and upward, *were* twenty and two thousand.[y]

40 ¶ And the LORD said unto Moses, Number all the firstborn of the males of the children of Israel from a month old and upward, and take the number of their names.[z]

41 And thou shalt take the Levites for me (I *am* the LORD) instead of all the firstborn among the children of Israel; and the cattle of the Levites

BEFORE CHRIST 1490.

[a] ch. i. 49—53; ii. 17, 33; viii. 6—15. 22—26; xvi. 9—11; xviii. 2—6; Exod. xxxii. 26—29; Deut. xxxiii. 8, 9; Mal. ii. 4.

[b] ch. i. 50; iii. 32; viii. 11, 15, 19—22, 24—26; 1 Chron. xxiii. 28—32; xxvi. 20, 22, 26.

[q] ver. 19; 1 Chron. xxiii. 12; xxvi. 23.

[c] ch. iv. 15, 28, 33; x. 17, 21; 1 Chron. xxvi. 20—28; Ezra viii. 24—30; Isa. lii. 11.

[d] ch. viii. 19; xviii. 6, 7.

[r] ver. 23; ch. i. 53; ii. 10.

[e] ver. 38; ch. i. 51; xvi. 35, 40; xviii. 3, 7; 1 Sam. vi. 19; 2 Sam. vi. 7; 1 Chron. vi. 49; 2 Chron. xxvi. 16—21; Ezek. xliv. 8.

[s] ch. iv. 4—16.

[f] vs. 41, 45; ch. viii. 16, 18; xviii. 6.

[t] ch. iii. 2; iv. 16, 27; xxvi. 60; 1 Chron. vi. 3; xxiv. 1; Ezra viii. 33.

[g] ch. viii. 16, 17; xviii. 15; Exod. xiii. 2, 12, 15; xxii. 29; xxxiv. 19; Lev. xxvii. 26; Ezek. xliv. 30; Luke ii. 23.

[h] vs. 22, 28, 34, 39, 40, 43; ch. xviii. 15, 16; xxvi. 62.

[u] ch. v. 43, 44.

1 Heb. *mouth.*

[v] vs. 28, 29; ch. i. 53; ii. 25.

2 Or, *Gershom.*

[i] Gen. xlvi. 11; Exod. vi. 16; 1 Chron. vi. 1, 16; xxiii. 6.

5 Heb. *the office of the charge.*

3 Or, *Laadan.*

[j] ver. 21; Exod. vi. 17; 1 Chron. vi. 17, 20, 21; xxiii. 7—11.

4 Or, *Ithar.*

[k] ver. 27; Exod. vi. 18, 20; 1 Chron. vi. 18, 38; xv. 5, 8—10; xvii. 21; xxiii. 12, 13, 18—20.

[w] ch. iv. 29—33; vii. 8.

[l] ver. 33; Exod. vi. 19; 1 Chron. vi. 19, 29, 44—47; xv. 6; xxiii. 21—23; xxiv. 27—30; xxv. 3.

[m] ver. 18.

[x] vs. 7, 8, 10, 23, 29, 35; ch. i. 53; ii. 3.

[n] ch. iv. 38, 40.

[o] ch. i. 53; ii. 17.

[y] ch. iv. 47, 48; xxvi. 62.

[z] vs. 12, 15, 45.

[p] ver. 7; ch. iv. 24—28; vii. 7; x. 17; Josh. xxi. 6, 7.

with his offspring, then proceeds to the genealogy of the Levites, and gives us certain facts and incidents connected with that sacred body.

The lineage of Moses—his descendants being but common Levites—is, in all likelihood, included under the general name of Amramite. (See ver. 27.)

5—10. The word rendered "bring," in verse 6, is a purely sacrificial term, and means to present a sacrifice or offering to the Lord. As an offering, the tribe of Levi were given up to the service of the sanctuary. Here Aaron solemnly sets them apart to God, and henceforth they were to wait upon him as his attendants and ministers.

11—13. On the night of the great exodus, it pleased God to spare all the firstborn of the Israelites, and, in commemoration of that event, he claimed all the firstborn males as his own. This claim he here gave up, and was pleased to appoint the whole tribe of Levi to attend his immediate service in their stead. The reason of God conferring this peculiar service on the Levites was,

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instead of all the firstlings among the cattle of the children of Israel.[a]

42 And Moses numbered, as the LORD commanded him, all the firstborn among the children of Israel.

43 And all the firstborn males by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen.[b]

44 ¶ And the LORD spake unto Moses, saying,

45 Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I *am* the LORD.[c]

46 And for those that are to be redeemed of the two hundred and threescore and thirteen of the firstborn of the children of Israel, which are more than the Levites;[d]

47 Thou shalt even take five shekels apiece by the poll, after the shekel of the sanctuary shalt thou take *them:* (the shekel *is* twenty gerahs:)[e]

48 And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his sons.

49 And Moses took the redemption money of them that were over and above them that were redeemed by the Levites:

50 Of the firstborn of the children of Israel took he the money; a thousand three hundred and threescore and five *shekels*, after the shekel of the sanctuary:[f]

51 And Moses gave the money of them that were redeemed unto Aaron and to his sons, according to the word of the LORD, as the LORD commanded Moses.[g]

CHAPTER IV.

1 *The age and time of the Levites' service.* 4 *The carriage of the Kohathites, when the priests have taken down the tabernacle.* 16 *The charge of Eleazar.* 17 *The office of the priests.* 21 *The carriage of the Gershonites.* 29 *The carriage of the Merarites.* 34 *The number of the Kohathites,* 38 *of the Gershonites,* 42 *and of the Merarites.*

AND the LORD spake unto Moses and unto Aaron, saying,

2 Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers,[h]

3 From thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation.[i]

4 This *shall be* the service of the sons of Kohath in the tabernacle of the congregation, *about* the most holy things:[j]

5 ¶ And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down the covering vail, and cover the ark of testimony with it:[k]

6 And shall put thereon the covering of badgers' skins, and shall spread over *it* a cloth wholly of blue, and shall put in the staves thereof.[l]

7 And upon the table of shewbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to [1]cover withal: and the continual bread shall be thereon:[m]

8 And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves thereof.[n]

9 And they shall take a cloth of blue, and cover the candlestick of the light, and his lamps, and his tongs, and his snuffdishes, and all the oil vessels thereof, wherewith they minister unto it:[o]

10 And they shall put it and all the vessels thereof within a covering of badgers' skins, and shall put *it* upon a bar.[p]

11 And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof:[q]

12 And they shall take all the instruments of ministry, wherewith they minister in the sanctuary, and put *them* in a cloth of blue, and cover them with a covering of badgers' skins, and shall put *them* on a bar:[r]

13 And they shall take away the ashes from the altar, and spread a purple cloth thereon:[s]

14 And they shall put upon it all the vessels thereof, wherewith they minister about it, *even* the censers, the fleshhooks, and the shovels, and the [2]basons, all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it.[t]

15 And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear *it:* but they shall not touch *any* holy thing, lest they die. These *things are* the burden of the sons of Kohath in the tabernacle of the congregation.[u]

BEFORE CHRIST 1490.

a vs. 12, 45; ch. viii. 16; xviii. 15.

b ver. 39.

c vs. 12, 40, 41.

d vs. 39—43, ch. xviii. 15; Exod. xiii. 13.

e ver. 50; ch. xviii. 16; Exod. xxx. 13; Lev. xxvii. 6, 25; Ezek. xlv. 12.

f vs. 46, 47.

g ver. 48; ch. xvi. 15; Mal. iv. 4.

h ch. iii. 19, 27.

i ch. iii. 3, 7, 8; viii. 5—26; xvi. 9; 1 Chron. vi. 48; xxiii. 2—32.

j vs. 15, 19, 24, 30; ch. iii. 30, 31.

k ch. ii. 15, 16; iii. 27—31; x. 14; Exod. xxv. 10—16; xxvi. 31.

l vs. 7, 8, 11—13; Exod. xxv. 13—15; xxvi. 14; xxxv. 19; xxxix. 1, 41; 1 Kings viii. 8.

1 Or, *pour out withal.*

m Exod. xxv. 23—30; xxxvii. 10—16; Lev. xxiv. 5—8.

n vs. 6, 7, 9, 11—13.

o Exod. xxv. 31—39; xxxvii. 17—24.

p vs. 6, 12.

q vs. 6, 8, 10, 12, 14; Exod. xxx. 1—10; xxxix. 38; xl. 5, 26, 27.

r vs. 7, 9; ch. iii. 8; Exod. xxv. 9; xxxi. 10; 2 Kings xxv. 14, 15; 1 Chron. ix. 29; 2 Chron. iv. 11, 16, 19, 22.

s Exod. xxvii. 3—5; Lev. vi. 12, 13.

2 Or, *bowls.*

t vs. 6, 8, 10—12; Exod. xxxviii. 1—7; 2 Chron. iv. 19.

u ch. iii. 27, 30, 31; x. 21; 2 Sam. vi. 6, 7; 1 Chron. xv. 2, 15.

their unflinching zeal against the worship of the golden calf, and against all idolatry.

15—37. In the numbering or the muster of the Levites, it is to be observed that the males of all the other tribes were taken, from twenty years old and upwards, whereas the Levites were taken from a month old. Had they been counted in any other way, they must have come far short of the other tribes; add to which, that as there must have been firstborn of all ages in the other twelve tribes, it was but just that the Levites, who were their substitutes, should also include all ages.

The service which devolved on this sacred tribe was laborious and severe. When we bear in mind that there was something more than fourteen tons of metal employed in the structure of the tabernacle, besides the enormous weight of the skins, hangings, cords, beams, and posts, we must confess that it could have been no easy matter to remove and bear this sacred edifice from place to place. Hence the division of the labour among the Gershonites, who were seven thousand five hundred in number, the Kohathites, who were eight thousand six hundred, and the Merarites, who were six thousand two hundred.

38. The position assigned to Moses and Aaron was the most honourable; it was between the standard of Judah and the door of the holy place.

39. In the Hebrew text there is a dot over every letter in the word AARON, to denote that it is spurious. As the money to be paid by the firstborn was to come to Aaron and his sons, it would have been wholly unfitting in him to have taken any part in this numbering.

The total of twenty-two thousand does not agree with the particulars, which make three hundred more. It has therefore been supposed that the Hebrew letter which stands for five hundred has, from its likeness to it, been substituted for that which represents two hundred; and this is not improbable.

44—51. The firstborn of the Israelites, being two hundred and seventy-three more in number than the Levites, are here ordered to be redeemed.

CHAPTER IV.

1—5. The age of thirty, as the age of a riper manhood, was that at which the priesthood entered on full service.

Aaron and his sons might go into the holiest of all to pack up the vessels for removal; but for any act of service the high priest alone could enter, and then only on the day of atonement.

6. This was not the covering of badgers' skins made for the tabernacle, but some article to cover and protect the ark when carried about.

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THE LEVITES BEARING THE SACRED VESSELS.

16 ¶ And to the office of Eleazar the son of Aaron the priest *pertaineth* the oil for the light, and the sweet incense, and the daily meat offering, and the anointing oil, *and* the oversight of all the tabernacle, and of all that therein *is*, in the sanctuary, and in the vessels thereof.[a]

17 ¶ And the LORD spake unto Moses and unto Aaron, saying,

18 Cut ye not off the tribe of the families of the Kohathites from among the Levites:

19 But thus do unto them, that they may live, and not die, when they approach unto the most holy things: Aaron and his sons shall go in, and appoint them every one to his service and to his burden:[b]

20 But they shall not go in to see when the holy things are covered, lest they die.[c]

21 ¶ And the LORD spake unto Moses, saying,

22 Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families;[d]

23 From thirty years old and upward until fifty years old shalt thou number them; all that enter in to [1]perform the service, to do the work in the tabernacle of the congregation.[e]

24 This *is* the service of the families of the Gershonites, to serve, and for [2]burdens:

25 And they shall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers' skins that *is* above upon it, and the hanging for the door of the tabernacle of the congregation,[f]

26 And the hangings of the court, and the hanging for the door of the gate of the court, which *is* by the tabernacle and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them: so shall they serve.[g]

BEFORE CHRIST 1490.

d ch. iii. 18, 21, 24.

1 Heb. *war the warfare.*

a ch. iii. 32; Exod. xxv. 6; xxvii. 20, 21; xxix. 39—41; xxx. 23—33, 34—38; Lev. xxiv. 2.

e ver. 3.

2 Or, *carriage.*

f ch. iii. 25, 26; vii. 5—7; Exod. xxvi. 14.

b ver. 4.

c ver. 19; Exod. xix. 21; 1 Sam. vi. 19.

g Exod. xxvii. 9; xxxv. 18.

As the staves were never taken out of their rings, the meaning here is, so to adjust them as to put them under the covering.

13. The very embers of the sacred fire were removed, and then covered from the eye.

17—20. Eleazar and the priests were not to suffer the Kohathites to intrude in any way into that which pertained to the priesthood, otherwise the Kohathites would be cut off, but the guilt would be attributed to them.

21—33. The Levites were under the command of the priests, and it belonged to the priests so to instruct the Levites, that every one might know his own place and duty, and not encroach on the province and prerogative of another.

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27 At the [1]appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens.

28 This *is* the service of the families of the sons of Gershon in the tabernacle of the congregation: and their charge *shall be* under the hand of Ithamar the son of Aaron the priest.[a]

29 ¶ As for the sons of Merari, thou shalt number them after their families, by the house of their fathers;[b]

BEFORE CHRIST 1490.

1 Heb. *mouth.*

f ver. 28.

a ver. 33.

b ch. iii. 33—35.

g vs. 3, 23, 30, 39, 43, 47; ch. viii. 24—26; 1 Chron. xxiii. 3, 24, 26, 27; xxviii. 13.

of Merari, according to all their service, in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest.[f]

34 ¶ And Moses and Aaron and the chief of the congregation numbered the sons of the Kohathites after their families, and after the house of their fathers,

35 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation:[g]



THE TRIAL OF JEALOUSY.

30 From thirty years old and upward even unto fifty years old shalt thou number them, every one that entereth into the [2]service, to do the work of the tabernacle of the congregation.[c]

31 And this *is* the charge of their burden, according to all their service in the tabernacle of the congregation; the boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof,[d]

32 And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name ye shall reckon the instruments of the charge of their burden.[e]

33 This *is* the service of the families of the sons

3 In the third chapter we find that the aggregate number of the Levites was twenty-two thousand three hundred, of whom only eight thousand five hundred and sixty were qualified to serve the Lord in the tabernacle.

h ch. iii. 28.

2 Heb. *warfare.*

c vs. 3, 23, 30, 35, 39, 43, 47

d ch. iii. 36, 37; vii. 8, 9; Exod. xxvi. 15.

e ch. iii. 8; vii. 1; Exod. xxv. 9; xxxviii. 17, 21; 1 Chron. ix. 29.

i vs. 3, 23, 30, 43, 47.

36 And those that were numbered of them by their families were [3]two thousand seven hundred and fifty.[h]

37 These *were* they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Moses and Aaron did number according to the commandment of the LORD by the hand of Moses.

38 And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers,

39 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,[i]

40 Even those that were numbered of them,

21—33. Though the Kohathites were the descendants of a younger brother, they were numbered first, because to them were intrusted the holiest things.

"The tabernacle of the congregation" points to the covering that formed the awning, and thus converted the whole into a grand pavilion.

The Levites were under the command of their priests; and at the head of the priesthood stood Eleazar, as next in succession and authority to Aaron. Under Eleazar, we find that Ithamar was appointed to the command of the Merarites.

When it is said (ver. 32), "by name ye shall reckon the instruments of the charge of their burden," the meaning clearly is, that an account was to be taken of every individual article, even to the very pins of each part, that nothing might be wanting when the structure was again set up.

44. Though the family of Merari was smaller than the other families of Levi, yet more than one-half of their number was found equal to the service of the sanctuary.

48, 49. It is not likely that all these were employed at once, but served in rotation; each one having his place and his duty, according to that divine plan the carrying out of which was committed by God to Moses.

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throughout their families, by the house of their fathers, were two thousand and six hundred and thirty.

41 These *are* they that were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number according to the commandment of the LORD.[a]

42 ¶ And those that were numbered of the families of the sons of Merari, throughout their families, by the house of their fathers,

43 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,[b]

44 Even those that were numbered of them after their families, were three thousand and two hundred.

45 These *be* those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered according to the word of the LORD by the hand of Moses.[c]

46 All those that were numbered of the Levites, whom Moses and Aaron and the chief of Israel numbered, after their families, and after the house of their fathers,

47 From thirty years old and upward even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation,[d]

48 Even those that were numbered of them, were eight thousand and five hundred and fourscore.

49 According to the commandment of the LORD they were numbered by the hand of Moses, every one according to his service, and according to his burden: thus were they numbered of him, as the LORD commanded Moses.[e]

CHAPTER V.

1 *The unclean are removed out of the camp.* 5 *Restitution is to be made in trespasses.* 11 *The trial of jealousy.*



AND the LORD spake unto Moses, saying,

2 Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead:[f]

3 Both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, in the midst whereof I dwell.[g]

4 And the children of Israel did so, and put them out without the camp: as the LORD spake unto Moses, so did the children of Israel.

BEFORE CHRIST 1490.

a ver. 22.

b Lev. v. 5, 15; vi. 4—7; vii. 7; xxvi. 40; Josh. vii. 19; Job xxxiii. 27, 28; Ps. xxxii. 5; Prov. xxviii. 13; 1 John i. 8—10.

c Lev. vi. 6, 7; vii. 7; xxv. 25, 26.

1 Or, *heave-offering.*

d vs. 3, 30, 47.

e ver. 29.

f vs. 19, 20; Prov. ii. 16—19.

g Lev. xviii. 20; xx. 10; Prov. vii. 18, 19; xxx. 20.

h vs. 3, 15, 23, 24, 30, 37, 43; 1 Chron. xxiii. 3, 27.

i ver. 30.

k vs. 1, 15, 21, 24, 31, 37, 41, 45; ch. i. 54; ii. 33; iii. 51.

l Lev. v. 11.

2 Or, "bring *it*" (the offering) "near, and set *it* before the LORD."

3 Or, *water from the laver*, for being set apart for sacred uses, it was accounted "holy."

m Exod. xxx. 18.

4 *Bitter from its effects on the guilty.*

n vs. 24, 27.

o ch. ix. 6—10; xii. 14; xix. 11—16; xxxi. 19; Lev. xiii.; xv. 2—27; xxi. 1; Deut. xxiv. 8, 9; 2 Kings vii. 3; Isa. liii. 11; Luke xvii. 12.

5 Heb. *under thy husband*, that is, in the power of thy husband. Rom. vii. 2.

p ver. 13.

5 ¶ And the LORD spake unto Moses, saying,

6 Speak unto the children of Israel, When a man or woman shall commit any sin that men commit, to do a trespass against the LORD, and that person be guilty;

7 Then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth *part* thereof, and give *it* unto *him* against whom he hath trespassed.[h]

8 But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, *even* to the priest; beside the ram of the atonement, whereby an atonement shall be made for him.[i]

9 And every [1]offering of all the holy things of the children of Israel, which they bring unto the priest, shall be his.

10 And every man's hallowed things shall be his: whatsoever any man giveth the priest, it shall be his.

11 ¶ And the LORD spake unto Moses, saying,

12 Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him,[j]

13 And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and *there be* no witness against her, neither she be taken *with the manner*;[k]

14 And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled:[l]

15 Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth *part* of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it *is* an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.[m]

16 And the priest shall bring [2]her near, and set her before the LORD:

17 And the priest shall take [3]holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put *it* into the water:[n]

18 And the priest shall set the woman before the LORD, and uncover the woman's head, and put the offering of memorial in her hands, which *is* the jealousy offering: and the priest shall have in his hand the [4]bitter water that causeth the curse:[o]

19 And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness [5]*with another* instead of thy husband, be thou free from this bitter water that causeth the curse:

20 But if thou hast gone aside *to another* instead of thy husband, and if thou be defiled, and some man have lain with thee beside thine husband:[p]

CHAPTER V.

1—4. The camp having been now formed, with the tabernacle in its centre, Moses received a command to purge it from every form and species of defilement. The reasons of this are obvious. The diseases were infectious, and the only way to keep the contagion from spreading, was to remove the infected. The camp was the dwelling-place of God, and therefore nothing impure must be allowed in his sight. The tabernacle was the type of the Church, which is professedly a holy and sanctified body.

5—8. These verses refer not simply to the *fact* of guilt, but also to its *consciousness*. Under this consciousness, there must be not only confession of the sin, but restitution made to the offended party, before forgiveness can be enjoyed.

11—31. If a woman were suspected of adultery, though unknown and undiscovered, and if the feeling of jealousy came over her husband, whether she were guilty or not guilty, mattered not; the suspecting husband was to bring her to the priest, who should subject her to a certain ordeal, by which her innocence or her guilt would be put beyond all dispute.

The offering which the husband was bound to bring on her behalf, was not an atoning victim, but simply an oblation for a memorial—referring the case, with all solemnity, to God, and calling upon him to decide. It being unac-

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21 Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, The LORD make thee a curse and an oath among thy people, when the LORD doth make thy thigh to [1]rot, and thy belly to swell;[a]

22 And this water that causeth the curse shall go into thy bowels, to make *thy* belly to swell, and *thy* thigh to rot: And the woman shall say, Amen, amen.[b]

23 And the priest shall write these curses in a book, and he shall blot *them* out with the bitter water:

24 And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, *and become* bitter.[c]

25 Then the priest shall take the jealousy offering out of the woman's hand, and shall wave the offering before the LORD, and offer it upon the altar:[d]

26 And the priest shall take an handful of the offering, *even* the memorial thereof, and burn *it* upon the altar, and afterward shall cause the woman to drink the water.

27 And when he hath made her to drink the water, then it shall come to pass, *that*, if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, *and become* bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people.[e]

28 And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed.[f]

29 This *is* the law of jealousies, when a wife goeth aside *to another* instead of her husband, and is defiled;[g]

30 Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law.[h]

31 Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity.[i]

CHAPTER VI.

1 *The law of the Nazarites.* 22 *The form of blessing the people.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, When either man or woman shall separate *themselves* to vow a vow of a Nazarite, to separate *themselves* unto the LORD:[j]

3 He shall separate *himself* from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.[k]

4 All the days of his [2]separation shall he eat nothing that is made of the [3]vine tree, from the kernels even to the husk.

5 All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth *himself* unto the LORD, he shall be holy, *and* shall let the locks of the hair of his head grow.[l]

6 All the days that he separateth *himself* unto the LORD he shall come at no dead body.[m]

7 He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the [4]consecration of his God *is* upon his head.[n]

8 All the days of his separation he *is* holy unto the LORD.[o]

9 And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it.[p]

10 And on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation:[q]

11 And the priest shall offer the one for a sin offering, and the other for a burnt offering, and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day.[r]

12 And he shall consecrate unto the LORD the days of his separation, and shall bring a lamb of the first year for a trespass offering: but the days that were before shall be [5]lost, because his separation was defiled.[s]

13 ¶ And this *is* the law of the Nazarite, when the days of his separation are fulfilled: he shall be brought unto the door of the tabernacle of the congregation:

14 And he shall offer his offering unto the LORD, one he lamb of the first year without blemish for a burnt offering, and one ewe lamb of the first year without blemish for a sin offering, and one ram without blemish for peace offerings,[t]

15 And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat offering, and their drink offerings.[u]

16 And the priest shall bring *them* before the LORD, and shall offer his sin offering, and his burnt offering:

17 And he shall offer the ram *for* a sacrifice of peace offerings unto the LORD, with the basket of

BEFORE CHRIST 1490.

[a] ver. 2; Lev. x. 9; Judg. xiii. 14; Luke i. 15; vii. 33, 34; xxi. 34; Eph. v. 18; 1 Thess. v. 22; 1 Tim. v. 23.

2 Or, *Nazariteship.*

3 Heb. *vine of the wine.*

1 Heb. *to fall.*

[a] 2 Chron. xxi. 15.

[b] ver. 27; Deut. xxvii. 26; Ps. cix. 18.

[l] Judg. xiii. 5; xvi. 17—20; 1 Sam. i. 11.

[m] ch. xix. 11—16; Lev. xxi. 11.

[c] vs. 18, 22.

4 Heb. *separation.*

[n] ch. ix. 6; Lev. xxi. 1, 2, 10—12; Ezek. xliv. 25.

[d] vs. 15, 18; Exod. xxix. 24; Lev. ii. 9; viii. 27.

[o] vs. 2, 5, 12.

[p] ver. 18; ch. xix. 14—19; Acts xviii. 18—21, 23, 24.

[q] Lev. i. 14; v. 7—10; xii. 8; xiv. 22, 30; xv. 14, 29; Luke ii. 24.

[e] vs. 13, 14, 20, 21—26; Heb. xiii. 4.

[r] ver. 5; Exod. xx. 24; xxix. 14; Lev. i. 3, 10, 14; iv. 3, 13, 14, 22, 23, 27—29; vi. 25; x. 17; xvi. 25; Ps. lxvi. 15.

[f] vs. 19; Job xvii. 9; Ps. xxxvii. 5, 6.

[g] vs. 12, 15, 27.

5 Heb. *fall.*

[s] Lev. v. 6, 14, 17; vi. 6; vii. 1—7, 37.

[h] ver. 14.

[i] Lev. v. 1, 17; vii. 18; xvii. 16; xix. 8; xx. 17.

[t] vs. 11, 17; Exod. xx. 24; Lev. iii. 1, 6, 12; vii. 11; xvii. 5.

[u] ver. 17; ch. vi. 15; xxviii. 31; xxix. 11, 18, 19, 21, 24, 30, 33, 37, 39; Exod. xxix. 2, 23, 41; Lev. viii. 2, 26.

[j] vs. 13, 18, 19, 20, 21; Judg. xiii. 5, 7; xvi. 17; Lam. iv. 7; Amos ii. 11, 12.

companied with either oil or frankincense, was meant to express the baseness of the crime, and what a stain it impressed upon the family.

A better and more correct reading of the sixteenth verse would be, "And the priest shall bring IT (not her) near"—that is, the offering on behalf of the woman—"and set it before the Lord;" as the fact of herself being set before the Lord is mentioned in a succeeding verse.

The "holy water" was water taken from the brasen laver—water separated for sacred rites from that used in household or common appliances.

The bitter water, that caused the curse, was so named from its bitter effects upon the guilty party.

This trial by ordeal obtained among various nations, but here we have the first authentic account of it. Nor can we conceive of any method more likely to fortify a woman in the hour of temptation, or make her shun every act which could awaken suspicion in the mind of her husband, or jealousy in his breast. The punishment reduced her to a state in which she could not but loathe herself, and be loathed by all around her.

CHAPTER VI.

1—21. The word Nazarite means separated or set apart to some special service. The Nazarites were of two classes—those who were separated or set apart by their parents in infancy, and who were bound so to abide for life; and those who devoted themselves, and whose obligations were to last only for a given time.

The fact of any one vowing the vow of a Nazarite, seems to imply that he was moved by some mighty impulse to some special and extraordinary service.

The temperance which the Nazarite was bound to observe, contributed in no little degree to his physical health and comfort. In the case of Samson—that man of matchless strength—it was commanded that from his infancy he

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unleavened bread: the priest shall offer also his meat offering, and his drink offering.[a]

18 And the Nazarite shall shave the head of his separation *at* the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put *it* in the fire which *is* under the sacrifice of the peace offerings.

19 And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put *them* upon the hands of the Nazarite, after *the hair of* his separation is shaven:

20 And the priest shall wave them *for* a wave offering before the LORD: this *is* holy for the priest, with the wave breast and heave shoulder: and after that the Nazarite may drink wine.[b]

21 This *is* the law of the Nazarite who hath vowed, *and of* his offering unto the LORD for his separation, beside *that* that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.[c]

22 ¶ And the LORD spake unto Moses, saying,

23 Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,

24 The LORD bless thee, and keep thee:[d]

25 The LORD make his face shine upon thee, and be gracious unto thee:[e]

26 The LORD lift up his countenance upon thee, and give thee peace.[f]

27 And they shall put my name upon the children of Israel; and I will bless them.[g]

CHAPTER VII.

1 *The offering of the princes at the dedication of the tabernacle.* 10 *Their several offerings at the dedication of the altar.* 89 *God speaketh to Moses from the mercy seat.*



AND it came to pass on the day that Moses had fully set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them;

2 That the princes of Israel, heads of the house of their fathers, who *were* the princes of the tribes, and [1]were over them that were numbered, offered:[h]

3 And they brought their offering before the LORD, six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle.

BEFORE CHRIST 1490.

a vs. 14, 15.

i ch. iii. 7; viii. 5; viii. 24.

j ch. iv. 22—28.

k ch. iv. 29—33.

b ch. xviii. 11; Exod. xxix. 26; Lev. viii. 27; xxiii. 11, 20.

l ch. iv. 34—37.

m ver. 11.

c vs. 2—20.

n ver. 10.

o ch. i. 7; ii. 3; x. 14.

d ver. 27; Deut. i. 11; xiv. 29; xv. 18; Ruth ii. 4; 1 Chron. iv. 10; Ps. v. 12; xxix. 11; xci. 11; cxv. 12, 13; cxxi. 4—7; Isa. xix. 25; xxvii. 3; Hagg. ii. 19; John xvii. 11.

e 2 Kings xiii. 23; Neh. ix. 17, 31; Ps. iv. 1; xxxi. 16; lxvii. 1; lxxx. 3, 7, 19; cxix. 135; Isa. xxx. 18, 19; Dan. ix. 17; Mal. i. 9; 1 Peter ii. 3.

f Lev. xxvi. 6; 1 Chron. xxii. 9; Ps. iv. 6; xi. 7; xxix. 11; xliv. 3; cxix. 65; cxxv. 5; Isa. ix. 6; Gal. vi. 16; Eph. vi. 23; 2 Thess. iii. 16.

p vs. 19, 25, 31, 37, 43, 49, 55, 61, 67, 73, 79; Exod. xxx. 13; Lev. ii.; xxvii. 3, 25.

q vs. 20, 26, 32, 38, 44, 50, 56, 62, 68, 74, 80.

g Exod. xix. 5, 6; xx. 24; Deut. ii. 7; 2 Sam. vii. 15; 1 Kings v. 5; ix. 7; 1 Chron. xvii. 27; 2 Chron. vii. 14; Neh. i. 9; Ps. xxi. 6; xxxiii. 12; xii. 2; Isa. lxiii. 19.

r vs. 21, 27, 33, 39, 45, 51, 57, 63, 69, 75, 81; Exod. xx. 24; Lev. i. 3, 10, 14; Ps. lxvi. 15.

s vs. 22, 28, 34, 40, 46, 52, 58, 64, 70, 76, 82; Exod. xxix. 14; Lev. iv. 3, 13, 14, 22, 23, 27—29.

t vs. 23, 29, 35, 41, 47, 53, 59, 65, 71, 77, 83; Exod. xx. 24.

u ch. i. 5; ii. 5.

1 Heb. *stood.*

h ch. i. 4—16.

v vs. 12, 17.

4 And the LORD spake unto Moses, saying,

5 Take *it* of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service.[i]

6 And Moses took the wagons and the oxen, and gave them unto the Levites.

7 Two wagons and four oxen he gave unto the sons of Gershon, according to their service:[j]

8 And four wagons and eight oxen he gave unto the sons of Merari, according unto their service, under the hand of Ithamar the son of Aaron the priest.[k]

9 But unto the sons of Kohath he gave none: because the service of the sanctuary belonging unto them *was that* they should bear upon their shoulders.[l]

10 ¶ And the princes offered for dedicating of the altar in the day that it was anointed, even the princes offered their offering before the altar.[m]

11 And the LORD said unto Moses, They shall offer their offering, each prince on his day, for the dedicating of the altar.[n]

12 ¶ And he that offered his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah:[o]

13 And his offering *was* one silver charger, the weight thereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them *were* full of fine flour mingled with oil for a meat offering:[p]

14 One spoon of ten *shekels* of gold, full of incense:[q]

15 One young bullock, one ram, one lamb of the first year, for a burnt offering:[r]

16 One kid of the goats for a sin offering:[s]

17 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Nahshon the son of Amminadab.[t]

18 ¶ On the second day Nethaneel the son of Zuar, prince of Issachar, did offer:[u]

19 He offered *for* his offering one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

20 One spoon of gold of ten *shekels*, full of incense:

21 One young bullock, one ram, one lamb of the first year, for a burnt offering:

22 One kid of the goats for a sin offering:

23 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Nethaneel the son of Zuar.[v]

should drink neither wine nor strong drink, but be brought up according to the law of the Nazarite. To his physical strength was added supernatural power—and see what he achieved! The law of health is moderation, and the law of moderation is temperance.

So long as his vow was upon him, the Nazarite was to let his hair grow, as it was the outward and visible sign of his consecration or separation to God; and it was only to be cut or shaven off when his vow was fulfilled. The consecration of the hair to their gods is common among many heathen nations.

22—27. The ineffable blessing with which this chapter closes, more than fulfils all our ideas of the love of God in Christ Jesus.

CHAPTER VII.

1—11. The tabernacle having been set up, and all its vessels having been solemnly dedicated to God, what could be more fitting than that those men who were appointed as princes, or chiefs, or commanders of the different tribes, should be the first to bring their offerings unto the Lord?

Among these offerings were six covered wagons, for the more easy conveyance of the heavier parts of the tabernacle. These wagons were then given to the Levites, according to the part they had to sustain in the removal of the sacred structure and its furniture. To the Gershonites, who were fewest in number, and who had the least to carry, though the weight was rather cumbersome (ch. iii. 25, 26), were given only two wagons and four oxen; while to the Merarites, who had the greatest weight to carry (ch. iv. 31—48), was given double the number of wagons and of oxen. To the Kohathites, on the contrary, none were given, for this simple reason—that the articles committed to their charge were not to be drawn by any beast, but carried on their own shoulders, as the consecrated priests of God.

Every chief or prince offered, no doubt, in behalf of his whole tribe, and

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24 ¶ On the third day Eliab the son of Helon, prince of the children of Zebulun, *did offer:*[a]

25 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

26 One golden spoon of ten *shekels*, full of incense:

27 One young bullock, one ram, one lamb of the first year, for a burnt offering:

28 One kid of the goats for a sin offering:

29 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Eliab the son of Helon.[b]

[a] ch. i. 9; ii. 7.
[c] ch. i. 6; ii. 12.
[b] vs. 13-17, 19-23, 25-29.

36 ¶ On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon, *did offer:*[e]

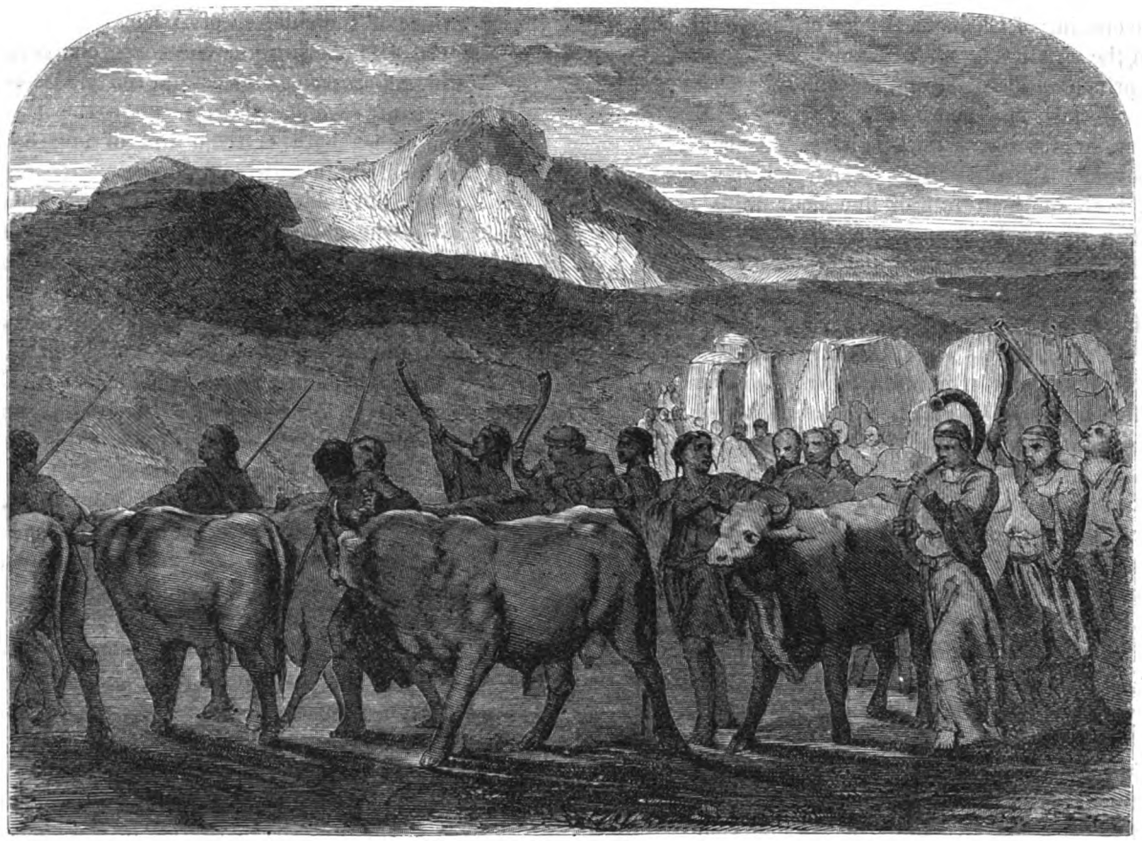
37 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

38 One golden spoon of ten *shekels*, full of incense:

39 One young bullock, one ram, one lamb of the first year, for a burnt offering:

40 One kid of the goats for a sin offering:

41 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year:



THE OFFERINGS OF THE PRINCES.

30 ¶ On the fourth day Elizur the son of Shedeur, prince of the children of Reuben, *did offer:*[c]

31 His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

32 One golden spoon of ten *shekels*, full of incense:

33 One young bullock, one ram, one lamb of the first year, for a burnt offering:

34 One kid of the goats for a sin offering:

35 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Elizur the son of Shedeur.[d]

[c] ch. i. 5; ii. 10.
[f] vs. 13—17, 19—23, 25—29; 37—41.
1 Or, *Reuel.*
[g] ch. i. 14; ii. 14.
[d] vs. 13—17, 19—22, 25—29, 31—35.

this *was* the offering of Shelumiel the son of Zurishaddai.[f]

42 ¶ On the sixth day Eliasaph the son of [1]Deuel, prince of the children of Gad, *offered:*[g]

43 His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, a silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

44 One golden spoon of ten *shekels*, full of incense:

45 One young bullock, one ram, one lamb of the first year, for a burnt offering:

46 One kid of the goats for a sin offering:

47 And for a sacrifice of peace offerings, two oxen,

perhaps at its expense. It is not to be supposed, however, that this offering was for the original dedication of the altar. No:—Moses had sanctified and set apart the altar unto God, through the service and the sacrifice offered by Aaron; but these princes were the first to bring their offerings, and thus to acknowledge that the altar was holy unto the Lord; and that to God alone was their worship due.

12—29. It is worthy of remark, that the tribes are here represented not only as bringing and presenting their offerings precisely in the same

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five rams, five he goats, five lambs of the first year: this *was* the offering of Eliasaph the son of Deuel.[a]

48 ¶ On the seventh day Elishama the son of Ammihud, prince of the children of Ephraim, *offered*:[b]

49 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

50 One golden spoon of ten *shekels*, full of incense:

51 One young bullock, one ram, one lamb of the first year, for a burnt offering:

52 One kid of the goats for a sin offering:

53 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Elishama the son of Ammihud.[c]

54 ¶ On the eighth day *offered* Gamaliel the son of Pedahzur, prince of the children of Manasseh:[d]

55 His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

56 One golden spoon of ten *shekels*, full of incense:

57 One young bullock, one ram, one lamb of the first year, for a burnt offering:

58 One kid of the goats for a sin offering:

59 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Gamaliel the son of Pedahzur.[e]

60 ¶ On the ninth day Abidan the son of Gideoni, prince of the children of Benjamin, *offered*:[f]

61 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

62 One golden spoon of ten *shekels*, full of incense:

63 One young bullock, one ram, one lamb of the first year, for a burnt offering:

64 One kid of the goats for a sin offering:

65 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Abidan the son of Gideoni.[g]

BEFORE CHRIST 1490.

[a] vs. 13—17, 19—23, 25—29, 37—41, 43—47.
[b] ch. i. 12; ii. 25.
[b] ch. i. 10; ii. 18.
[i] vs. 65, 67—71.
[c] vs. 13—17, 19—23, 25—29, 37—41, 43—47, 48—53.
[j] ch. i. 13; ii. 27.
[d] ch. i. 10; ii. 20.
[k] vs. 71, 73—77.
[e] vs. 13—17, 19—23, 25—29, 37—41, 43—47, 48—53, 54—59.
[l] ch. i. 15; ii. 29.
[f] ch. i. 11; ii. 22.
[m] vs. 77, 79—83.
[g] vs. 59, 61—65.

66 ¶ On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan, *offered*:[h]

67 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

68 One golden spoon of ten *shekels*, full of incense:

69 One young bullock, one ram, one lamb of the first year, for a burnt offering:

70 One kid of the goats for a sin offering:

71 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Ahiezer the son of Ammishaddai.[i]

72 ¶ On the eleventh day Pagiel the son of Ocran, prince of the children of Asher, *offered*:[j]

73 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

74 One golden spoon of ten *shekels*, full of incense:

75 One young bullock, one ram, one lamb of the first year, for a burnt offering:

76 One kid of the goats for a sin offering:

77 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Pagiel the son of Ocran.[k]

78 ¶ On the twelfth day Ahira the son of Enan, prince of the children of Naphtali, *offered*:[l]

79 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

80 One golden spoon of ten *shekels*, full of incense:

81 One young bullock, one ram, one lamb of the first year, for a burnt offering:

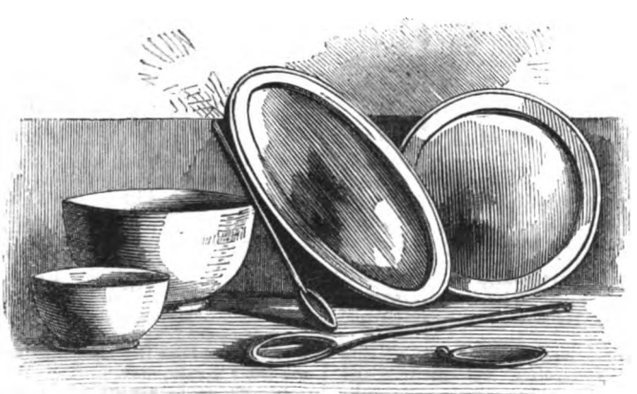
82 One kid of the goats for a sin offering:

83 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Ahira the son of Enan.[m]

84 This *was* the dedication of the altar, in the day when it was anointed, by the princes of Israel:

order in which they encamped about the tabernacle, but that every tribe offers the same kind of offering, and in the same quantity, as if to express the fact, that just as each tribe was equally indebted to the one only Fountain of life and blessing, so each should thus testify its sense and obligation. More than this:—just as everything connected with the house and service of God was sanctified and made holy—just as all were dedicated to God, so by these offerings they became separated unto him as his peculiar people.

31. The term "charger" comes from a Hebrew word, which means, "to be deep," and thus refers to a large deep dish or bowl. As all the vessels of the inner sanctuary were of pure gold, this charger or bowl must have been intended for the service in connection with the altar of burnt offering in the outer court. It might have been used for receiving those portions of the sacrifices which were given to the priests for food, or for containing the fine flour, of which the meat offerings were made.



OFFERINGS OF GOLD AND SILVER.

"The silver bowl" was used to receive the blood of the sacrifice, out of which that blood was taken and sprinkled in holy service.

32. "The golden spoon" was a pan, saucer, or censer, in which the incense was put, and was used in connection with the golden altar in the holiest of all.

35. These sacrifices were much more numerous than either the burnt offering or the sin offering, inasmuch as the priests and the princes, and as many of the people as they were pleased to invite, partook of them, and feasted with gladness and joy before the Lord. Such festivities were common among both the Greeks and the Romans at the dedication of their temples or altars.

48. Was this seventh day a Sabbath? If it were, why should objection be taken to such acts being performed on the Sabbath? No day could be too holy for such services; and it would be well if the Christian Church connected the Sabbath with richer and larger donations to the house and service of God.

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twelve chargers of silver, twelve silver bowls, twelve spoons of gold:[a]

85 Each charger of silver *weighing* an hundred and thirty *shekels*, each bowl seventy: all the silver vessels *weighed* two thousand and four hundred *shekels*, after the shekel of the sanctuary:[b]

86 The golden spoons *were* twelve, full of incense, *weighing* ten *shekels* apiece, after the shekel of the sanctuary: all the gold of the spoons *was* an hundred and twenty *shekels*.

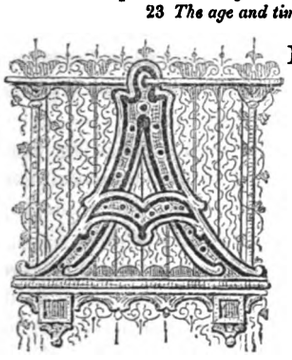
87 All the oxen for the burnt offering *were* twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat offering: and the kids of the goats for sin offering twelve.

88 And all the oxen for the sacrifice of the peace offerings *were* twenty and four bullocks, the rams sixty, the he goats sixty, the lambs of the first year sixty. This *was* the dedication of the altar, after that it was anointed.[c]

89 And when Moses was gone into the tabernacle of the congregation to speak with [1]him, then he heard the voice of one speaking unto him from off the mercy seat that *was* upon the ark of testimony, from between the two cherubims: and he spake unto him.[d]

CHAPTER VIII.

1 *How the lamps are to be lighted.* 5 *The consecration of the Levites.* 23 *The age and time of their service.*



AND the LORD spake unto Moses, saying,

2 Speak unto Aaron, and say unto him, When thou lightest the lamps, the seven lamps shall give light over against the candlestick.[e]

3 And Aaron did so; he lighted the lamps thereof over against the candlestick, as the LORD commanded Moses.[f]

4 And this work of the candlestick *was of* beaten gold, unto the shaft thereof, unto the flowers thereof, *was* beaten work: according unto the pattern which the LORD had shewed Moses, so he made the candlestick.[g]

5 ¶ And the LORD spake unto Moses, saying,

6 Take the Levites from among the children of Israel, and cleanse them.

7 And thus shalt thou do unto them, to cleanse them: Sprinkle water of purifying upon them, and let them [2]shave all their flesh, and let them wash their clothes, and *so* make themselves clean.[h]

8 Then let them take a young bullock with his meat offering, *even* fine flour mingled with oil, and another young bullock shalt thou take for a sin offering.[i]

BEFORE CHRIST 1490.

a vs. 10, 11.

3 That is, as the phrase is often rendered, *all the elders, the principal persons in the tribes*; such only could do what is afterwards required.

b ver. 13.

j ver. 9.

4 Heb. *wave.*

5 Heb. *wave offering.*

6 Heb. *they may be to execute.*

k ch. i. 49—53; iii. 5—43.

l Lev. i., iv., v., vi., viii. 34; xvi. 6, 11, 16—19; Heb. ix. 22.

7 Literally, *wave them for a wave offering*, as in ver. 11.

m vs. 17, 18; ch. iii. 45; xvi. 9, 10; xviii. 6; Mal. iii. 17.

c vs. 1, 10, 11, 84.

1 That is, *God.*

n vs. 11, 13; ch. iii. 23—37; iv. 3—32.

d Exod. xxv. 22; Heb. ix. 5.

o ch. iii. 12, 45.

p ch. iii. 13; Exod. xii. 29; xiii. 2, 12—15; Luke ii. 23; Ps. lxxviii. 51; cv. 36; cxxxv. 8; Heb. xi. 28.

8 Heb. *given.*

e Exod. xxv. 31—39; xxxvii. 17—24; xl. 4, 25; Lev. xxiv. 2—4.

q ch. i. 53; iii. 6, 9; xvi. 46; xviii. 2—6; 1 Sam. vi. 19; 1 Chron. xxiii. 28—32; 2 Chron. xxvi. 16, 20.

f ver. 2.

g Exod. xxv. 31, 40; xxxvii. 17.

r vs. 7, 11—13, 15; ch. xix. 12, 19.

s vs. 5, 15; 2 Chron. xxx. 15—17, 27; xxxi. 2; xxxv. 8—15.

2 Heb. *Let them cause a razor to pass over.*

h ch. xix. 7, 8, 10, 19, 21; Lev. xiv. 7; Isa. liii. 15; Ezek. xxxvi. 25.

i Lev. ii., iv., v., vi.; Isa. liii. 10; Rom. viii. 3; 2 Cor. v. 21.

t vs. 5—22.

9 And thou shalt bring the Levites before the tabernacle of the congregation: and thou shalt gather the [3]whole assembly of the children of Israel together:

10 And thou shalt bring the Levites before the LORD: and the children of Israel shall put their hands upon the Levites:[j]

11 And Aaron shall [4]offer the Levites before the LORD *for* an [5]offering of the children of Israel, that they may [6]execute the service of the LORD.[k]

12 And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one *for* a sin offering, and the other *for* a burnt offering, unto the LORD, to make an atonement for the Levites.[l]

13 And thou shalt set the Levites before Aaron, and before his sons, and [7]offer them *for* an offering unto the LORD.

14 Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine.[m]

15 And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and offer them *for* an offering.[n]

16 For they *are* wholly given unto me from among the children of Israel; instead of such as open every womb, *even instead of* the firstborn of all the children of Israel, have I taken them unto me.[o]

17 For all the firstborn of the children of Israel *are* mine, *both* man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for myself.[p]

18 And I have taken the Levites for all the firstborn of the children of Israel.

19 And I have given the Levites *as* a [8]gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.[q]

20 And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the LORD commanded Moses concerning the Levites, so did the children of Israel unto them.

21 And the Levites were purified, and they washed their clothes; and Aaron offered them *as* an offering before the LORD; and Aaron made an atonement for them to cleanse them.[r]

22 And after that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons: as the LORD had commanded Moses concerning the Levites, so did they unto them.[s]

23 ¶ And the LORD spake unto Moses, saying,

24 This *is it* that *belongeth* unto the Levites: from twenty and five years old and upward they shall go in to wait upon the service of the tabernacle of the congregation:[t]

78. When these twelve days of dedication began, it would be difficult to say. It is likely that the first three days of the second month of the second year were spent in numbering the people, and the next five days in numbering and in consecrating the Levites; that on the eighth day the princes began to offer; and on the twentieth the whole camp removed from the wilderness of Sinai to the wilderness of Paran.

88. Simple as these offerings were, they were not on that account the less costly. It would take more than £1,000 of our money to cover their whole value.

CHAPTER VIII.

1—4. Of these seven lamps, the central one, it is supposed, was lighted from the fire of the altar, and then all the rest from that. In arranging these lamps, Aaron was so to place them that the flame of each should incline to the central one, which surmounted the shaft or standard, and had its face towards the most holy place.

9, 10. The consecration of the Levites was a transaction in which the whole body of the people were equally interested. The Levites stood in the

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25 And from the age of fifty years they shall [1]cease waiting upon the service *thereof*, and shall serve no more:

26 But shall minister with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.[a]

CHAPTER IX.

1 *The passover is commanded again.* 6 *A second passover allowed for them that were unclean or absent.* 15 *The cloud guideth the removings and encampings of the Israelites.*

AND the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying,

2 Let the children of Israel also keep the passover at his appointed season.

3 In the fourteenth day of this month, at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.

4 And Moses spake unto the children of Israel, that they should keep the passover.[b]

5 And they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel.[c]

6 ¶ And there were certain men, who were defiled by the dead body of a man, that they could not keep the passover on that day: and they came before Moses and before Aaron on that day:[d]

7 And those men said unto him, We *are* defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the LORD in his appointed season among the children of Israel?[e]

8 And Moses said unto them, Stand still, and I will hear what the LORD will command concerning you.[f]

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or *be* in a journey afar off, yet he shall keep the passover unto the LORD.[g]

11 The fourteenth day of the second month at even they shall keep it, *and* eat it with unleavened bread and bitter *herbs*.[h]

BEFORE CHRIST 1490.

1 Heb. *return from the warfare of the service.*

s ver. 3; Exod. xii. 10, 46; John xix. 36.

a ch. i. 53; xviii. 4; xxxi. 30; 1 Chron. xxiii. 32.

j ch. v. 31; xv. 30, 31; Lev. xx. 20; xxii. 9; Ezek. xxiii. 49; Heb. ix. 28.

k Exod. xii. 48, 49; Lev. xxiv. 22; Deut. xxxi. 12; Isa. lvi. 3—7.

l ch. x. 34; xiv. 14; Exod. xiii. 21; xl. 34, 38; Neh. ix. 12, 19; Ps. lxxviii. 14; cv. 39; Isa. lv. 5.

m ver. 15.

n ver. 37; ch. x. 11; Exod. xl. 35, 36.

b vs. 2, 12—14; Exod. xii. 6, 48; Deut xvi. 1; 2 Kings xxiii. 21; 2 Chron. xxx. 1, 2; xxxv. 18; Matt. xxvi. 18; 1 Cor. v. 7, 8; Heb. x. 1.

o ver. 20.

2 Heb. *prolonged.*

c ch. viii. 20; xxix. 40; Josh. v. 10.

p ver. 18.

d ch. v. 2; vi. 6, 7; xix. 11, 16; Lev. xxi. 11.

3 Heb. *was.*

e ver. 6.

f ch. xxvii. 5.

q ver. 20.

g vs. 6, 7.

h ver. 3; Exod. xii. 2—14, 43—49; 2 Chron. xxx. 2—17.

r ver. 19; ch. i. 54; viii. 20; Exod. xxxix. 42.

12 They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it.[i]

13 But the man that *is* clean, and is not in a journey, and forbeareth to keep the passover, even the same soul shall be cut off from among his people: because he brought not the offering of the LORD in his appointed season, that man shall bear his sin.[j]

14 And if a stranger shall sojourn among you, and will keep the passover unto the LORD; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land.[k]

15 ¶ And on the day that the tabernacle was reared up the cloud covered the tabernacle, *namely*, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning.[l]

16 So it was alway: the cloud covered it *by day*, and the appearance of fire by night.[m]

17 And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.[n]

18 At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: as long as the cloud abode upon the tabernacle they rested in their tents.[o]

19 And when the cloud [2]tarried long upon the tabernacle many days, then the children of Israel kept the charge of the LORD, and journeyed not.[p]

20 And *so* it was, when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed.

21 And *so* it was, when the [3]cloud abode from even unto the morning, and *that* the cloud was taken up in the morning, then they journeyed: whether *it was* by day or by night that the cloud was taken up, they journeyed.

22 Or *whether it were* two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed.[q]

23 At the commandment of the LORD they rested in the tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD by the hand of Moses.[r]

room of the firstborn, and therefore it was only proper that the whole congregation should give their concurrence; and this they did not only by being present, but by deputing their chiefs or leaders, in their name and on their behalf, to lay their hands on the Levites, and thus transfer to them the various functions or prerogatives which originally belonged to themselves.

13. The words "offer them for an offering unto the Lord" literally are "wave them for a wave offering," and point to some significant symbolical act, corresponding with the waving of the sacrifices, and denote that they were wholly given up and devoted to the service of God.

16. For the words, "instead of such as open every womb," it will be better to read with Houbigant, "instead of every firstborn of the children of Israel that opened the womb."

24. Between this passage and chapter iv. 3 there is an apparent discrepancy. There the age at which the Levite was to begin his service is put down at thirty, but here at twenty-five, and in 1 Chron. xxiii. 24 it is only twenty. At first the Levitical service was very severe, and called for full-grown, robust men; here the service amounts to nothing more than the duties of their office; while later on, when the tabernacle became fixed, and the temple was built, the age was reduced to twenty.

CHAPTER IX.

1—14. The first three verses refer to the instructions which were given to Moses in the wilderness of Sinai, in reference to the passover; the fourth verse tells us that the passover was kept in the wilderness according to the divine command; but there arises, in connection with that celebration, a circumstance which rendered necessary a second passover for the unclean and for the absent; and hence the sacred observance might in all such cases take place on the fourteenth day of the second month.

How mild and merciful is all law in the hand of Him whose nature is the perfection of justice and love!

There can be little doubt that it was from the passover the heathens borrowed the practice, when about to set out on a journey, of offering a sacrifice to their gods, then eating it in whole, or burning with fire whatever was left.

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BLOWING OF THE SILVER TRUMPETS.

CHAPTER X.

1 *The use of the silver trumpets.* 11 *The Israelites remove from Sinai to Paran.* 14 *The order of their march.* 29 *Hobab is intreated by Moses not to leave them.* 33 *The blessing of Moses at the removing and resting of the ark.*

AND the LORD spake unto Moses, saying,

2 Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps.[a]

3 And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation.

BEFORE CHRIST 1490.

b ch. i. 16; vii. 2; Exod. xviii. 21; Josh. xxii. 14, 21, 30.

c ch. ii. 3—9.

d ch. ii. 10, 16

e ver. 3.

a ver. 7.

f ch. xxxi. 6; Josh. vi. 4, 8, 9, 13, 16, 20; 1 Chron. xv. 24; xvi. 6, 42; 2 Chron. v. 12; vii. 6; xiii. 12, 14, 28.

4 And if they blow *but* with one *trumpet*, then the princes, *which are* heads of the thousands of Israel, shall gather themselves unto thee.[b]

5 When ye blow an alarm, then the camps that lie on the east parts shall go forward.[c]

6 When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys.[d]

7 But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm.[e]

8 And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations.[f]

9 And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered

CHAPTER X.

1—10. These trumpets were made of silver, and in one piece, to ensure a clearer and a sharper sound. In shape and form—being a tube of nearly a cubit long, with the mouth small and the end funnel-like—they very much resembled those which are in use in our own day.

Their use in connection with the camp or congregation was fourfold:—

(1.) For the calling of the assembly. As the camp must have covered an area of several miles, it would have been very difficult to reach such a multitude without the aid of some such instrument. Nor is this the only thing that had to be taken into consideration. As two trumpets could not be sufficient to convey the sound from any one single spot through the whole camp, it is very likely that the trumpets were blown at several points till the whole body was gathered into one.

(2.) The next use of these trumpets was, to indicate the order in which the several divisions of the camp were to move. (See verses 14—28.)

(3.) In going out to war, these trumpets were to be used in sounding an alarm. This was to be, not a long, even, continuous sound, but a sudden blast, bespeaking, by its broken, tremulous, interrupted tone, the presence of danger, and the duty of girding for action. A single blast was the signal for the eastward division to march; two blasts, the signal for the south division; three for the third; and four for the fourth.

(4.) On all seasons of public rejoicing, on solemn days, on the feast of new moons, and in connection with sacrifice and offering, were these trumpets to be sounded throughout the camp.

There were but two trumpets, because Aaron had but two sons who were priests, and by the priests alone were the trumpets to be blown. As the priesthood increased the trumpets were multiplied. (See 2 Chron. v. 12.)

11—13. Within a few days of twelve months had the congregation of the Lord been encamped in the neighbourhood of Mount Sinai, overshadowed by the cloud of divine glory. Now that cloud was made to ascend; and just as the cloud arose, there, in all likelihood, fell on the ears of Moses and of the people the words in Deut. i. 6—8: "Ye have dwelt long enough in this mount:

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before the LORD your God, and ye shall be saved from your enemies.[a]

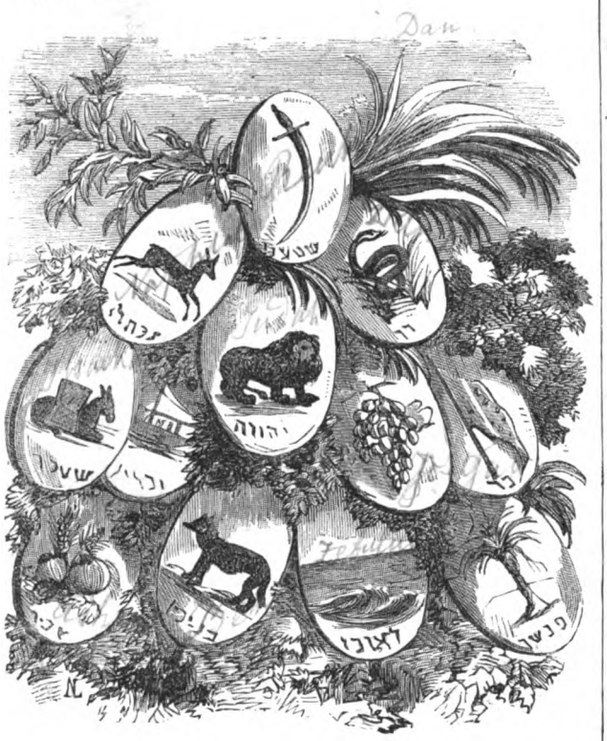
10 Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I *am* the LORD your God.[b]

11 ¶ And it came to pass on the twentieth *day* of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony.[c]

12 And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran.[d]

13 And they first took their journey according to the commandment of the LORD by the hand of Moses.[e]

14 ¶ In the first *place* went the standard of the camp of the children of Judah according to their armies: and over his host *was* Nahshon the son of Amminadab.[f]



THE EMBLEMS ON THE STANDARDS OF THE TRIBES.

15 And over the host of the tribe of the children of Issachar *was* Nethaneel the son of Zuar.[g]

16 And over the host of the tribe of the children of Zebulun *was* Eliab the son of Helon.[h]

17 And the tabernacle was taken down; and the sons of Gershon and the sons of Merari set forward, bearing the tabernacle.[i]

18 ¶ And the standard of the camp of Reuben set forward according to their armies: and over his host *was* Elizur the son of Shedeur.[j]

19 And over the host of the tribe of the children of Simeon *was* Shelumiel the son of Zurishaddai.[k]

20 And over the host of the tribe of the children of Gad *was* Eliasaph the son of [1]Deuel.[l]

21 And the Kohathites set forward, bearing the sanctuary: and [2]*the other* did set up the tabernacle against they came.[m]

22 ¶ And the standard of the camp of the children of Ephraim set forward according to their armies: and over his host *was* Elishama the son of Ammihud.[n]

23 And over the host of the tribe of the children of Manasseh *was* Gamaliel the son of Pedahzur.[o]

24 And over the host of the tribe of the children of Benjamin *was* Abidan the son of Gideoni.[p]

25 ¶ And the standard of the camp of the children of Dan set forward, *which was* the rereward of all the camps throughout their hosts: and over his host *was* Ahiezer the son of Ammishaddai.[q]

26 And over the host of the tribe of the children of Asher *was* Pagiel the son of Ocran.[r]

27 And over the host of the tribe of the children of Naphtali *was* Ahira the son of Enan.[s]

28 [3]Thus *were* the journeyings of the children of Israel according to their armies, when they set forward.[t]

29 ¶ And Moses said unto Hobab, the son of [4]Raguel the Midianite, Moses' father in law, We are journeying unto the place of which the LORD said, I will give it you: come thou with us, and we will do thee good: for the LORD hath spoken good concerning Israel.[u]

30 And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.

31 And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes.

32 And it shall be, if thou go with us, yea, it shall be, that what goodness the LORD shall do unto us, the same will we do unto thee.[v]

33 ¶ And they departed from the mount of the LORD three days' journey: and the ark of the covenant of the LORD went before them in the three days' journey, to search out a resting place for them.[w]

34 And the cloud of the LORD *was* upon them by day, when they went out of the camp.[x]

35 And it came to pass, when the ark set forward, that Moses said, Rise up, LORD, and let thine enemies

BEFORE CHRIST 1490.

[a] ver. 5; ch. xxxi. 6; Josh. vi. 4, 5; 2 Chron. xiii. 12–14; Ps. cxxxvi. 23.

[b] ch. i. 51; iii. 25, 26, 36, 37; iv. 24—33; vii. 6—8.

[c] ch. i. 5; ii. 10—16; vii. 35; xxvi. 5—18.

[d] ch. i. 6; vii. 36.

[e] ver. 8; ch. xxix. 1; Lev. xxi. 44; xviii. 30; xxiii. 24; 2 Kings xi. 14; 2 Chron. v. 13; xxix. 27, 28; Ps. xcviii. 6.

1 Or, *son of Reuel.*

[f] ch. i. 14; ii. 14; vii. 42.

2 That is, *the Gershonites and Merarites.*

[g] ch. ix. 17—23.

[h] ch. ii. 17; iii. 27–32; iv. 4—16; vii. 9; 1 Chron. xv. 2, 12—15.

[i] ch. i. 1; ix. 1, 5; xii. 6; xiii. 3, 26; xxxiii. 15; Gen. xxxi. 21; Exod. xix. 1, 2; Deut. i. 1; xxxiii. 2; 1 Sam. xxv. 1; Hab. iii. 3.

[j] ch. i. 10; ii. 18—24; vii. 48; xxvi. 3—41; Gen. xlviii. 19; Ps. lxxx. 1, 2.

[k] ch. ix. 23.

[l] ch. i. 10; vii. 54.

[m] ch. i. 11; vii. 60.

[n] ch. i. 7; ii. 3—9; vii. 12; xxvi. 19–27; Gen. xlix. 8.

[o] ch. i. 12; ii. 25, 28—31; vii. 66; xxvi. 42—51; Gen. xlix. 16, 17; Josh. vi. 9—13.

[p] ch. i. 13; vii. 72.

[q] ch. i. 15; vii. 78.

3 Heb. *These.*

[r] ch. xxxiii. 1; Exod. vii. 4; xii. 17; Ps. xliv. 9.

4 Or, *Reuel;* probably the same person as Jethro.

[s] Gen. xii. 7; xiii. 15; xv. 18; xxxii. 12; Exod. ii. 18; iii. 1, 8; xviii. 1, 27; Judg. i. 16; iv. 11; 1 Sam. xv. 6; Acts vii. 5.

[t] ver. 29

[u] Deut. i. 33; Josh. iii. 2—6, 11—17; Jer. xxxi. 8, 9; Ezek. xx. 6.

[v] ch. i. 8; vii. 18.

[w] ch. ix. 16, 21, 22.

[x] ch. i. 9; vii. 24.

turn you, and take your journey." At the word of God, they at once took their journey, and, leaving the region of Sinai, were conducted by the cloud into the wilderness of Paran. This place is now known as Feiran, the name of one of the principal wadys or valleys in the rocky region of the peninsula.

14—28. The thirteenth and fourteenth verses should flow into each other thus:—"First, or foremost, took their journey according to the commandment of the Lord by the hand of Moses, first and foremost, I say, went the standard of the camp of Judah." The following is the order in which this vast body moved:—

JUDAH, followed by Issachar and Zebulun, with the Gershonites and the Merarites bearing the tabernacle.

REUBEN, followed by Simeon and Gad, with the Kohathites bearing the more sacred parts of the sanctuary.

EPHRAIM, followed by Manasseh and Benjamin.

DAN, followed by Asher and Naphtali.

As in all true military tactics, the advanced and the rear guards were stronger than the centre.

29—32. Though God was present with the people to guide and protect them, he in no case allows us to dispense with the use of means within our reach. Hence the request of Moses to Hobab, his brother-in-law, who could not but be intimately acquainted with the region where the congregation now lay encamped, and who would be of essential service to the people in their excursions into the wilderness in search of water and of fuel.

35, 36. Sublime and impressive is the prayer of Moses. Realising the promise of God unto his people, Moses looks up to him for strength and victory in the midst of conflict, and for rest and glory in the hour of triumph.

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be scattered · and let them that hate thee flee before thee.[a]

36 And when it rested, he said, Return, O LORD, unto the [1]many thousands of Israel.[b]

CHAPTER XI.

1 The burning at Taberah quenched by Moses' prayer. 4 The people lust for flesh, and loathe manna. 10 Moses complaineth of his charge. 16 God divideth his burden unto seventy elders. 31 Quails are given in wrath at Kibroth-hattaavah.

AND *when* the people [2]complained, it [3]displeased the LORD: and the LORD heard *it;* and his anger was kindled; and the fire of the LORD burnt among them, and consumed *them that were* in the uttermost parts of the camp.[c]

2 And the people cried unto Moses; and when Moses prayed unto the LORD, the fire was quenched.[d]

3 And he called the name of the place [4]Taberah: because the fire of the LORD burnt among them.[e]

4 ¶ And the mixt multitude that *was* among them [5]fell a lusting: and the children of Israel also [6]wept again, and said, Who shall give us flesh to eat?[f]

5 We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick:[g]

6 But now our soul *is* dried away: *there is* nothing at all, beside this manna, *before* our eyes.[h]

7 And the manna *was* as coriander seed, and the [7]colour thereof as the colour of bdellium.[i]

BEFORE CHRIST 1490

a Ps. vii. 6, 7; lxviii. 1—2, 30; lxxviii. 65, 66; Isa. li. 9.

1 Heb. *ten thousand thousands.*

b Ps. lxxx. 14; xc. 13.

j Exod. xvi. 16, 18, 23, 31.

k Exod. xvi. 13, 14; Ps. lxxviii. 23—25; cv. 40.

l ver. 1; ch. xii. 3; xiv. 1. 2; xvi. 27; xx. 10—13; xxi. 5; Deut. xxxii. 22; Ps. cvi. 25, 32, 33.

2 Or, *were as it were complainers.*

3 Heb. *it was evil in the ears of the Lord.*

c ch. xvi. 35; Lev. x. 2; Deut. xxxii. 22; 2 Kings i. 12; Job i. 16; Ps. lxxviii. 21; cvi. 18.

d ch. xxi. 7; Exod. xxxii. 10—14, 30—33; xxxiv. 9, 10; Deut. ix. 20, 26; x. 10; Ps. cvi. 23.

4 That is, *a burning.*

e Deut. ix. 22.

m Exod. xviii. 18; Deut. i. 9—12.

5 Heb. *lusted a lust.*

6 Heb. *returned and wept.*

f Exod. xii. 38; Lev. xxiv. 10, 11; Neh. xiii. 3; Ps. lxxviii. 18—20; cvi. 14.

n Exod. xxxii. 32; 1 Kings xix. 4; Job iii. 20—22; vi. 8—10; vii. 15; Jonah iv. 3, 8, 9; James i. 4.

g Exod. xvi. 3

h ch. xxi. 5.

7 Heb. *the eye of it as the eye of*

i Gen. ii. 12; Exod. xvi. 14, 15, 31.

8 *And* the people went about, and gathered *it*, and ground *it* in mills, or beat *it* in a mortar, and baked *it* in pans, and made cakes of it: and the taste of it was as the taste of fresh oil.[j]

9 And when the dew fell upon the camp in the night, the manna fell upon it.[k]

10 ¶ Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the LORD was kindled greatly; Moses also was displeased.[l]

11 And Moses said unto the LORD, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me?

12 Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers?

13 Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat.

14 I am not able to bear all this people alone, because *it is* too heavy for me.[m]

15 And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight: and let me not see my wretchedness.[n]

16 ¶ And the LORD said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.

CHAPTER XI.

1—3. Notwithstanding the visible token of God's presence and favour with the congregation, certain members of it began to murmur and repine. Their spirit was such as to provoke the Lord to anger, and he sent forth some deadly, destructive element, which consumed the extreme portions of the camp. This struck terror into the hearts of all; they went as supplants to Moses; and Moses went as a strong wrestler to God; he prayed, he prevailed, and the deadly power ceased its work of destruction!



GARLICK.

4—9. The repentance of the people was not true, nor was their prayer sincere. The mixed multitude, or, as one of our old English versions has it, "The rascal people that was amongst them fell a lusting." The reference is to such as had nothing noble in their character, and were more under the influence of their sensuous appetites and desires than of any higher, purer principles. Nor was the murmuring confined to them. They influenced and infected others till the spirit of a rebellious discontent spread through the whole camp. The food of heaven, in the form of manna, was loathed and rejected, and after the flesh-pots of Egypt did their souls lust. Quaintly, but truly, does Matthew Henry remark—"They did not remember the brick kilns, and the taskmasters, the noise of the oppressor, and the smart of the whip."



CUCUMBERS.

10—15. Moses is grieved and mortified. He had not failed to do all in his

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17 And I will come down and talk with thee there: and I will take of the spirit which *is* upon thee, and will put *it* upon them; and they shall bear the burden of the people with thee, that thou bear *it* not thyself alone.[a]

18 And say thou unto the people, Sanctify yourselves against to morrow, and ye shall eat flesh: for ye have wept in the ears of the LORD, saying, Who shall give us flesh to eat? for *it was* well with us in Egypt: therefore the LORD will give you flesh, and ye shall eat.[b]

19 Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;

20 *But* even a [1]whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the LORD which *is* among you, and have wept before him, saying, Why came we forth out of Egypt?[c]

21 And Moses said, The people, among whom I *am*, *are* six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month.[d]

22 Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?

23 And the LORD said unto Moses, Is the LORD'S hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not.[e]

24 ¶ And Moses went out, and told the people the words of the LORD, and gathered the seventy men of the elders of the people, and set them round about the tabernacle.[f]

25 And the LORD came down in a cloud, and spake unto him, and took of the spirit that *was* upon him, and gave *it* unto the seventy elders: and it came to pass, *that*, when the spirit rested upon them, they prophesied, and did not cease.[g]

26 But there remained two *of the* men in the camp, the name of the one *was* Eldad, and the name of the other Medad: and the spirit rested upon them; and they *were* of them that were written, but went not out unto the tabernacle: and they prophesied in the camp.

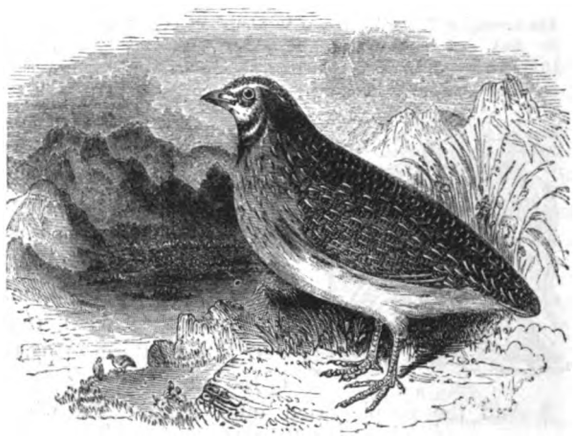
27 And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.

28 And Joshua the son of Nun, the servant of Moses, *one* of his young men, answered and said, My lord Moses, forbid them.[h]

29 And Moses said unto him, Enviest thou for my sake? would God that all the LORD'S people were prophets, *and* that the LORD would put his spirit upon them![i]

30 And Moses gat him into the camp, he and the elders of Israel.

31 ¶ And there went forth a wind from the LORD, and brought quails from the sea, and let *them* fall by the camp, as it were a [2]day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits *high* upon the face of the earth.[j]



THE QUAIL

32 And the people stood up all that day, and all *that* night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers: and they spread *them* all abroad for themselves round about the camp.[k]

33 And while the flesh *was* yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague.[l]

34 And he called the name of that place [3]Kibroth-hattaavah: because there they buried the people that lusted.[m]

35 *And* the people journeyed from Kibroth-hattaavah unto Hazeroth; and [4]abode at Hazeroth.[n]

CHAPTER XII.

1 *God rebuketh the sedition of Miriam and Aaron.* 10 *Miriam's leprosy is healed at the prayer of Moses.* 14 *God commandeth her to be shut out of the host.*

AND Miriam and Aaron spake against Moses because of the [5]Ethiopian woman whom he had [6]married: for he had married an Ethiopian woman.[o]

2 And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And the LORD heard *it*.[p]

3 (Now the man Moses *was* very meek, above all the men which *were* upon the face of the earth.)[q]

4 And the LORD spake suddenly unto Moses, and

BEFORE CHRIST 1490.

2 Heb. *the way of a day.*

a ch. xxvii. 18; Exod. xviii. 22; Isa. lxiii. 11.

j Exod. xvi. 13; Ps. lxxviii. 26–29; cv. 40.

b vs. 1, 4—6; ch. xiv. 2, 3; Acts vii. 39

1 Heb. *month of days.*

c ch. xxi. 5; 1 Sam. ii. 30; 2 Sam. xii. 10; Ps. lxxviii. 27—30; cvi. 15; Mal. i. 6

d ch. i. 46; ii. 32.

k Exod. xvi. 36.

e ch. xxiii. 19; Gen. xviii. 14; 2 Kings vii. 2, 17—19; Ps. lxxviii. 41; Isa. l. 2; Jer. xliv. 28, 29; lix. 1; Ezek. xii. 25; xxiv. 14; Micah ii. 7; Matt. xix. 26; Luke i. 37.

l ch. xvi. 49; xxv. 9; Deut. xxviii. 27; Ps. lxxviii. 30, 31; cvi. 14, 15.

3 That is, *the graves of lust.*

f vs. 16, 26.

m ch. xxxiii. 16; Deut. ix. 22; 1 Cor. x. 6.

4 Heb. *they were in.*

n ch. xii. 16; xxxiii. 17; Deut. i. 1

g ver. 17; ch. xii. 5.

5 Or, *Cushite.*

6 Heb. *taken.*

o Exod. ii. 16, 21.

h Exod. xvii. 9

i Matt. ix. 37, 38; Luke x. 2.

p ch. xvi. 3.

q ch. xi. 10—15.

power on their behalf, and thus they requited him. Cast down and distressed, he preferred his complaint to God. His language has been held to express great weakness, and corresponding unbelief; but let us remember that humanity, even in its highest and most sanctified condition on earth, has its weak and assailable points. The feelings of Moses were deeply wounded, but his faith did not falter. The fact that he at once betook himself to God, and made his prayer hang on the manifestation of God's own glory, proves that his confidence in the Ever-present and All-powerful One was unshaken. He was willing rather to die for the people than see *their wretchedness* — not his own wretchedness—was willing to die, rather than that they should be cut off and destroyed.

16—25. Seventy men are set apart, to divide with Moses the duties and the responsibilities of his office; and for this purpose, they are in part endowed with the same supernatural gifts and powers.

26—30. Two men of the camp, who had kept themselves in separation and seclusion, were now chosen by God himself, in addition to these seventy, to sustain with them the same high office. This awakened the spirit of jealousy in the camp. Even Joshua would have had Moses to lay his

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unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.

5 And the LORD came down in the pillar of the cloud, and stood *in* the door of the tabernacle, and called Aaron and Miriam: and they both came forth.[a]

6 And he said, Hear now my words: If there be a prophet among you, *I* the LORD will make myself

BEFORE CHRIST 1490.

a ch. xi. 25; Exod. xxxiv. 5; xl. 38; Ps. xcix. 7



BEARING BACK THE GRAPES OF ESHCOL.

interdict on these divinely-chosen men; but with a noble, manly, generous sympathy, Moses said — "Would God! that all the Lord's people were prophets!"

31—35. The quails, following the direction of the wind, came from the African side of the Red Sea. At the proper season, these migratory birds resorted to Egypt in such vast flocks, that even the population, great as it was, could not consume them while fresh, and were therefore in the habit of salting them down in great quantities for future use. In such quantities they were now to be found around the camp of the Israelites. The people had their lust gratified, but it was at the expense of many, many lives. The very name of the place was changed to perpetuate the memory of their sin. Save us, O God! save us from ourselves!

CHAPTER XII.

1—16. Moses having contracted a second marriage, and in that marriage having again allied himself to an Ethiopian woman, his own sister Miriam and his brother Aaron converted this fact into a cause for sedition in the camp. They disputed his authority, and endeavoured to usurp his place. Moses, in the spirit of meekness, was mute; but God interfered. If they can find a prophet in the camp, the Lord promises to speak unto him in a dream; but "to his

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known unto him in a vision, *and* will speak unto him in a dream.[a]

7 My servant Moses *is* not so, who *is* faithful in all mine house.[b]

8 With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses?[c]

9 And the anger of the LORD was kindled against them; and he departed.[d]

10 And the cloud departed from off the tabernacle; and, behold, Miriam *became* leprous, *white* as snow: and Aaron looked upon Miriam, and, behold, *she was* leprous.[e]

11 And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.[f]

12 Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.[g]

13 And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee.

14 ¶ And the LORD said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in *again*.[h]

15 And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in *again*.[i]

16 And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.[j]

CHAPTER XIII.

1 *The names of the men who were sent to search the land.* 17 *Their instructions.* 21 *Their acts.* 26 *Their relation.*

AND the LORD spake unto Moses, saying,

2 Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.[k]

3 And Moses by the commandment of the LORD sent them from the wilderness of Paran: all those men *were* heads of the children of Israel.[l]

4 And these *were* their names: of the tribe of Reuben, Shammua the son of Zaccur.

5 Of the tribe of Simeon, Shaphat the son of Hori.

6 Of the tribe of Judah, Caleb the son of Jephunneh.[m]

7 Of the tribe of Issachar, Igal the son of Joseph.

8 Of the tribe of Ephraim, [1]Oshea the son of Nun.[n]

9 Of the tribe of Benjamin, Palti the son of Raphu.

BEFORE CHRIST 1490.

a Gen. xv. 1; xxxvii. 5; 1 Kings iii. 5; Job xxxiii. 15; Ezek. xi. 24; Jer. xxiii. 28; Dan. viii. 2; Matt. i. 20; ii. 12; Acts ix. 10, 12; x. 3.

b Heb. iii. 2—5.

c ch. xiv. 14; Exod. xxiv. 10, 11; xxxiii. 11; Deut. iv. 12, 15, 16; xxxiv. 10.

d ch. xi. 1, 33; Deut. xi. 17; 2 Kings xxiii. 13, 17; Ps. cvi. 40

e Lev. xiii. 2, 3; Deut. xxiv. 9; 2 Kings v. 27; xv. 5; 2 Chron. xxvi. 19—21.

f 2 Sam. xix. 19; xxiv. 10.

g Job iii. 16; Ps. lviii. 8.

h ch. v. 2, 3; Lev. xiii. 45, 46; xiv. 8; xv. 8; Deut. xxv. 9; 2 Chron. xxvi. 19—21; Job xxx. 10; Matt. xxvi. 67.

i ver. 14; Deut. xxiv. 8, 9.

j ch. x. 12; xi. 35; xiii. 3, 26; xxxiii. 18; Gen. xxi. 21; 1 Sam. xxv. 1; Hab. iii. 3.

k ch. i. 4; xi. 16; xxxii. 8; xxxiv. 18; Exod. xviii. 25; Deut. i. 15, 22—25; Josh. ii.

l ver. 2; ch. xii. 16.

m ver. 30; xiv. 24, 30, 38; xxxii. 12; xxxiv. 19; Deut. i. 36; Josh. xiv. 6, 7, 13; xv. 14, 16; Judg. i. 15

n ver. 16; ch. xiv. 30; xxvii. 18; xxxiv. 17; Exod. xvii. 13, 14; xxiv. 13; xxxii. 17; xxxiii. 11; Deut. i. 38; iii. 28; xxxiv. 9; Josh. i.—xxiv.

o vs. 21, 22; Josh. xv. 3; Judg. i. 9, 15.

p vs. 23, 24; Deut. xxxi. 6.

q ch. xx. 1; xxvii. 14; xxxviii. 38; Deut. xxxii. 55; Judg. i. 31; xviii. 28; 2 Sam. viii. 9; Amos vi. 2.

r ver. 33; Gen. xxiii. 2; xxxv. 27; Josh. x. 39; xiv. 13, 14; Judg. i. 20.

s ver. 24; Deut. i. 24.

t ver. 3; ch. xx. 16; xxvii. 14; xxxiii. 36; Gen. xiv. 7; Deut. i. 46; xxxii. 51.

u ch. xiv. 8; Exod. iii. 8, 17; xiii. 5; xxxiii. 3; Lev. xx. 24; Deut. i. 25; Josh. v. 6; Jer. xi. 5; xxxii. 22; Ezek. xx. 6, 15.

v vs. 22, 23; Deut. i. 28; ii. 10, 11, 21; iii. 5; ix. 1, 2; Josh. xi. 22; xv. 14; Judg. i. 20.

1 Called, also, *Jehoshua* and *Joshua*.

10 Of the tribe of Zebulun, Gaddiel the son of Sodi.

11 Of the tribe of Joseph, *namely*, of the tribe of Manasseh, Gaddi the son of Susi.

12 Of the tribe of Dan, Ammiel the son of Gemalli.

13 Of the tribe of Asher, Sethur the son of Michael.

14 Of the tribe of Naphtali, Nahbi the son of Vophsi.

15 Of the tribe of Gad, Geuel the son of Machi.

16 These *are* the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Nun Jehoshua.

17 ¶ And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this *way* southward, and go up into the mountain:[o]

18 And see the land, what it *is;* and the people that dwelleth therein, whether they *be* strong or weak, few or many;

19 And what the land *is* that they dwell in, whether it *be* good or bad; and what cities *they be* that they dwell in, whether in tents, or in strong holds;

20 And what the land *is,* whether it *be* fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time *was* the time of the firstripe grapes.[p]

21 ¶ So they went up, and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath.[q]

22 And they ascended by the south, and came unto Hebron; where Ahiman, Sheshai, and Talmai, the children of Anak, *were.* (Now Hebron was built seven years before Zoan in Egypt.)[r]

23 And they came unto the [2]brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and *they brought* of the pomegranates, and of the figs.[s]

24 The place was called the brook [3]Eshcol, because of the cluster of grapes which the children of Israel cut down from thence.

25 And they returned from searching of the land after forty days.

26 ¶ And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.[t]

27 And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this *is* the fruit of it.[u]

28 Nevertheless the people *be* strong that dwell in the land, and the cities *are* walled, *and* very great: and moreover we saw the children of Anak there.[v]

29 The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites,

2 Or, *valley.*

3 That is, *a cluster of grapes.*

servant Moses not so"—for thus should verse seventh be rendered. God would not so speak to him, but face to face, and mouth to mouth. Miriam and Aaron are thus reproved. Miriam is struck with leprosy; and there she stands, white as snow, in contrast with the black-skinned wife of Moses—a monument of the divine displeasure. Is she to die? Aaron pleads with Moses for his own sister; and in the spirit of a noble, matchless self-forgetfulness, Moses intercedes with God for the afflicted one. Miriam is healed, and received again into the camp.

CHAPTER XIII.

1—20. Having forced their way through the wilderness, as far as to Kadesh, where the congregation were now encamped (see ver. 26), and which was situated on the southern borders of the promised land, and within a few leagues of it, Moses, acting under divine instruction, selects a man of name, character, and influence, from each tribe, whom he sends forth to search the land—to take an accurate survey—and then report to him, and through him to the whole congregation. He informs each of them as to his route. They were

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dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan.[a]

30 And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.[b]

31 But the men that went up with him said, We be not able to go up against the people; for they *are* stronger than we.[c]

32 And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, *is* a land that eateth up the inhabitants thereof; and all the people that we saw in it *are* men of a [1]great stature.[d]

33 And there we saw the giants, the sons of Anak, *which come* of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.[e]

CHAPTER XIV.

1 *The people murmur at the news.* 6 *Joshua and Caleb labour to still them.* 11 *God threateneth them.* 13 *Moses persuadeth God, and obtaineth pardon.* 26 *The murmurers are deprived of entering into the land.* 36 *The men who raised the evil report die by a plague.* 40 *The people that would invade the land against the will of God are smitten.*

AND all the congregation lifted up their voice, and cried; and the people wept that night.

2 And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness!

3 And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?[f]

4 And they said one to another, Let us make a captain, and let us return into Egypt.[g]

5 Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.[h]

6 ¶ And Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of them that searched the land, rent their clothes:[i]

7 And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, *is* an exceeding good land.[j]

BEFORE CHRIST 1490.

a Gen. xv. 19—21; Exod. iii. 8, 17.
b ver. 7
b ver. 6.
2 Heb. *shadow.*
f Deut. vii. 18; xx. 3, 4.
c ch. xxxii. 9; Deut. i. 28; Josh. xiv. 8.
m ch. xvi. 19, 42; xx. 6; Exod. xvi. 7, 10; xxiv. 16, 17; Lev. ix. 23.
1 Heb. *men of statures.*
d ch. xiv. 36, 37; Ezek. xxxvi. 13, 14.
n ver. 27; Exod. xvi. 28; Prov. i. 22; Jer. iv. 14; Hos. viii. 5; Zech. viii. 14; Matt. xvii. 17.
e vs. 22, 28; Judg. vii. 12; Amos ii. 9.
o ch. xvi. 46—49; xxv. 9; Exod. v. 3; xxxii. 10; Deut. ix. 14—19.
p Exod. xxxii. 12; Deut. ix. 26—28; xxxii. 27; Josh. vii. 8, 9; Ps. cvi. 23; Ezek. xx. 9, 14.
q ch. ix. 15—21; xii. 8; Exod. xv. 14; Neh. ix. 19, 19; Ps. lxxviii. 14; cv. 39.
r Deut. ix. 28; xxxii. 26, 27; Josh. vii. 9.
f vs. 28, 29, 31; ch. xi. 1—5, 15; xvi. 41; Deut. i. 45; Ps. lxxviii. 11; cvi. 25.
g Neh. ix. 17
s Exod. xx. 5; xxiv. 7; xxxiv. 6, 7; Deut. v. 9; Ps. ciii. 8; cxiv. 8; Jer. xxiii. 2; Jonah iv. 2; Micah vii. 18; Nahum i. 2, 3; Rom. iii. 24—26; Eph. i. 7, 8.
h ch. xvi. 4, 22, 45.
3 Or, *hitherto.*
t ver. 20; 2 Sam. xxiv. 14; 2 Chron. xxx. 18; Neh. ix. 17, 19; Ps. xxv. 11; ii. 1; lxix. 13; Isa. lv. 7; Jer. xxxiii. 8; Lam. iii. 32; Dan. ix. 9.
i ch. xiii. 8.
u ver. 19.
v Ps. lxxii. 19; Isa. vi. 3; xi. 9; Hab. ii. 14; Zech. xiv. 9; Mal. i. 11; Matt. vi. 10, 13.
j ch. xiii. 26, 27.

8 If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey.[k]

9 Only rebel not ye against the LORD, neither fear ye the people of the land; for they *are* bread for us: their [2]defence is departed from them, and the LORD *is* with us: fear them not.[l]

10 But all the congregation bade stone them with stones. And the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel.[m]

11 ¶ And the LORD said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them?[n]

12 I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they.[o]

13 ¶ And Moses said unto the LORD, Then the Egyptians shall hear *it*, (for thou broughtest up this people in thy might from among them;)[p]

14 And they will tell *it* to the inhabitants of this land: *for* they have heard that thou LORD *art* among this people, that thou LORD art seen face to face, and *that* thy cloud standeth over them, and *that* thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night.[q]

15 ¶ Now *if* thou shalt kill *all* this people as one man, then the nations which have heard the fame of thee will speak, saying,

16 Because the LORD was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness.[r]

17 And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying,

18 The LORD *is* longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing *the guilty*, visiting the iniquity of the fathers upon the children unto the third and fourth *generation*.

19 Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even [3]until now.[s]

20 And the LORD said, I have pardoned according to thy word:[t]

21 But *as* truly *as* I live, all the earth shall be filled with the glory of the LORD.[u]

22 Because all those men which have seen my

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to go up by way of the south, as the nearest point to the promised land, and into the mountainous region which was possessed by the Amalekites and others. He instructs them as to their duties. They were to inform themselves of its situation, soil, products, inhabitants, and whatever might facilitate the plan of Moses.

21—33. They did as they were instructed; and it being "the time of the first-ripe grapes," they cut down a branch with one cluster of grapes, which it took two of them to carry on their shoulders on a pole, and brought it, with pomegranates and figs, as a proof of the fruitfulness of the land. Their report was favourable in every respect, except as it regarded the inhabitants. The people were gigantic in stature, strong in physical structure, inclosed within walled cities, and very numerous. This chilled the ardour of the camp; nor could Caleb, or even Moses himself, overcome the final opposition of the people.

CHAPTER XIV.

1—10. No sooner had the spies finished their report, than, despite the dissuasion of Caleb and the authority of Moses, the people became mutinous and rebellious. Pithily says Bishop Hall—"The rods of their Egyptian taskmasters had never been so fit for them as now for repining. They had cause, indeed, to weep for their infidelity; but now they weep for fear of those enemies they saw not. If there had been ten Calebs to persuade, and but two faint spies to discourage them, those two cowards would have prevailed against these ten solicitors; how much more, now ten oppose and but two encourage!"

At the very outset of their rebellion, Moses and Aaron are seen prostrate before God in the act of mighty intercession, while Joshua and Caleb rend their clothes, and reason with the murmuring multitude. Having themselves risen up into God, they would have the people rise with them, and repose their trust in the promises and the perfections of the Infinite One. It is in vain. The congregation becomes maddened with rage, and they must be left in the hands of God.

17. God having threatened the people with immediate destruction, Moses again takes the attitude of an intercessor; reminds God of his own promise; alludes to the impression which would be produced on the heathen if he now forsook his people; dwells upon his peculiar relation to them—how he had been with them, and what he had done on their behalf; and then exclaims, "I beseech thee, let the power of my Lord be great," not in the destruction of the camp, but in restraining his own anger, in exercising forbearance, and in granting forgiveness. His power lies in restraining his power.

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glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice;

23 Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it:[a]

24 But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.[b]

25 (Now the Amalekites and the Canaanites dwelt in the valley.) To morrow turn you, and get you into the wilderness by the way of the Red sea.[c]

26 ¶ And the LORD spake unto Moses and unto Aaron, saying,

27 How long *shall I bear with* this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me.[d]

28 Say unto them, *As truly as* I live, saith the LORD, as ye have spoken in mine ears, so will I do to you:[e]

29 Your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me,[f]

BEFORE CHRIST 1490.

1 Heb. *lifted up my hand.*

g vs. 23, 38; ch. xxvi. 65; xxxii. 12

a ch. xxvi. 64; xxxii. 11; Deut. i. 35; Ps. xcv. 11; cvi. 26; Ezek. xx. 15; Heb. iii. 17, 18; iv. 3.

h ver. 29.

2 Or, *feed.*

b vs. 6—9; ch. xiii. 6, 30; xxvi. 65; Deut. i. 36; Josh. xiv. 6—14.

i vs. 29, 32.

c ver. 14; ch. xiii. 29; Deut. i. 40; Ps. lxxxi. 11—13

3 Or, *altering of my purpose*

d ver. 11; Exod. xvi. 12, 28; Matt. xvii. 7; 1 Cor. x. 10.

j ver. 33

e vs. 2, 21, 23; ch. xxvi. 64, 65.

f vs. 32, 33; ch. i. 45; xxvi. 64; 1 Cor. x. 5; Heb. iii. 17; Jude 5.

30 Doubtless ye shall not come into the land, *concerning* which I [1]sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.[g]

31 But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised.

32 But *as for* you, your carcases, they shall fall in this wilderness.[h]

33 And your children shall [2]wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness.[i]

34 After the number of the days in which ye searched the land, *even* forty days, each day for a year, shall ye bear your iniquities, *even* forty years, and ye shall know my [3]breach of promise.

35 I the LORD have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.[j]

36 And the men, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land,

37 Even those men that did bring up the evil report upon the land, died by the plague before the LORD.

20—24. Moses prevailed. The people were spared; but the sentence went forth which for ever shut them out of the promised land. An exception was made in favour of Caleb and Joshua, who, in the midst of this universal mutiny, acted a true, manly part.

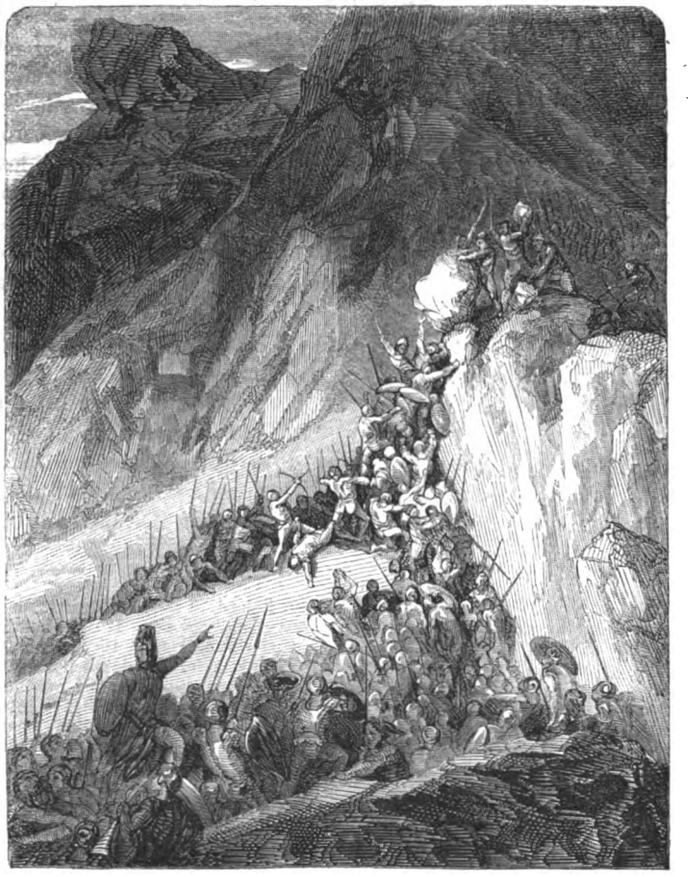
25. As the Amalekites and the Canaanites were occupying that position in the valley which would have rendered any attempt to cross and climb the mountain on the opposite side perilous, the people are commanded, as a step to their own safety, to turn and advance into the wilderness, by the way of the Red sea. Here was another trial of their faith; but their faith faltered, and again they subjected themselves to the wrath of God.

31. The very children about whose safety they had expressed so much solicitude, were to be watched over and preserved by the Living and the Loving One, and brought into the promised land, while they themselves were to fall in the wilderness, and their carcases be there left to waste and rot.

34. For the words, "Ye shall know my breach of promise," it would be better to read, "Ye shall know the reason of annulling the covenant." In other words, it stands out as an incontrovertible fact, that they had fearfully failed to fulfil their engagements; and therefore God was not bound to abide by the covenant which he had made with them.

40—45. Moses having made known to the people the will of God with respect to them and their children, they profess to be deeply affected; but repentance, obedience, and courage came too late; the decree had gone forth—their doom was inevitable.

From Deut. i. 41—43 we learn that the people, instead of obeying the divine command, to take their journey back into the wilderness, said unto Moses, "we will go up and fight;" for this purpose they put on their armour, and would have taken the field; but God sent through his servant Moses a solemn prohibition. Yet they forced their way through every fence which either God or man could throw around them. They were warned of their danger; they were assured that there was nothing before them but discomfiture and death; the ark went not with them; Moses left not his camp to guide them; still, they would go and challenge the foe. On their very entrance into the land, they were met by the Amalekites and the Canaanites, who had taken up their position, and who completely defeated them, and pursued them unto Hormah, leaving behind them everywhere the ravages of death and destruction.



THE ISRAELITES DISCOMFITED BY THE CANAANITES.

CHAPTER XV.

1—13. It is supposed that the transactions recorded in this and the four following chapters took place during the time that the congregation lay encamped at Kadesh.

In these verses we have the law relating to the meat-offering and the drink-offering. The animals enjoined in the Levitical law are the very same which God commanded Abraham to offer; they are to be clean animals—the most perfect, healthy, and useful of all that had been brought under the government of man. Gross-feeding and all ferocious animals were forbidden, as well as all birds of prey.

The burnt offering was the first, or chief, and most ancient of all the prescribed offerings. The "sacrifice in performing a vow" was the separating and the giving up of some particular animal as a sacrifice, in connection with the fulfilling of a vow. The freewill offering was an offering not required by any specific law. The meat offerings were sometimes presented alone, and at other times they accompanied the burnt offering and the peace offering. The wine was poured out as a libation upon the altar.

The phrase, "according to their number," in verse 12, clearly teaches that, according to a man's property—which then consisted in cattle—should be the amount and the character of his offerings unto the Lord. To whom much is given, of the same much is required.

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38 But Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of the men that went to search the land, lived *still*.[a]

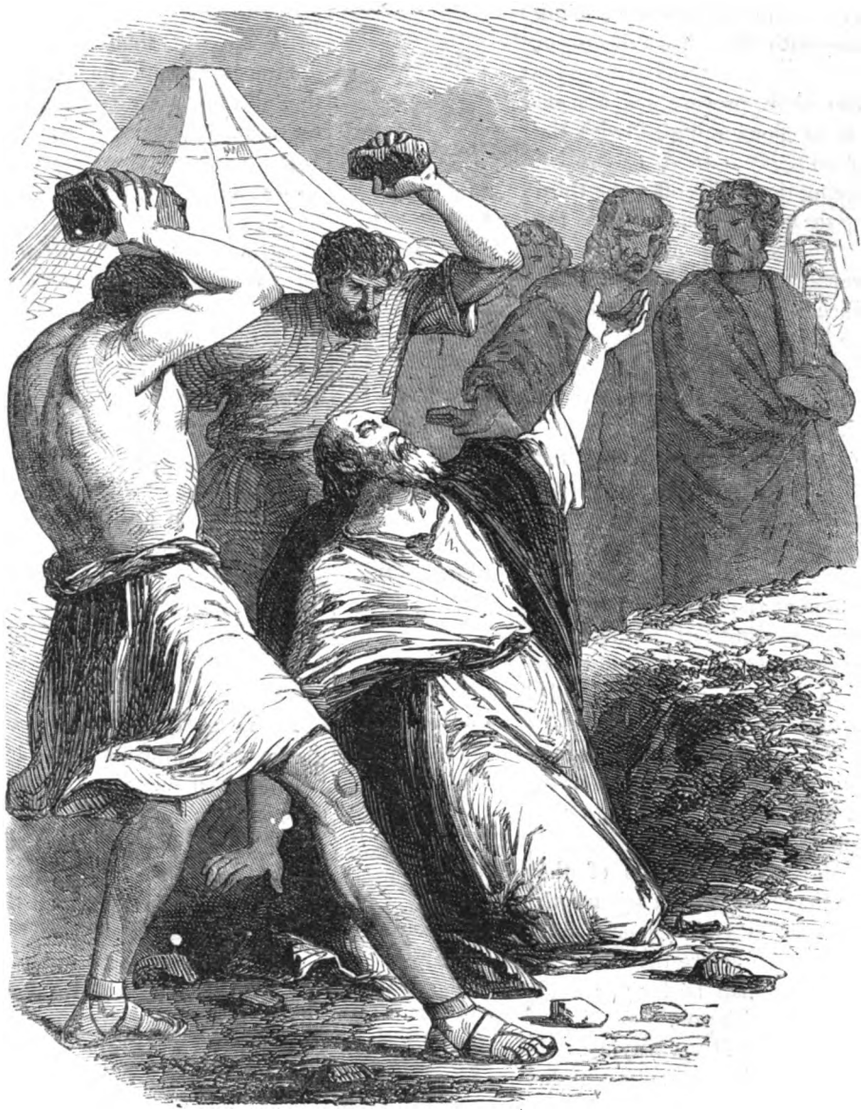
39 And Moses told these sayings unto all the children of Israel: and the people mourned greatly.[b]

BEFORE CHRIST 1490.

g ch. xv. 30; Deut. i. 43; Numb. x. 33-36.
a Josh. xiv. 6—10; Numb. xxvi. 65.
b Exod. xxxiii. 4; Prov. xix. 3; Isa. xxvi. 16.
h Exod. xvii. 16; Deut. i. 44; Numb. xxi. 3.

nevertheless the ark of the covenant of the LORD, and Moses, departed not out of the camp.[g]

45 Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, *even* unto Hormah.[h]



STONING OF THE SABBATH-BREAKER.

40 ¶ And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we *be here*, and will go up unto the place which the LORD hath promised: for we have sinned.[c]

41 And Moses said, Wherefore now do ye transgress the commandment of the LORD? but it shall not prosper.[d]

42 Go not up, for the LORD *is* not among you; that ye be not smitten before your enemies.[e]

43 For the Amalekites and the Canaanites *are* there before you, and ye shall fall by the sword: because ye are turned away from the LORD, therefore the LORD will not be with you.[f]

44 But they presumed to go up unto the hill top:

c Deut. i. 41; Ps. lx. 16; xii. 4; xix. 13; Prov. viii. 34—36; x. 27; xi. 19; xix. 20, 21; Matt. vii. 26, 27.
d Job iv. 8, 9; Prov. xxii. 8.
e Deut. i. 42; Exod. xxiii. 21—23; Ps. lxxviii. 32—49; lxxxix. 42, 43; xcv. 10.
i Lev. xiv. 34; xviii. 3, 4; xxiii. 10; xxv. 2.
f Lev. xxvi. 17, 21—24, 27, 28; Ps. cvi. 24—27; xviii. 36; Isa. lxiii. 10; Numb. xiii. 29.

CHAPTER XV.

1 *The law of the meat offering and the drink offering.* 18, 29 *The stranger is under the same law.* 17 *The law of the first of the dough for an heave offering.* 22 *The sacrifice for sin of ignorance.* 30 *The punishment of presumption.* 32 *He that violated the sabbath is stoned.* 37 *The law of fringes.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations, which I give unto you,[i]

3 And will make an offering by fire unto the LORD, a burnt offering, or a sacrifice

14—16. The phrase, "all that are born of the country," refers to native-born Israelites—those who should hereafter be born in Canaan.

Whatever the Israelite was commanded to do, that was the Gentile convert, as well as the foreigner, to do, in these prescribed offerings. There was to be but one ordinance or arrangement—one law or rule of observance—one manner or mode of procedure: and that, too, through all successive generations.

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in [1]performing a vow, or in a freewill offering, or in your solemn feasts, to make a sweet savour unto the LORD, of the herd, or of the flock:[a]

4 Then shall he that offereth his offering unto the LORD bring a meat offering of a tenth deal of flour mingled with the fourth *part* of an hin of oil.[b]

5 And the fourth *part* of an hin of wine for a drink offering shalt thou prepare with the burnt offering or sacrifice, for one lamb.

6 Or for a ram, thou shalt prepare *for* a meat offering two tenth deals of flour mingled with the third *part* of an hin of oil.

7 And for a drink offering thou shalt offer the third *part* of an hin of wine, *for* a sweet savour unto the LORD.[c]

8 And when thou preparest a bullock *for* a burnt offering, or *for* a sacrifice in performing a vow, or peace offerings unto the LORD:[d]

9 Then shall he bring with a bullock a meat offering of three tenth deals of flour mingled with half an hin of oil.

10 And thou shalt bring for a drink offering half an hin of wine, *for* an offering made by fire, of a sweet savour unto the LORD.

11 Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid.

12 According to the number that ye shall prepare, so shall ye do to every one according to their number.

13 All that are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet savour unto the LORD.

14 And if a stranger sojourn with you, or whosoever *be* among you in your generations, and will offer an offering made by fire, of a sweet savour unto the LORD; as ye do, so he shall do.[e]

15 One ordinance *shall be both* for you of the congregation, and also for the stranger that sojourneth *with you*, an ordinance for ever in your generations: as ye *are*, so shall the stranger be before the LORD.

16 One law and one manner shall be for you, and for the stranger that sojourneth with you.

17 ¶ And the LORD spake unto Moses, saying,

18 Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you,

19 Then it shall be, that, when ye eat of the bread of the land, ye shall offer up an heave offering unto the LORD.[f]

20 Ye shall offer up a cake of the first of your dough *for* an heave offering: as *ye do* the heave offering of the threshingfloor, so shall ye heave it.

21 Of the first of your dough ye shall give unto the LORD an heave offering in your generations.

BEFORE CHRIST 1490.

1 Heb. *separating.*

a Lev. i., vii. 16.

b Exod. xxix. 40.

2 Heb. *from the eyes.*

3 Or, *ordinance.*

g Lev. iv. 13—21.

c ch. xxviii. 12—14.

d Lev. iii., vii. 11—21

h Lev. iv. 20

i Lev. iv. 27, 28.

j ver. 25.

4 Heb. *doth.*

k ver. 15.

e vs. 15, 16, 29; ch. ix. 14; Exod. xii. 49; Lev. xxiv. 22.

l Deut. xvii. 12.

m ch. xi. 20; 2 Sam. xii. 9; Isa. v. 24; Ezek. xviii. 20; xx. 13, 16, 24; Amos ii. 4.

n Exod. xx. 8—10; xxxi. 14, 15; xxxv. 2, 3.

o Lev. xxiv. 12.

f Exod. xxix. 27, 28.

p ver. 2; Lev. xxiv. 14.

22 ¶ And if ye have erred, and not observed all these commandments, which the LORD hath spoken unto Moses,

23 *Even* all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded *Moses*, and henceforward among your generations;

24 Then it shall be, if *ought* be committed by ignorance without the [2]knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt offering, for a sweet savour unto the LORD, with his meat offering, and his drink offering, according to the [3]manner, and one kid of the goats for a sin offering.[g]

25 And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it *is* ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin offering before the LORD, for their ignorance:[h]

26 And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people *were* in ignorance.

27 ¶ And if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering.[i]

28 And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him.[j]

29 Ye shall have one law for him that [4]sinneth through ignorance, *both for* him that is born among the children of Israel, and for the stranger that sojourneth among them.[k]

30 ¶ But the soul that doeth *ought* presumptuously, *whether he be* born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people.[l]

31 Because he hath despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off; his iniquity *shall be* upon him.[m]

32 ¶ And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day.[n]

33 And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.[o]

34 And they put him in ward, because it was not declared what should be done to him.

35 And the LORD said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp.[p]

36 And all the congregation brought him without

17—21. Of this ordination, to "offer unto the Lord a cake made of the first of their dough," no trace is elsewhere to be found. The ordination was to come into effect so soon as the congregation entered the promised land. Hitherto they had been required to give some united general expression of their gratitude to God for the gifts of his providence, but here every one, individually and for himself, is commanded, on reaping his harvest, to appropriate no part of the produce of the field to himself till he has first made an oblation of it unto the Lord.

It is called a heave offering, because, in the act of heaving or waving, it appeared to go up from the offerer, and was no more his, but God's, who graciously made it a part of the provision for his servants the priests.

22—31. The law laid down in chapter iv. differs from the one here enjoined. The Jews say that the former law referred to such national transgressions, through heedlessness, as did not interfere with the maintenance of the prescribed forms of worship, but that this had special reference to those cases in which, through inattention, or culpable ignorance, or the example and authority of wicked rulers, the Israelites turned aside to idolatry, or conducted their worship contrary to the revealed will of God. For such sins an adequate atonement was to be made. But if any one put himself in the attitude of defiance, and presumed, in a bold and daring manner, to trample upon the law of the Lord, his sin was to be punished with excommunication—he was to be cut off from his people.

32—36. Here we have the preceding law painfully illustrated, in the case of the Sabbath-breaker. The man put himself in direct opposition to the

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the camp, and stoned him with stones, and he died; as the LORD commanded Moses.

37 ¶ And the LORD spake unto Moses, saying,

38 Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue:[a]

39 And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring:[b]

40 That ye may remember, and do all my commandments, and be holy unto your God.[c]

41 I *am* the LORD your God, which brought you out of the land of Egypt, to be your God: I *am* the LORD your God.[d]

CHAPTER XVI.

1 *The rebellion of Korah, Dathan, and Abiram.* 28 *Moses separateth the people from the rebels' tents.* 31 *The earth swalloweth up Korah, and a fire consumeth others.* 36 *The censers are reserved to holy use.* 41 *Fourteen thousand and seven hundred are slain by a plague for murmuring against Moses and Aaron.* 46 *Aaron by incense stayeth the plague.*

NOW Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took *men*:[e]

2 And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown:[f]

3 And they gathered themselves together against Moses and against Aaron, and said unto them, [1]*Ye take* too much upon you, seeing all the congregation *are* holy, every one of them, and the LORD *is* among them: wherefore then lift ye up yourselves above the congregation of the LORD?

4 And when Moses heard *it*, he fell upon his face:[g]

5 And he spake unto Korah and unto all his company, saying, Even to morrow the LORD will shew who *are* his, and *who is* holy; and will cause *him* to come near unto him: even *him* whom he hath chosen will he cause to come near unto him.[h]

6 This do; Take you censers, Korah, and all his company;

7 And put fire therein, and put incense in them before the LORD to morrow: and it shall be *that* the man whom the LORD doth choose, he *shall be* holy: *ye take* too much upon you, ye sons of Levi.

8 And Moses said unto Korah, Hear, I pray you, ye sons of Levi:

9 *Seemeth it but* a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them?

10 And he hath brought thee near *to him*, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also?[i]

11 For which cause *both* thou and all thy company *are* gathered together against the LORD: and what *is* Aaron, that ye murmur against him?

12 ¶ And Moses sent to call Dathan and Abiram, the sons of Eliab: which said, We will not come up:

13 *Is it* a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us?

14 Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou [2]put out the eyes of these men? we will not come up.[j]

15 And Moses was very wroth, and said unto the LORD, Respect not thou their offering: I have not taken one ass from them, neither have I hurt one of them.

16 And Moses said unto Korah, Be thou and all thy company before the LORD, thou, and they, and Aaron, to morrow:[k]

17 And take every man his censer, and put incense in them, and bring ye before the LORD every man his



CENSERS.

censer, two hundred and fifty censers; thou also, and Aaron, each *of you* his censer.

18 And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron.

BEFORE CHRIST 1471.

[a] Deut. xxii. 12; Matt. xxiii. 5.

[b] ch. iii. 41, 45; viii. 14; Deut. x. 8.

[c] Deut. xix. 18—20; Job xxxi. 7, 8; Ps. lxxiii. 27; cvi. 39; Jer. ix. 13—15; James iv. 4.

[d] Lev. xi. 44, 45; Rom. xii. 1; Col. i. 22; 1 Peter i. 15, 16.

[e] Lev. xi. 44; xviii. 30; Deut. xx. 1; Josh. xxiv. 17; 1 Sam. xii. 6; Neh. ix. 18.

[2] Heb. *bore out.*

[f] Exod. iii. 8; Lev. xx. 24.

[g] vs. 6, 7

[h] Exod. vi. 21.

[i] ch. xxviii. 9; Ps. cvi. 16.

[1] Heb. *It is much for you.* ch. xiv. 14; xxxv. 34; Exod. xix. 6; xxix. 45.

[j] ch. xiv. 5; xx. 6.

[k] ver. 3; ch. x. 3; xviii. 6, 7; Exod. xxviii. 1; Lev. x. 3; xxi. 6; Ps. cv. 26; Ezek. xl. 46; xliv. 15, 16.

divine law. All law has its sanctions and its penalties. Law can never be broken with impunity. The sabbath-breaker sinned, and therefore he suffered. The penalty was death, and to death he was doomed.

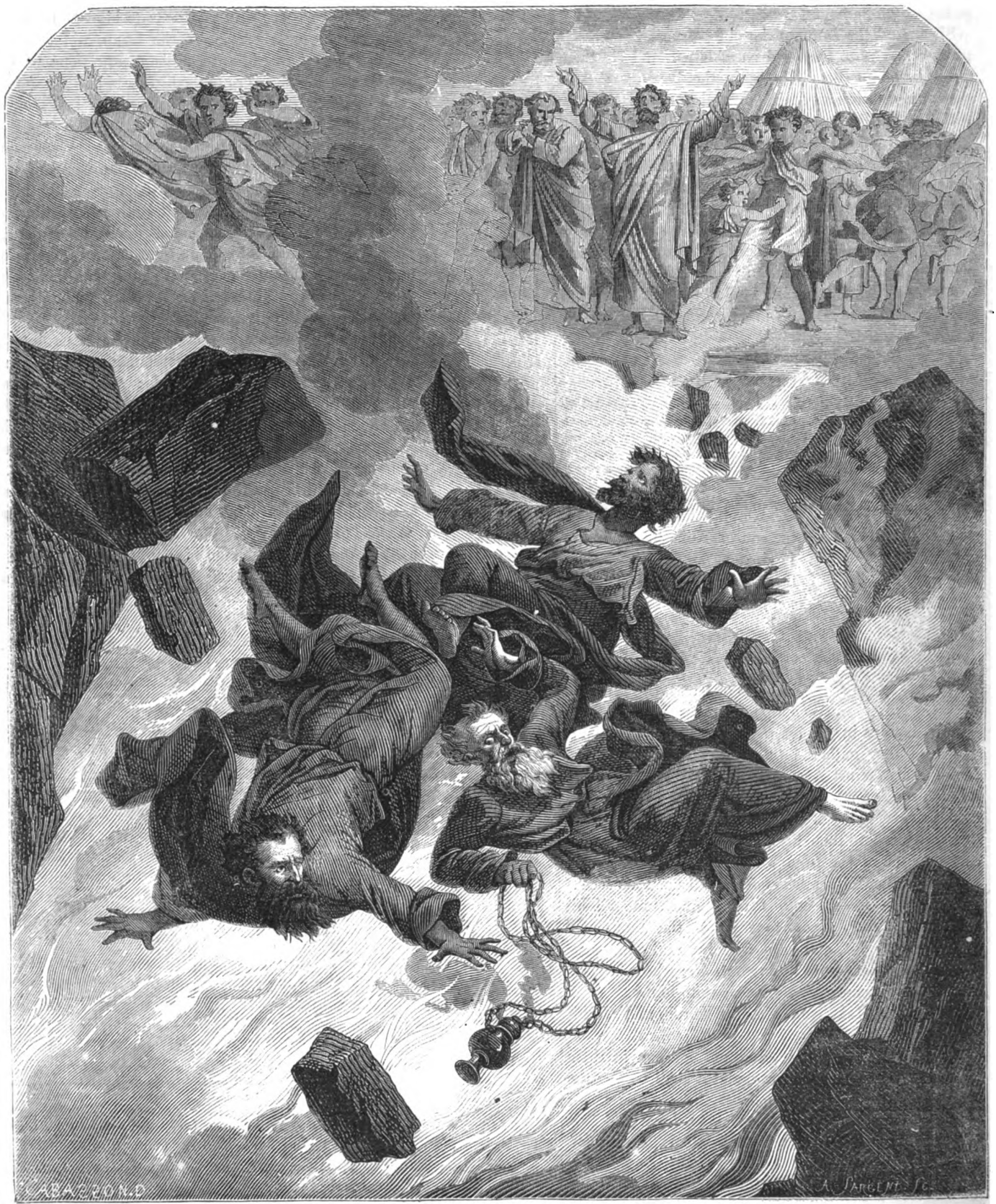
37—41. The Hebrew word rendered "fringe" denotes a flower-like ornament, which was attached to their dress as a symbol of their separation unto God, and therefore a constant memorial to remind them of their obligation to him.

CHAPTER XVI.

1—3. It may be that the predicted doom of the congregation, which shut them all out of the promised land, raised in many of them the spirit of a proud rebellion; and hence we have the record of a widespread conspiracy against Moses, as the head and leader of the people.

For the reading, "took men," in the first verse, there are those who would read, "took counsel;" and others would alter the construction of the verse,

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KORAH AND HIS ASSOCIATES BEING SWALLOWED UP.

thus: "Korah, the son of Izhar, the son of Kohath, the son of Levi, took both Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, the son of Reuben, and they rose up." The sense is the same. If Korah took these men, he took them both for counsel and for action.

Korah was a Kohathite, descended from a brother of Levi, and therefore a relative of Moses; but the demon of envy took possession of the man, and his aim now was to subvert the authority of Moses, and so raise himself to place and power.

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19 And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and the glory of the LORD appeared unto all the congregation.[a]

20 And the LORD spake unto Moses and unto Aaron, saying,

21 Separate yourselves from among this congregation, that I may consume them in a moment.

22 And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?[b]

23 ¶ And the LORD spake unto Moses, saying,

24 Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.

25 And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him.

26 And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of their's, lest ye be consumed in all their sins.

27 So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children.

28 And Moses said, Hereby ye shall know that the LORD hath sent me to do all these works; for *I have* not *done them* of [1]mine own mind.[c]

29 If these men die the [2]common death of all men, or if they be visited after the visitation of all men; *then* the LORD hath not sent me.

30 But if the LORD [3]make a new thing, and the earth open her mouth, and swallow them up, with all that *appertain* unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the LORD.[d]

31 ¶ And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that *was* under them:

32 And the earth opened her mouth, and swallowed them up, and their houses, and all the men that *appertained* unto Korah, and all *their* goods.

33 They, and all that *appertained* to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.[e]

BEFORE CHRIST 1471.

a ver. 42; ch. xiv. 10; Exod. xvi. 7, 10; Lev. ix. 6, 23.

b ch. xi. 1; Lev. x. 2; Ps. cvi. 18; Isa. lxvi. 15; Heb. xii. 29.

4 That is, *consecrated to the service of God.*

g vs. 7, 18.

h ver. 4.

h ver. 37; Prov. viii. 36; Ezek. xiv. 8; Hab. ii. 10; 1 Cor. x. 11.

i ch. iii. 10; 2 Chron. xxvi. 18, 19; Heb. v. 4.

j ch. xiv. 2; Ps. cvi. 25.

1 Heb. *not out of my own heart.*

c Exod. iii. 12; Deut. xviii. 22; Zech. ii. 9; Ezek. ii. 5; xiii. 17; xxxiii. 33.

2 Heb. *as every man dieth.*

k ver. 19.

3 Heb. *create a creation.*

d Job xxxi. 3; Isa. xlv. 7, 12.

l vs. 21, 22, 24.

m ch. i. 53; xviii. 5; Josh. xxii. 20; 1 Chron. xxvii. 24; Ezra v. 12; Job xxi. 20; xxxvi. 18; Ps. cix. 29.

e ch. xxvi. 10, 11; xxvii. 3; Deut. xi. 6; Ps. cvi. 17, 18.

34 And all Israel that *were* round about them fled at the cry of them: for they said, Lest the earth swallow us up *also.*

35 And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense.[f]

36 ¶ And the LORD spake unto Moses, saying,

37 Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are [4]hallowed.[g]

38 The censers of these sinners against their own souls, let them make them broad plates *for* a covering of the altar: for they offered them before the LORD, therefore they are hallowed: and they shall be a sign unto the children of Israel.[h]

39 And Eleazar the priest took the brasen censers, wherewith they that were burnt had offered; and they were made broad *plates for* a covering of the altar:

40 *To be* a memorial unto the children of Israel, that no stranger, which *is* not of the seed of Aaron, come near to offer incense before the LORD; that he be not as Korah, and as his company: as the LORD said to him by the hand of Moses.[i]

41 ¶ But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD.[j]

42 And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, the cloud covered it, and the glory of the LORD appeared.[k]

43 And Moses and Aaron came before the tabernacle of the congregation.

44 ¶ And the LORD spake unto Moses, saying,

45 Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces.[l]

46 ¶ And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun.[m]

47 And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people.

Among the conspirators were part of the tribe of Reuben, which lay encamped on the same side of the tabernacle with the Kohathites.

The number, position, and influence of the parties, gave a very dangerous character to the conspiracy.

4—7. No sooner did Moses come to the knowledge of the fact, than he threw himself in consternation upon the cold earth, and solemnly deprecated the divine anger, and pleaded for counsel and direction. Having so far recovered from his fear and perturbation, he then commands Korah and his company to wait in their appointed offices, and continue their ministrations at the altar only for one short day longer, and then God would make it manifest whom he had chosen as his messenger and representative to the people. Nor this only. With consummate skill he throws back upon them their own defiant charge—"Ye take too much upon you, ye sons of Levi."

8—11. Not content with their position and office as Levites, it appears from these words that they daringly intruded upon the functions and the prerogatives of the priesthood.

12—15. How impious the attitude of these men! They refuse to acknowledge the authority of Moses, and charge him with deceiving the whole congregation, by holding out false promises and hopes, and they also accuse him of building up his own fortune on their ruin. Moses is indignant, and protests that his position had not enriched either himself or his family to the value of an ass. What nobility of character is here!—what purity of nature!—what self-sacrificing conduct!

16—22. In what a sublime attitude does Moses here stand! God has been provoked. He has made bare his arm. His sword glitters in the light, and death is in the stroke. Moses interposes—intercedes—and he has power with God, and prevails. His prayer is—Spare thy people, O God! spare the people, whom thou hast redeemed!—and mercy triumphs over justice.

26. The rebels, with all that pertained to them, were regarded as an accursed thing, devoted to utter destruction, and therefore the people were forbidden even to touch anything belonging unto them. The prohibition was designed as a solemn protest against their rebellion, an acknowledgment of the justice of the punishment which was impending over them, and of their own virtual separation from them. This separation was essential, if they were to escape the judgment.

28. Here Moses asserts the divinity of his mission;—that his office was no human device;—that it sprang out of no ambitious desire to exalt himself, or to promote the interests of his family;—that he was simply an instrument in the hand of God to fulfil his will, and that it was therefore for God to decide who was the pretender and the usurper.

30. The Hebrew for "make a new thing," is, "create a creation;" which means, to do such a thing as was never done before. Just as no transgressor

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48 And he stood between the dead and the living; and the plague was stayed.

49 Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah.

50 And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.

CHAPTER XVII.

1 *Aaron's rod among all the rods of the tribes only flourisheth.* 10 *It is left for a monument against the rebels.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and take of every one of them a rod according to the house of *their* fathers, of all their princes according to the house of their fathers twelve rods: write thou every man's name upon his rod.[a]

3 And thou shalt write Aaron's name upon the rod of Levi: for one rod *shall be* for the head of the house of their fathers.[b]

4 And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you.[c]

5 And it shall come to pass, *that* the man's rod, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you.[d]

6 ¶ And Moses spake unto the children of Israel, and every one of their princes gave him a [1]rod apiece, for each prince one, according to their fathers' houses, *even* twelve rods: and the rod of Aaron *was* among their rods.[e]

7 And Moses laid up the rods before the LORD in the tabernacle of witness.[f]

BEFORE CHRIST 1471.

[a] ch. i. 5—16; ii. 3—30; x. 14—27.

[b] Josh. xxii. 14.

[c] Exod. xxv. 16—22; xxix. 42, 43; xxx. 6, 36.

[d] ch. xvi. 11.

[1] Heb. *a rod for one prince, a rod for one prince.*

[e] ver. 2.

[f] ch. xviii. 2, Exod. xxxviii. 21; Acts vii. 44.

had ever been doomed to such a death, so no man ever submitted his claims in the presence of a whole nation, as did Moses, to a test so immediate and so infallible.

37. These censers were originally consecrated and set apart for holy service; nor could they now, notwithstanding the sin of Korah and his companions, be put to any other uses. They were to be kept as a sign, or memorial, to impress the congregation with the fact of the sin committed, and as a warning to them against all such conduct.

41—50. Scarcely had closed the scenes connected with the sudden overthrow of Korah and his guilty associates, when the spirit of rebellious discontent began to reveal itself throughout the whole camp. Could the people believe that the scene which they had just witnessed was a mere farce? Did they so far impose upon themselves as to conclude that Moses and Aaron had been guilty of a grand collusion;—that the opening of the earth was nothing more than an artificial pit previously dug and covered over to conceal it from the eye; and that the fire was only an artificial flame, created and kindled by artificial means? Did they persuade themselves that Korah and his companions were in the right, and that Moses and Aaron were in the wrong? If so, then what a proof have we here of the deceitfulness and the treachery of the human heart, and of the exhaustless mercy of the Infinite One! In the very midst of their complaint and rebellion, God was pleased to reveal himself in glory to Moses and Aaron, and to give them some higher tokens of his favour. He then commanded them to separate themselves from the body of the people, on whom righteous judgment was about to fall. In a moment these holy men were at the feet of offended Majesty, supplicating for their sinning people. The very idea of their being thus cut off was like an arrow in the soul of Moses, and he commanded Aaron to take fire from the altar, and his censer in his hand, and to go unto God on behalf of the people. Noble man! What self-sacrificing love was thine! Happy people! to have a leader whose very life and soul were bound up in the weal and the woe of the whole body politic!

What constituted the type of this plague we are not told; but from the fact that Aaron "stood between the dead and the living," it seems that the plague must have begun at one end of the camp, and then have extended itself in a straight line to the opposite point. Nor could God have more signally or more emphatically impressed upon the people the fact that his hand had wrought all that their eyes had seen; that the same hand which punished Korah had now smitten them; and that until they humbled themselves under that mighty hand, they could not enjoy God's favour.



AARON'S ROD THAT BUDDED.

CHAPTER XVII.

1—5. Judgment is God's strange work; and therefore, to inspire the people with confidence and hope, the painful scenes reviewed in the preceding chapter were now followed by such a display of miraculous power, as to place it beyond all dispute that God was present with his servants Moses and Aaron, and was working, through them, for the best interests of the whole congregation. The question was—Are Moses and Aaron men sent by God, having his sanction and approval? And to this question the miracle is an emphatic and decisive answer.

It was not required that each individual or each family should contribute a rod, but only each tribe. There being twelve tribes, there were, of course, twelve rods. The word "rod" being used in Scripture for "sceptre," these rods or staves were, in all likelihood, symbolical of the authority with which the head of each tribe was invested; and the test now to be applied was to determine on which side lay the higher power—on the side of Moses or on the side of the people.

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8 And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

9 And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod.

10 ¶ And the LORD said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the [1]rebels; and thou shalt quite take away their murmurings from me, that they die not.[e]

11 And Moses did *so:* as the LORD commanded him, so did he.

12 And the children of Israel spake unto Moses, saying, Behold, we die, we perish, we all perish.

13 Whosoever cometh any thing near unto the tabernacle of the LORD shall die: shall we be consumed with dying?

CHAPTER XVIII.

1 *The charge of the priests and Levites.* 9 *The priests' portion.* 21 *The Levites' portion.* 25 *The heave offering to the priests out of the Levites' portion.*

AND the LORD said unto Aaron, Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood.[a]

2 And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may [2]be joined unto thee, and minister unto thee: but thou and thy sons with thee *shall minister* before the tabernacle of witness.[c]

3 And they shall keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die.[d]

4 And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger shall not come nigh unto you.[e]

BEFORE CHRIST 1471.

[f] ch. xvi. 46.

[g] ch. iii. 9, 12, 45; viii. 19.

1 Heb. *children of rebellion.*

[a] Heb. ix. 4.

[h] vs. 4, 5; ch. iii. 38; xvi. 40; Heb. ix. 3, 6.

[i] Exod. xxix. 21, 29; xl. 13, 15; Lev. vii. 35; viii. 30; xxi. 10.

[j] Exod. xxix. 31, 32; Lev. ii. 2, 3; iv. 22, 27; v. 1; vii. 7; x. 12, 13; xiv. 13.

[k] Lev. vi. 16, 25, 26, 29; vii. 6; x. 12, 13, 17.

[l] Exod. xxix. 27; Lev. x. 14; xxii. 2, 3, 11—13; Deut. xviii. 3.

3 Heb. *fat.*

[b] Exod. xxviii. 38.

2 That is, the Levites were joined, or associated, with the priests, so that they might *conjointly* conduct the service of God; but the priests were the chief ministers.

[c] ch. iii. 6, 7, 10, 12; xvii. 7.

[m] ch. xv. 19—21; Exod. xxii. 29; xxiii. 19; xxxiv. 26; Lev. ii. 14; Deut. xxvi. 1—10.

[n] Lev. xxvii. 28.

[d] ch. iv. 15; xvi. 40.

[o] ch. iii. 13; Exod. xiii. 2, 13; xxii. 29; xxxiv. 20; Lev. xxvii. 26.

[e] vs. 2, 3; ch. i. 51; iii. 10, 38.

5 And ye shall keep the charge of the sanctuary, and the charge of the altar: that there be no wrath any more upon the children of Israel.[f]

6 And I, behold, I have taken your brethren the Levites from among the children of Israel: to you *they are* given *as* a gift for the LORD, to do the service of the tabernacle of the congregation.[g]

7 Therefore thou and thy sons with thee shall keep your priest's office for every thing of the altar, and within the vail; and ye shall serve: I have given your priest's office *unto you as* a service of gift: and the stranger that cometh nigh shall be put to death.[h]

8 ¶ And the LORD spake unto Aaron, Behold, I also have given thee the charge of mine heave offerings of all the hallowed things of the children of Israel; unto thee have I given them by reason of the anointing, and to thy sons, by an ordinance for ever.[i]

9 This shall be thine of the most holy things, *reserved* from the fire: every oblation of their's, every meat offering of their's, and every sin offering of their's, and every trespass offering of their's, which they shall render unto me, *shall be* most holy for thee and for thy sons.[j]

10 In the most holy *place* shalt thou eat it; every male shall eat it: it shall be holy unto thee.[k]

11 And this *is* thine; the heave offering of their gift, with all the wave offerings of the children of Israel: I have given them unto thee, and to thy sons and to thy daughters with thee, by a statute for ever: every one that is clean in thy house shall eat of it.[l]

12 All the [3]best of the oil, and all the best of the wine, and of the wheat, the firstfruits of them which they shall offer unto the LORD, them have I given thee.

13 *And* whatsoever is first ripe in the land, which they shall bring unto the LORD, shall be thine; every one that is clean in thine house shall eat *of* it.[m]

14 Every thing devoted in Israel shall be thine.[n]

15 Every thing that openeth the matrix in all flesh, which they bring unto the LORD, *whether it be* of men or beasts, shall be thine: nevertheless the firstborn of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem.[o]

16 And those that are to be redeemed from a month old shalt thou redeem, according to thine estimation,

6—13. Each tribe having supplied a rod, and Aaron's name having been written on the rod of Levi, we are told that Moses took them, and laid them up in the most holy place, right before the ark, and under the light of the Shekinah: there they were, not in the keeping of Moses, nor of any one appointed by him, but were left in the holiest of all till the morning. On the morrow, Moses *went in*—he had not remained there all night—but went into the most sacred place, found that "the rod of Aaron, for the house of Levi, was budded, and brought forth buds, and bloomed blossoms, and yielded almonds." Here was an effect for which nothing could account short of infinite power. The rods, when first gathered, were dry and lifeless, and had probably been for years in use, and therefore it was a physical impossibility that they should either bud or blossom. Of this fact even the heathen were convinced, when they sware "by their sceptres, which shall never bud." Moses brought out all the rods—each chief took his own unchanged—while no one could deny the divine phenomenon now before his eyes. And Aaron's rod was then laid up in the holiest, as a standing memorial of this miracle, and as a solemn protest against all future disobedience and rebellion.

The people were filled with fear and dread, and supposed that the power which had wrought the miracle would now be exerted for their destruction. They conceived that hereafter there could be no approach to God; that any one who ventured near to him must die; and hence they exclaimed—"shall we be consumed?" In dying, shall we die? Is all unsparing justice? Is there no forgiving mercy?

CHAPTER XVIII.

1—7. To allay the fears of the people, and lest the priesthood should become unduly elated, or puffed up with the conceit of their own importance, Aaron and his sons were here reminded that they were to be responsible for the conduct of every part of the service connected with the house of God, whensoever and by whomsoever performed. The Levites were to stand to them in the relation of assistants, but on no account were they to go, or be allowed to go, into the holiest of all.

11. The principal portion of the sacrifices which were offered to God as sacrifices, became, by divine ordination, the provision of the priests, in virtue of their sacred office. It was their food, and was to be eaten by them in the most holy place—not in the holy of holies, which was never appropriated to any such use—but in the court or chamber of the priests, which had a greater sanctity than the outer court; and it was to be eaten only by the male members of their families, their wives and daughters being forbidden any portion of the most holy things.

12—19. Firstlings and firstfruits constituted a very considerable portion

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for the money of five shekels, after the shekel of the sanctuary, which *is* twenty gerahs.[a]

17 But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they *are* holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat *for* an offering made by fire, for a sweet savour unto the LORD.[b]

18 And the flesh of them shall be thine, as the wave breast and as the right shoulder are thine.[c]

19 All the heave offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: it *is* a covenant of salt for ever before the LORD unto thee and to thy seed with thee.[d]

20 ¶ And the LORD spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I *am* thy part and thine inheritance among the children of Israel.[e]

21 And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, *even* the service of the tabernacle of the congregation.[f]

22 Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin, [1]and die.[g]

23 But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: *it shall be* a statute for ever throughout your generations, that among the children of Israel they have no inheritance.[h]

24 But the tithes of the children of Israel, which they offer *as* an heave offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.[i]

25 ¶ And the LORD spake unto Moses, saying,

26 Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the LORD, *even* a tenth *part* of the tithe.[j]

27 And *this* your heave offering shall be reckoned unto you, as though *it were* the corn of the threshingfloor, and as the fulness of the winepress.

28 Thus ye also shall offer an heave offering unto the LORD of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the LORD's heave offering to Aaron the priest.

29 Out of all your gifts ye shall offer every heave offering of the LORD, of all the best thereof, *even* the hallowed part thereof out of it.

BEFORE CHRIST 1471.

[a] ch. iii. 47; Exod. xxx. 13; Lev. xxvii. 25.

[b] Lev. iii. 2, 5; Deut. xv 19

[c] Exod. xxix. 26—28; Lev. vii. 30—34; viii. 29; ix. 21; x. 15.

[d] Lev. xix. 8; xxii. 2, 15, 16.

[e] ver. 11; Lev. ii. 13; 2 Chron. xiii. 5.

[f] Deut. x. 9; xii. 12; xiv. 27—29; xviii. 1, 2; Josh. xiii. 14, 33; xiv. 3; xviii. 7; Ezek. xliv. 28.

[1] Heb. *to die.*

[g] ch. i. 51; Lev xxii. 9.

[h] vs. 1, 20, 21.

[i] Deut. xxi. 3; 1 Sam. vi. 7.

[j] ver. 24.

[k] Lev. xix. 8; xxii. 9.

[l] Deut. xxi. 3; 1 Sam. vi. 7.

[m] Exod. xxix. 14; Lev. viii. 17; ix. 11; xvi. 27; Heb. xiii. 11.

[n] Lev. iv. 6; xvi. 14, 19; Heb. ix. 13, 14.

[o] Exod. xxix. 14; Lev. iv. 11, 12.

[p] Lev. xiv. 4, 6, 49.

[q] Lev xvi. 4, 24, 26.

[r] Lev. xvi. 28.

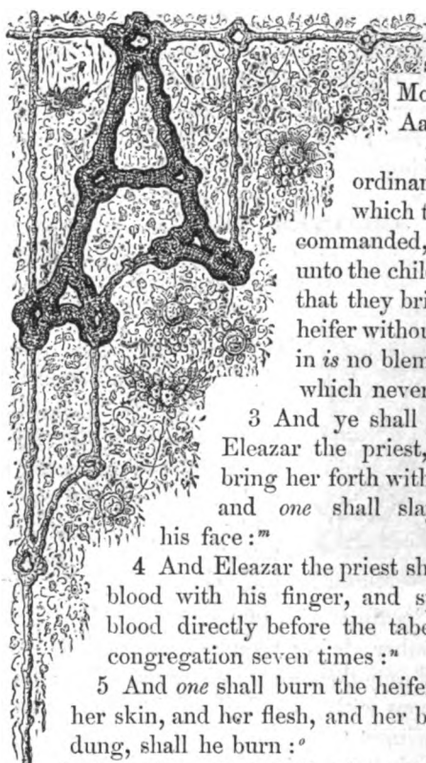
30 Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites as the increase of the threshingfloor, and as the increase of the winepress.

31 And ye shall eat it in every place, ye and your housholds: for it *is* your reward for your service in the tabernacle of the congregation.

32 And ye shall bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye pollute the holy things of the children of Israel, lest ye die.[k]

CHAPTER XIX.

1 *The water of separation made of the ashes of a red heifer.* 11 *The law for the use of it in purification of the unclean.*



AND the LORD spake unto Moses and unto Aaron, saying,

2 This *is* the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein *is* no blemish, *and* upon which never came yoke:[l]

3 And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and *one* shall slay her before his face:[m]

4 And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times:[n]

5 And *one* shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn:[o]

6 And the priest shall take cedar wood, and hyssop, and scarlet, and cast *it* into the midst of the burning of the heifer.[p]

7 Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even.[q]

8 And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.[r]

9 And a man *that is* clean shall gather up the ashes of the heifer, and lay *them* up without the camp in a

of the stipend or provision of the priesthood: hence the enactments here imposed, and the contributions here levied. See the commentary on Leviticus vi. and vii.

The "covenant of salt" refers to the two-fold fact, that every sacrifice offered on the altar was salted with salt, and that covenants were generally confirmed by the parties eating together, in which act salt was sure to be used. The idea is that of incorruptible faithfulness.

20—24. For the exposition of these verses, see the commentary on Leviticus xxii.

25—32. It is here enjoined that just as the whole nation paid one-tenth to the Levites, so the Levites, in token of their gratitude to God, and as expressive of their subordination to the priests, were to pay one-tenth out of their tithes to them as the anointed of the Lord, which, when offered, would be as acceptable as the corn of the threshingfloor, and as the fulness of the winepress—that is, as the fruit of any labour on the part of the people. After offering this tenth—the best out of all that they had—they might then enjoy all the rest with their families; only nothing holy, or set apart to God, was to be profaned.

CHAPTER XIX.

1—10. How many of the congregation fell in the recent plague we know not, but contact with their dead bodies had defiled not a few, and hence the rite of purification here enjoined.

In opposition to the Egyptian superstition which held sacred the heifer, an heifer is here appointed for sacrifice; it was to be red, because the Egyptians were wont to sacrifice red bulls to the evil spirit; it was to be without spot, having no mixture of any other colour; it was to be without blemish, or perfect in its structure and economy; it was to be one on which yoke had

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clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it *is* a purification for sin.[e]

10 And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

11 ¶ He that toucheth the dead body of any [1]man shall be unclean seven days.[b]

12 He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he

BEFORE CHRIST 1471.

e ver. 11.

a vs. 13, 20, 21; ch. xxxi. 23.

2 Heb. *dust.*

3 Heb. *living waters shall be given.*

f ver. 9; Gen. xxvi. 19.

1 Heb. *soul of man.*

b ver. 16; ch. v. 2; ix. 6, 10; xxxi. 19; Lev. xxi. 1.

g Exod. xii. 22; Ps. li. 7.

a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.[c]

17 And for an unclean *person* they shall take of the [2]ashes of the burnt heifer of purification for sin, and [3]running water shall be put thereto in a vessel:[f]

18 And a clean person shall take hyssop, and dip *it* in the water, and sprinkle *it* upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:[g]

19 And the clean *person* shall sprinkle upon the unclean on the third day, and on the seventh day: and on the



PREPARING THE WATER OF SEPARATION

purify not himself the third day, then the seventh day he shall not be clean.[c]

13 Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness *is* yet upon him.[d]

14 This *is* the law, when a man dieth in a tent: all that come into the tent, and all that *is* in the tent, shall be unclean seven days.

15 And every open vessel, which hath no covering bound upon it, *is* unclean.

16 And whosoever toucheth one that is slain with

c ch. xxxi. 19

h Lev. xiv. 9.

i ver. 13.

d ver. 9; Lev. vii. 20; xv. 31; xxii. 3.

j vs. 9, 13, 20.

k Lev. xv. 5; Hagg. ii. 13.

seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.[h]

20 But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the LORD: the water of separation hath not been sprinkled upon him; he *is* unclean.[i]

21 And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even.[j]

22 And whatsoever the unclean *person* toucheth shall be unclean; and the soul that toucheth *it* shall be unclean until even.[k]

never been put, or which had never been employed in labour in the common pursuits of life; it was to be slain, to be burned, and the ashes used for purification.

Of all the rites imposed upon the Jews, this was one of the most burdensome; and even in performing the rite, the priest who officiated, the man that burnt the heifer, he that gathered up the ashes, he that prepared the mixture, he that sprinkled it, and even he that touched it, all became unclean! What a debt of infinite gratitude do we owe for the simple provisions of Christianity!

Only a small quantity of the ashes could be used at any one time, and therefore the larger portion of them was laid up in some place without the camp, free from the influence of every impure or defiling element. From this one deposit, which was quite sufficient so long as the congregation was so closely encamped, the ashes were distributed to any portion of the people,

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CHAPTER XX.

1 *The children of Israel come to Zin, where Miriam dieth.* 2 *They murmur for want of water.* 7 *Moses smiting the rock bringeth forth water at Meribah.* 14 *Moses at Kadesh desireth passage through Edom, which is denied him.* 22 *At mount Hor Aaron resigneth his place to Eleazar, and dieth*

THEN came the children of Israel, *even* the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there.

2 And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron.[a]

3 And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the LORD![b]

4 And why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there?[c]

5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it *is* no place of seed, or of figs, or of vines, or of pomegranates; neither *is* there any water to drink.

6 And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them.[d]

7 ¶ And the LORD spake unto Moses, saying,

8 Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.[e]

9 And Moses took the rod from before the LORD, as he commanded him.

10 And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?[f]

11 And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts *also*.[g]

12 ¶ And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.[h]

13 This *is* the water of [1]Meribah; because the children of Israel strove with the LORD, and he was sanctified in them.[i]

14 ¶ And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travel that hath [2]befallen us:[j]

15 How our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us, and our fathers:[k]

16 And when we cried unto the LORD, he heard our voice, and sent an angel, and hath brought us forth out of Egypt: and, behold, we *are* in Kadesh, a city in the uttermost of thy border:[l]

17 Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink *of* the water of the wells: we will go by the king's *high* way, we will not turn to the right hand nor to the left, until we have passed thy borders.[m]

18 And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword.

19 And the children of Israel said unto him, We will go by the high way: and if I and my cattle drink of thy water, then I will pay for it: I will only, without *doing* any thing *else*, go through on my feet.[n]

20 And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand.

21 Thus Edom refused to give Israel passage

BEFORE CHRIST 1451.

f Ps. cvi. 33.

g ver. 8; Exod. xvii. 6; Deut. viii. 15; 1 Cor. x. 4.

h ch. xxvii. 12—14; Lev. x. 3; Deut. i. 37; iii. 26; xxxii. 49—51.

1 That is, *chiding*, or, *strife*.

i Exod. xvii. 7

a ch. xvi. 19, 42.

2 Heb. *founders*.

j Judg. xi. 16, 17

b ch. xi. 1, 33; xiv. 2, 37; xvi. 32, 35, 49; Exod. xvii. 2, 3.

k Gen. xlvi. 6, Exod. xii. 40; Deut. xxvi. 6; Acts vii. 19.

c Exod. xvii. 3.

l Exod. ii. 23; iii. 2, 7, 14, 19; xxiii. 20; xxxiii. 1, 2; Deut. xxvi. 7, 8.

d ch. xiv. 5, 10; xvi. 4, 22, 45.

m ch. xxi. 22; Deut. ii. 27.

n Deut. ii. 6, 28.

e Exod. xvii. 5; Neh. ix. 15; Ps. lxxviii. 15, 16; cv. 41; cxiv. 8; Isa. xliii. 20; xlviii. 21.

as circumstances might arise, but after their settlement in Canaan, it is not unlikely that a supply of them was kept in every town.

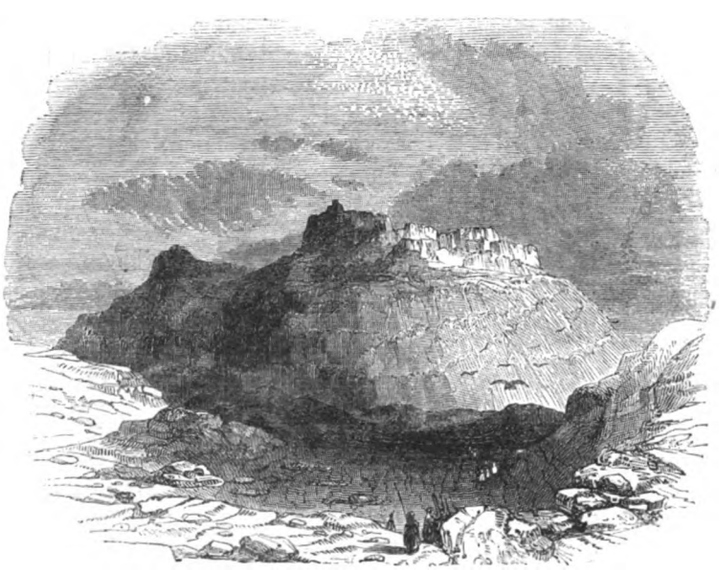
The ashes, as we learn from the seventeenth verse, were mixed with running or pure spring water, and then put into a vessel, and used according to a prescribed form.

11—14. He that touched a dead beast was unclean for only one day; but he that touched the lifeless body of a man, was unclean for seven days. How deeply has sin contaminated the whole of our nature! How perfect the sanctification of which we stand in need!

The unclean was to sprinkle himself on the third day, and again on the seventh. If either of these sprinklings was omitted, the other was without effect. The sprinkling of the seventh day would be of no avail without the sprinkling of the third; nor the third, without the sprinkling of the seventh.

19. "Shall purify himself." Does this refer to the purified or the purifier? The greater number of interpreters refer it to the party who had been purified, but from verse 21, it is clear that it points to the person that sprinkled the water of separation.

For the application of this ceremonial act, see Heb. ix. 12—14.



AARON'S TOMB ON MOUNT HOR.

CHAPTER XX.

1. Thirty-eight long years had rolled away since the former encampment of the congregation at Kadesh. But it has been a question, and still is, where are we to look for this Kadesh? The most probable opinion is, that it lay midway between Canaan and Mount Hor, on the western border of the Wady-el-Ghor, which is the northern half of the desert of Zin. The desert of Zin lay to the northeast of the wilderness of Paran; and on the margin of this desert are we to look for the Kadesh of our text, not far distant from Mount Hor, and Bozrah, the capital of Edom. (See Map on next page.)

Here they tarried for four months —chapter xxxiii. 38—during which time Miriam, the sister of Moses, died. For the loss of Miriam his

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through his border: wherefore Israel turned away from him.[a]

22 ¶ And the children of Israel, *even* the whole congregation, journeyed from Kadesh, and came unto mount Hor.

23 And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,

24 Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my [1]word at the water of Meribah.[b]

25 Take Aaron and Eleazar his son, and bring them up unto mount Hor:

26 And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered *unto his people*, and shall die there.

27 And Moses did as the LORD commanded: and they went up into mount Hor in the sight of all the congregation.

BEFORE CHRIST 1451.

[a] Deut. ii. 4, 5, 8, 27, 29; Judg. xi. 17, 18.

1 Heb. *mouth.*

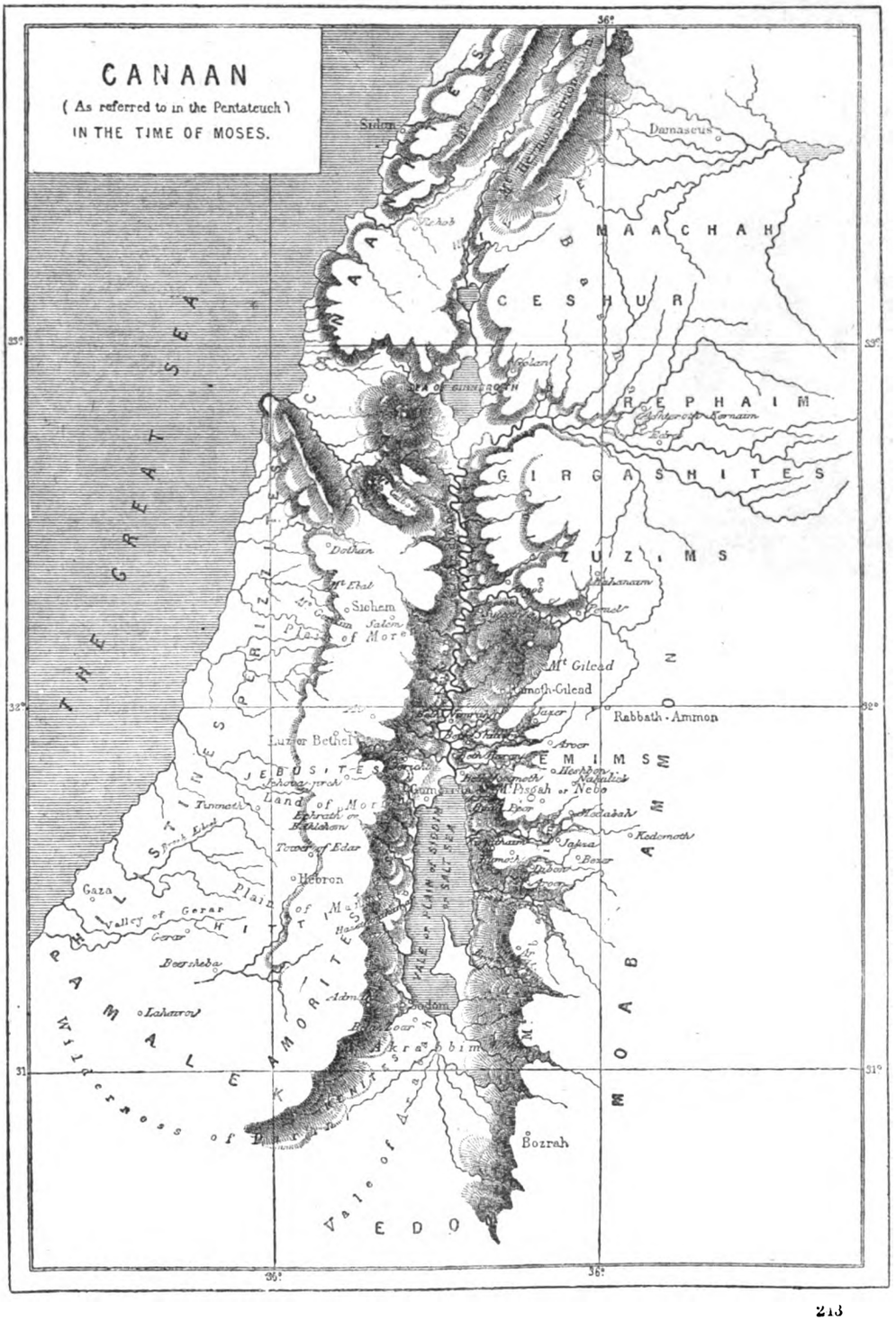
[b] ch. xxvii. 13; xxxi. 2; Gen. xxv. 8; Deut. xxxii. 50.

was no feigned or fictitious sorrow. In Kadesh her remains were buried, to await the resurrection unto life and glory.

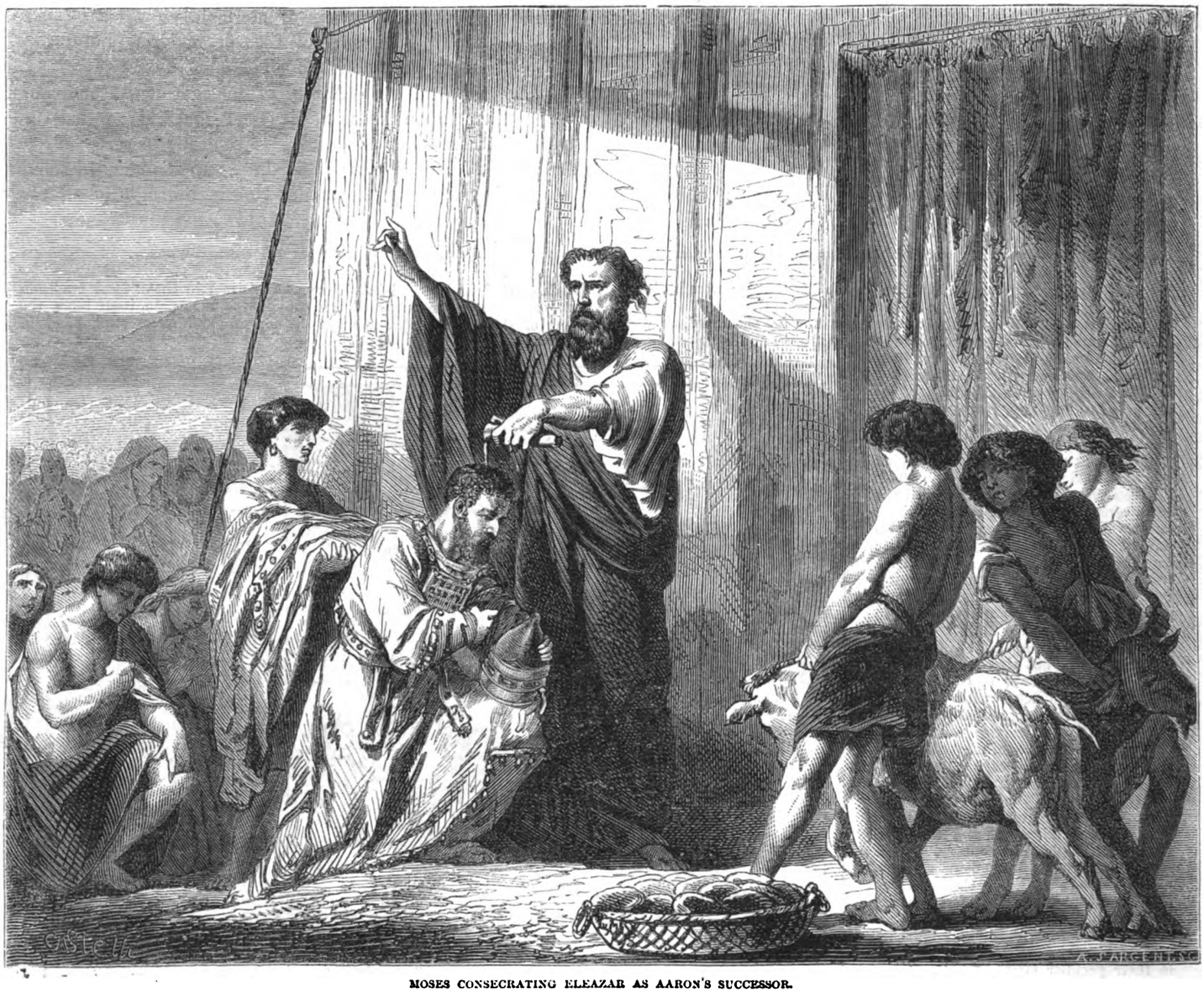
2—13. At the spot where the congregation now lay encamped, no water could be found, and the people renewed their murmurs and their complaints. Still, a miracle is wrought in their behalf. Moses referred the case to God, and God, appearing in the cloud of ineffable light and glory, instructed Moses how to act; but, overcome for the moment, Moses spake not to the rock, but to the people, and that, too, in the spirit of a keen and reproving severity. This will be seen more clearly, if we read the tenth verse thus: "Hear, now, ye rebels; can we fetch you water out of this rock?" It was the language of distrust; for though he struck the rock with his rod, and the water flowed out abundantly to satisfy the thirst of the people, it was yet done in such haste and wrath, as to indicate his displeasure with the congregation, rather than his faith in God; and because he did not simply rest on the promise and the power of God, both he and Aaron, who acted with him, were shut out from the promised land. No official position or service can save us from the consequences of disobedience.

14—22. While the camp remained at Kadesh, Moses sends messengers to the king of Edom, on the borders of whose territories the congregation had pitched their tents, to ask a free and unfettered passage through his country. The Edomites were the descendants of Esau, who was also called Edom, the brother of Jacob, or Israel, and therefore nothing could have been more natural, on the part of Moses, than to think and hope that they would sympathise with him and his people, in their peculiar circumstances. Edom refused, and threatened the camp with war, if they dared to pass the boundary line of his dominions. In consequence of this refusal, the people were compelled to retrace their steps to the head of the eastern gulf of the Red Sea—as the limit of the land of Edom—to pass round the extreme end of the chain of mountains which constituted the chief part of that territory, and from its eastern border to proceed northwards to the region east of the Dead Sea. Between this sea and the gulf of Akabah lay the broad valley of Arabah, with the mountain range of Edom on the east; and down this valley the camp moved in their backward march. On their way they halted at Musera, not far from the mouth of the valley, and in the presence of Mount Hor.

23—29. The camp was still on the border—so the word "coast" should be rendered—of the land of Edom; and here Aaron died. His conduct at the waters of Meribah shut him out from the land of promise, but he was honoured even in death. The very spot on which he was to lay down his life was chosen by God himself. Hor was the highest summit of the mountain range of Edom, or Seir, and on this sacred height, with the camp stretching along the valley, and its tents looking white and beautiful in the sunlight, while a distant glimpse of the utmost borders of the promised land was filling his eye and his soul, he resigned his spirit into the hands of God, and passed into glory. We are told that "local tradition has preserved the memory of this event; the mountain itself bears the name of Haran (Aaron), and upon the top an old Moslem tomb stands in his honour."



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MOSES CONSECRATING ELEAZAR AS AARON'S SUCCESSOR.

28 And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount.[a]

29 And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, *even* all the house of Israel.

CHAPTER XXI.

1 *Israel with some loss destroy the Canaanites at Hormah.* 4 *The people murmuring are plagued with fiery serpents.* 7 *They repenting are healed by a brasen serpent.* 10 *Sundry journeys of the Israelites.* 21 *Sihon is overcome,* 33 *and Og.*

AND *when* king Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies; then he fought against Israel, and took *some* of them prisoners.[b]

2 And Israel vowed a vow unto the LORD, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities.

3 And the LORD hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place [1]Hormah.

4 ¶ And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much [2]discouraged because of the way.[c]

5 And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for *there is* no bread, neither *is there any* water; and our soul loatheth this light bread.[d]

6 And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died.[e]

7 ¶ Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he

BEFORE CHRIST 1451.

a ch. xxxiii. 38; Exod. xxix. 29, 30; Deut. x. 6; xxxii. 50; xxxiv. 8.

1 That is, *utter destruction.*

2 Or, *grieved.* Heb. *shortened.*

c ch. xx. 22; xxxiii. 41; Judg. xi. 18.

d ch. xi. 6; xx. 5.

e Deut. viii. 15; 1 Cor. x. 9.

b ch. xiii. 21; xxxiii. 40.

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take away the serpents from us. And Moses prayed for the people.[a]

8 And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

9 And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.[b]

BEFORE CHRIST 1451.

2 Or, *Vaheb in Suphah.*

a ver. 5.

3 Heb. *leaneth.*

c ver. 13

b 2 Kings xviii. 4; John iii. 14, 15

14 Wherefore it is said in the book of the [2]wars of the LORD, What he did in the Red sea, and in the brooks of Arnon,

15 And at the stream of the brooks that goeth down to the dwelling of Ar, and [3]lieth upon the border of Moab.[c]

16 And from thence *they went* to Beer: that *is* the well whereof the LORD spake unto Moses, Gather the people together, and I will give them water.

17 ¶ Then Israel sang this song, Spring up, O well; sing ye unto it:



THE LIFTING UP OF THE BRAZEN SERPENT.

10 ¶ And the children of Israel set forward, and pitched in Oboth.

11 And they journeyed from Oboth, and pitched at [1]Ije-abarim, in the wilderness which *is* before Moab, toward the sunrising.

12 ¶ From thence they removed, and pitched in the valley of Zared.

13 From thence they removed, and pitched on the other side of Arnon, which *is* in the wilderness that cometh out of the coasts of the Amorites: for Arnon *is* the border of Moab, between Moab and the Amorites.

1 Or, *heaps of Abarim*

4 Heb. *field.*

5 Or, *the hill.*

6 Or, *the wilderness.*

d Deut. ii. 26, 27; Judg. xi. 19.

18 The princes digged the well, the nobles of the people digged it, by *the direction of* the lawgiver, with their staves. And from the wilderness *they went* to Mattanah:

19 And from Mattanah to Nahaliel: and from Nahaliel to Bamoth:

20 And from Bamoth *in* the valley, that *is* in the [4]country of Moab, to the top of [5]Pisgah, which looketh toward [6]Jeshimon.

21 ¶ And Israel sent messengers unto Sihon king of the Amorites, saying,[d]

22 Let me pass through thy land: we will not

CHAPTER XXI.

1—3. **Arad** was a place situated on the most southern boundary of Canaan (Judges i. 16), whose petty chief, or prince, having learned that the Israelites were moving in the direction in which the spies had formerly entered Canaan, came forth to intercept their further progress. In this new strait and stress, they threw themselves on the strength of Him who is the Lord of Hosts, and took a solemn vow to execute his will on the enemy. The Lord accepted their vow; and though the conquest of Canaan was not immediately achieved, the land was yet ultimately and fully subdued, and became the possession of the oppressed and afflicted Israelites.

4—9. On leaving Mount Hor, their course was in a southerly direction, to the head of the Red sea, through the Wady-el-Arabal, from which they branched off to the east, and so compassed the extreme south-eastern border of Edom, which extended as far up as the head of the Arabian Gulf. From this they reached the high plateau of the great eastern desert, along which they passed, with the mountains of Edom and Moab on their left, rising between them and the Dead sea.

From Deut. viii. 15 we learn that the people were now called to traverse a great and terrible wilderness, in which "were fiery serpents, and scorpions, and drought, where there was no water," and in which they were subject to every species of privation and suffering. Nor is the fact to be overlooked, that what the sacred text asserts regarding this desert, with its drought, and desolation, and reptile tribes, all subsequent history and travel fully attest. But instead of trusting and reposing in the faithfulness and love

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turn into the fields, or into the vineyards; we will not drink *of* the waters of the well: *but* we will go along by the king's *high* way, until we be past thy borders.[a]

23 And Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to Jahaz, and fought against Israel.[b]

24 And Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon *was* strong.[c]

25 And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the [1]villages thereof.

26 For Heshbon *was* the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.

27 Wherefore they that speak in proverbs say, Come into Heshbon, let the city of Sihon be built and prepared:

28 For there is a fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed Ar of Moab, *and* the lords of the high places of Arnon.[d]

29 Woe to thee, Moab! thou art undone, O people of Chemosh: he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites.[e]

30 We have shot at them; Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which *reacheth* unto Medeba.[f]

31 ¶ Thus Israel dwelt in the land of the Amorites.

32 And Moses sent to spy out Jaazer, and they took the villages thereof, and drove out the Amorites that *were* there.

33 ¶ And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he, and all his people, to the battle at Edrei.

34 And the LORD said unto Moses, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.[g]

35 So they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land.

BEFORE CHRIST 1451.

[a] ch xx. 17

[b] Deut. ii. 32; xxix. 7; Judg. xi. 20
[h] ch. xxxiii. 48.

[c] Deut. xxix. 7; Josh. xii. 1, 2; xxiv. 8; Judg. xi. 21; Neh. ix. 22; Ps. cxxxv. 10, 11; cxxxvi. 19; Amos ii. 9

1 Heb. *daughters*

[d] Isa. xx. 1; Jer xlviii. 45, 46.
2 Heb. *eye.*

[e] Judg. xi. 24; 1 Kings xi. 7, 33; 2 Kings xxiii. 13; Jer. xlviii. 7, 13.

[f] Jer. xlviii. 18, 22.
[i] ch. xxiii. 7

[j] ver 19.

[g] ver. 24; Deut. i. 1—6; Ps. cxxxv. 10, 11; cxxxvi. 20.

CHAPTER XXII.

1 *Balak's first message for Balaam is refused.* 15 *His second message obtaineth him.* 22 *An angel would have slain him, if his ass had not saved him.* 36 *Balak entertaineth him.*

AND the children of Israel set forward, and pitched in the plains of Moab on this side Jordan *by* Jericho.[h]

2 ¶ And Balak the son of Zippor saw all that Israel had done to the Amorites.

3 And Moab was sore afraid of the people, because they *were* many: and Moab was distressed because of the children of Israel.

4 And Moab said unto the elders of Midian, Now shall this company lick up all *that are* round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor *was* king of the Moabites at that time.

5 He sent messengers therefore unto Balaam the son of Beor to Pethor, which *is* by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the [2]face of the earth, and they abide over against me:

6 Come now therefore, I pray thee, curse me this people; for they *are* too mighty for me: peradventure I shall prevail, *that* we may smite them, and *that* I may drive them out of the land: for I wot that he whom thou blessest *is* blessed, and he whom thou cursest is cursed.[i]

7 And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak.

8 And he said unto them, Lodge here this night, and I will bring you word again, as the LORD shall speak unto me: and the princes of Moab abode with Balaam.[j]

9 And God came unto Balaam, and said, What men *are* these with thee?

10 And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, *saying*,

11 Behold, *there is* a people come out of Egypt, which covereth the face of the earth: come now,

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of Him whose resources are infinite, they renewed their murmurings and repinings. They were visited with corresponding and deserved punishment. "The Lord sent fiery serpents among the people"—serpents whose bite was followed by the most inflammatory and feverish action, and was fatal in its issue. Affliction produced confession; and, under a sense of their sin, the people went to Moses, and besought him to undertake their cause before God. A remedy was provided for the diseased and the dying. Moses was commanded to make a brazen image of a fiery serpent, to put it on a pole, and assure the people that whoever looked to it and believed, would be healed. How simple the means, and how divine the efficacy! The simple contrast between the means of cure and the cure itself, placed it beyond all doubt that the virtue proceeded immediately from God.

The brazen serpent was a grand prophetic intimation of the sublime Christian doctrine of salvation and life through the death and sacrifice of our Lord Jesus Christ (John iii. 14—16).

10—20. The exact locality of the various stations at which the congregation encamped, on their way to Canaan, it is impossible to determine or to fix; but, proceeding along the eastern frontiers of Moab, whose territory lay between their route and the eastern shores of the Dead sea, they would reach the point, a little beyond the northern extremity of that sea, where they were to turn westward to cross the Jordan.

Oboth was perhaps so named, from the fact that it was a spot which abounded with water, and where they filled their bottles—for bottles is the meaning of the word—as a supply for their future journey.

Their next halt took place at Ije-abarim, or, the heaps of the fords—that is, some place or ford distinguished by its piles of stone, and which lay before Moab toward the sun-rising—the east—between Arnon and Jabbok.

Then they pitched in the valley, or by the brook Zered (Deut. ii. 13), which is supposed to be the same with a considerable stream now called Ahsa, which empties itself into the south-eastern portion of the Dead sea. Then they removed to the other side of the river Arnon, which took its rise in the mountains of Gilead, and pursued a circuitous course of about eighty miles to the Dead sea, and which separated the Israelites on the eastern side of the Jordan from the land of Moab.

To what the fourteenth verse refers it is impossible to say. We are in perfect darkness as to the narrative or record here mentioned, and also as to the deeds which had found a place in the book of the wars.

God having previously given to Moses the promise of an abundant supply of water, they next came to Beer, or the place of a well, the digging of which was ascribed by the people to the princes and the nobles; but the text would lead us to conclude that the water was a miraculous supply.

From the low grounds of Moab they now make their way up the acclivity which terminated in the mountain-summit known as Pisgah, which looked towards or stood out in front of Jeshimon, or the wilderness.

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curse me them; peradventure I shall be [1]able to overcome them, and drive them out.

12 And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they *are* blessed.[a]

13 And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the LORD refuseth to give me leave to go with you.

14 And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

15 ¶ And Balak sent yet again princes, more, and more honourable than they.

BEFORE CHRIST 1451.

1 Heb. *I shall prevail in fighting against him.*
d ver. 8.

a ch. xxiii. 20; Rom. xi. 29.

e vs. 9, 35; ch. xxiii. 12, 26; xxiv. 13; Ps. xxxiii. 10, 11; Prov. xxi. 30; Isa. xlvi. 9, 10

f Exod. iv. 24

16 And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, [2]hinder thee from coming unto me:

17 For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people.[b]

18 And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more.[c]

19 Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will say unto me more.[d]

20 And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, *and* go with them; but yet the word which I shall say unto thee, that shalt thou do.[e]

21 And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

22 ¶ And God's anger was kindled because he went: and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants *were* with him.[f]

23 And the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way.[g]



BALAK'S DEPUTATION TO BALAAM.

24 But the angel of the LORD stood in a path of the vineyards, a wall *being* on this side, and a wall on that side.

25 And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again.

2 Heb. *be not thou letted from.*
g Josh. v. 13—15; 2 Kings vi. 17; Dan. x. 5, 6.

b ver 6.

c 1 Kings xxii. 14; 2 Chron. xviii. 13.

21—31. From Arnon, or from some spot contiguous to it, constituting the boundary between the kingdom of the Ammonites and the Moabites, Moses sent messengers to Sihon, king of the Amorites, to request a passage for the camp through his dominions. Like Edom had done, he, too, refused.

The Israelites overcame him; but the defences furnished by the river, or by the strongholds and the fastnesses of the mountains, rendered the borders of the Ammonitish territory inaccessible.

Heshbon was the seat of the kingdom, situated south of the Jordan, distant some twenty miles from the point where the Jordan enters the Dead sea, and about midway between the rivers Jabbok and Arnon.

The fire and the flame—that is, the ravages of war—had gone forth from Heshbon, the city of Sihon, everywhere carrying destruction and death.

Chemosh was the idol god of the Moabites. (See Jer. xlviiii. 13.)

A better reading of verse 30, would be, "their light has perished from Heshbon even unto Dibon;" that is, the seed, or line, is entirely cut off. Dibon was situated about three miles north of the Arnon, and Medeba about six miles south-east of Heshbon. (Isa. xv. 2.)

32—35. Jaazer lay about fifteen miles from Heshbon. Bashan was a hilly district east of the Jordan, between the mountains of Hermon, on the north, and those of Gilead, on the south, remarkable for its rich pasture and fine cattle; there Og was completely overcome.

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26 And the angel of the LORD went further, and stood in a narrow place, where *was* no way to turn either to the right hand or to the left.

27 And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.

28 And the LORD opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?[a]

29 And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee.

30 And the ass said unto Balaam, *Am* not I thine ass, [1]upon which thou hast ridden [2]ever since *I was* thine unto this day? was I ever wont to do so unto thee? And he said, Nay.

31 Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he [3]bowed down his head, and fell flat on his face.[b]

32 And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to [4]withstand thee, because *thy* way is perverse before me:[c]

33 And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive.

34 And Balaam said unto the angel of the LORD, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it [5]displease thee, I will get me back again.[d]

35 And the angel of the LORD said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.[e]

36 ¶ And when Balak heard that Balaam was come, he went out to meet him unto a city of Moab, which *is* in the border of Arnon, which *is* in the utmost coast.

37 And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed to promote thee to honour?[f]

38 And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak.[g]

39 And Balaam went with Balak, and they came unto [6]Kirjath-huzoth.

40 And Balak offered oxen and sheep, and sent to Balaam, and to the princes that *were* with him.

41 And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might see the utmost *part* of the people.[h]

BEFORE CHRIST 1451.

a ver. 29.

a 2 Peter ii. 15, 16.

1 Heb. *who hast ridden upon me.*
2 Or, *ever since thou wast.*

b Gen. xxi. 19; 2 Kings vi. 17; Luke xxiv. 26, 31.

3 Or, *bowed himself.*

c 2 Peter ii. 14, 15.

4 Heb. *to be an adversary unto thee.*

d 1 Sam. xv. 24, 30; xxvi. 21; 2 Sam. xii. 13.

5 Heb. *be evil in thine eyes.*

e ver. 20.

6 Or, *a city of streets.*

f ver. 17, ch. xxiv. 11.

g ver. 18.

h Deut. xii. 2.

CHAPTER XXIII.

1, 13, 28 *Balak's sacrifice.* 7, 18 *Balaam's parable.*

AND Balaam said unto Balak, Build me here seven altars, and prepare me here seven oxen and seven rams.[a]

2 And Balak did as Balaam had spoken; and Balak and Balaam offered on *every* altar a bullock and a ram.[b]

3 And Balaam said unto Balak, Stand by thy burnt offering, and I will go: peradventure the LORD will come to meet me: and whatsoever he sheweth me I will tell thee. And he [7]went to an high place.[c]

4 And God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon *every* altar a bullock and a ram.[d]

5 And the LORD put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.[e]

6 And he returned unto him, and, lo, he stood by his burnt sacrifice, he, and all the princes of Moab.

7 And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, *saying*, Come, curse me Jacob, and come, defy Israel.[f]

8 How shall I curse, whom God hath not cursed? or how shall I defy, *whom* the LORD hath not defied?[g]

9 For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations.[h]

10 Who can count the dust of Jacob, and the number of the fourth *part* of Israel? Let [8]me die the death of the righteous, and let my last end be like his![i]

11 And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed *them* altogether.[j]

12 And he answered and said, Must I not take heed to speak that which the LORD hath put in my mouth?[k]

13 And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence.

14 ¶ And he brought him into the field of Zophim, to the top of [9]Pisgah, and built seven altars, and offered a bullock and a ram on *every* altar.[l]

15 And he said unto Balak, Stand here by thy burnt offering, while I meet *the LORD* yonder.

16 And the LORD met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus.[m]

17 And when he came to him, behold, he stood by

a ver. 1, 29.

b ver. 14, 30.

7 Or, *he went solitary.*

c ver 15; ch. xxiv. 1.

d ver. 16.

e ver. 16.

f ver. 18; ch. xxiv. 3, 15, 23; 1 Sam. xvii. 10; Job xxvii. 1; Ps. lxxviii. 2; Ezek. xvii. 2; Micah ii. 4; Hab. ii. 6.

g Job xxxiv. 29; Isa. xlvii. 12, 13.

h ver. 18; ch. xx. 6, 7, 11, 17; xxiv. 3, 15, 23; 1 Sam. xvii. 10; Job xxvii. 1; Ps. lxxviii. 2; Ezek. xvii. 2; Micah ii. 4; Hab. ii. 6.

i Job xxxiv. 29; Isa. xlvii. 12, 13.

8 Heb. *my soul, or my life.*

j Exod. xxxiii. 16; Deut. xxxiii. 28; Ezek. ix. 21.

k ch. xxii. 38.

l Pa. cxvi. 15.

9 Or, *the hill.*

m ver. 5.

CHAPTER XXII.

1—21. The Israelites having penetrated to that part of the country of Moab which bordered on the Jordan, Balak, the king, fearing that the settlement of such a body on the very confines of his kingdom might lead to a famine among his own people, and alarmed for his safety and his possessions, dispatched messengers to Balaam, who resided at Pethor, on the Euphrates, and laid claim to supernatural gifts, to come and curse Israel. In his message Balak offers to Balaam the incense of an exaggerated flattery and thus seeks to win him over to favour his cause.

22—41. Balaam did not wait till the men called him—his heart was set on the wages of ungodliness; and no sooner had the morning dawned, than he hastened off with the messengers of Moab. God's anger was kindled against him, and at every step he found himself opposed by a Higher Power.

Serious and repeated objections have been taken to the ass speaking, from the physical construction of that creature's mouth. We, who believe in the Bible as a revelation from God, resolve the fact into a miracle; and a miracle involves the presence and the action of a Power to which nothing—unless it imply a contradiction—is impossible.

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BALAK'S SACRIFICE.

his burnt offering, and the princes of Moab with him. And Balak said unto him, What hath the LORD spoken?

18 And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor:

19 God *is* not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do *it?* or hath he spoken, and shall he not make it good?[a]

20 Behold, I have received *commandment* to bless: and he hath blessed; and I cannot reverse it.[b]

21 He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the LORD his God *is* with him, and the shout of a king *is* among them.[c]

22 God brought them out of Egypt; he hath as it were the strength of an unicorn.[d]

23 Surely *there is* no enchantment [1]against Jacob, neither *is there* any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought![e]

24 Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat *of* the prey, and drink the blood of the slain.[f]

25 ¶ And Balak said unto Balaam, Neither curse them at all, nor bless them at all.

26 But Balaam answered and said unto Balak, Told not I thee, saying, All that the LORD speaketh, that I must do?[g]

27 ¶ And Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence.

28 And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon.

29 And Balaam said unto Balak, Build me here

BEFORE CHRIST 1451.

a 1 Sam. xv. 29; Ezek. xxiv. 14; Mal. iii. 6; Rom. ii. 29; xi. 29; James i. 17; Heb. xiii. 8; Titus i. 2.

b ch. xxii. 12; Gen. xii. 2; xxii. 17.

c ch. xxii. 5; Exod. xiii. 21; xxix. 45, 46; xxxiii. 14-16; xxxiv. 9; Deut. xxxii. 9—12; Judg. vi. 13; 2 Chron. xiii. 12; Ps. xlvi. 7, 11; Isa. viii. 10; Ezek. xlviii. 35.

d ch. xxiv. 8; Exod. xxxiii. 1; Deut. xx. 1; xxxiii. 17; Job xxxix. 10—12.

e 1 Chron. xvi. 12, 24; Ps. xxxi. 19; xiv. 1; xcii. 5; Isa. xxviii. 29; Jer. xxxii. 19; Rev. xv. 3.

f Gen. xlix. 9, 27.

g ver. 12; ch. xxii. 38.

1 Or, *in.*

CHAPTER XXIII.

1—6. Balaam having gone with Balak to Kirjath-huzoth, the city of the royal residence, and Balak having presented a thank-offering to his god, and having sent part of the offering to Balaam and his attendants as a present, he then conducted Balaam to a position whence he could command an entire view of the Hebrew camp (chap. xxii. 39—41), in the hope that he might act in

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seven altars, and prepare me here seven bullocks and seven rams.[a]

30 And Balak did as Balaam had said, and offered a bullock and a ram on *every* altar.

CHAPTER XXIV.

1 *Balaam, leaving divinations, prophesieth the happiness of Israel.* 10 *Balak in anger dismisseth him.* 15 *He prophesieth of the Star of Jacob, and the destruction of some nations.*

AND when Balaam saw that it pleased the LORD to bless Israel, he went not, as at other times, to [1]seek for enchantments, but he set his face toward the wilderness.[b]

2 And Balaam lifted up his eyes, and he saw Israel abiding *in his tents* according to their tribes; and the spirit of God came upon him.[c]

3 And he took up his parable, and said, Balaam the son of Beor hath said, and the man [2]whose eyes are open hath said:

4 He hath said, which heard the words of God, which saw the vision of the Almighty, falling *into a trance*, but having his eyes open:[d]

5 How goodly are thy tents, O Jacob, *and* thy tabernacles, O Israel!

6 As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the LORD hath planted, *and* as cedar trees beside the waters.[e]

7 He shall pour the water out of his buckets, and his seed *shall be* in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted.[f]

8 God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce *them* through with his arrows.[g]

9 He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed *is* he that blesseth thee, and cursed *is* he that curseth thee.[h]

10 ¶ And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed *them* these three times.[i]

11 Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo, the LORD hath kept thee back from honour.[j]

12 And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying,

13 If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do *either* good or bad of mine own mind; *but* what the LORD saith, that will I speak?[k]

14 And now, behold, I go unto my people: come *therefore, and* I will advertise thee what this people shall do to thy people in the latter days.

15 ¶ And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:[l]

16 He hath said, which heard the words of God, and knew the knowledge of the most High, *which*

BEFORE CHRIST 1451.

a ver. 1.

f 1 Sam. xv. 9; 2 Sam. v. 12; 1 Chron. xiv. 2; Jer. li. 13; Rev. xvii. 1, 15.

g ch. xxiii. 22, 24.

h Gen. xii. 3; xxvii. 29; xlix. 9.

1 Heb. *to the meeting of enchantments.*

b ch. xxiii. 3, 15.

i ch. xxiii. 11; Josh. xxiv. 9, 10; Neh. xiii. 2.

j ch. xxii. 17, 37.

c ch. ii. 2—34; 1 Sam. x. 10; xix. 20; 2 Chron. xv. 1.

2 Heb. *who had his eyes shut, but now opened.*

k ch. xxii. 18.

d 1 Sam. xix. 24.

l ch. xxiii. 7.

e Ps. i. 3; ci. 16; Jer. xvii. 8.

harmony with the royal will. Balaam affected great piety, and, in the belief that he might propitiate Jehovah, the God of Israel, he requested Balak to build him seven altars, and on each altar he offered "a bullock and a ram;" he instructed Balak to stand by his burnt-offering—to keep his place before the altar—while he professed to go and learn the will of God!

7—12. On his return he found Balak standing by his burnt sacrifice, filled with expectation; then Balaam took up his parable; the Spirit of inspiration and of prophecy came upon him, and, under this divine influence, he delivered the message of God to the heathen monarch in the form of a parable, which pointed like a sunbeam to the separation and future increase of the Jewish nation. He cast his eye into the future—saw the tents of Israel standing lovely in the sun—the nation occupying the first and highest position, countless as the dust for multitude, and so distinct and separate as not to be numbered with the other nations of the world. Then, while his own mind rested on the favoured and happy lot of God's chosen people, he exclaimed—"Let me die the death of the righteous!" What hypocrisy!—what inconsistency!—what perplexity is here! With what different views of things—with what contradictory principles of action must such a mind have been torn and distracted!

13—24. Balak, disappointed and mortified, took Balaam to the field of Zophim—that is, to the top of Pisgah—or to the road to some still loftier point, used as a watch-tower, from which he could command a still wider view of the camp, and of the country lying around it. Here Balaam had recourse again to sacrifice, and to a professed conference with the true God. Again he was under divine influence, and from the word of the Lord he could not go. On coming back to Balak, he raised the royal mind to a point of unusual expectancy, but it was only to cast it lower down in the dust. He began his message by asserting the immutability of God's word; tells him that he had received a command from the Unchangeable One to bless Israel, as the object in whom he delighted; and then, in language not to be misunderstood, pointed to those victories which Israel, through a strength bestowed upon them, should gain over their enemies, with their subsequent secure possession and quiet enjoyment of the land of Canaan.



LIGN ALOE.

25—30. Balak was angry; and Balaam screened himself behind the will of God. The monarch then took the prophet to the top of Peor, a mountain in Moab, looking towards the wilderness at the northern extremity of the Dead sea,—the same with the plains of Moab. It was used for sacrifice to Baal, and here Balaam had altars raised, and sacrifices offered.

CHAPTER XXIV.

1—9. Balaam, under a renewed impulse of the Divine Spirit, fell into a trance, in which his mental eye, which was fully open, saw the tents of Israel spread out like a real and beautiful valley—like a garden of flowers, by whose side flows the pure crystal stream—with the aloe tree, so famous for its fragrance, and the cedar, so known for its beauty, resembling an encampment lying in the sun-light. Under the figure of pouring water out of his buckets, and of his seed being in many waters, he pointed to the fact of their becoming the medium of a growing material and spiritual prosperity; and in that state of prosperity, of having a race of princes higher and mightier than Agag himself, the king of the Amalekites.

Reading the first part of the seventeenth verse in the present tense instead of the future—"I see him, but not now; I behold him, but not nigh,"—the prophecies which follow refer to the subjugation of Moab by David; the appearance of the Star out of Jacob, and the Sceptre out of Israel—even the Messiah himself, who should subdue all nations to his rule; the overthrow of Idumea and Seir; the fate of Amalek; the captivity of the Kenites; with the destruction of

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saw the vision of the Almighty, falling *into a trance*, but having his eyes open :[a]

17 I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall [1]smite the corners of Moab, and destroy all the children of Sheth.[b]

18 And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.[c]

19 Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.[d]

20 ¶ And when he looked on Amalek, he took up his parable, and said, Amalek *was* the [2]first of the nations; but his latter end *shall be* that he [3]perish for ever.[e]

21 And he looked on the Kenites, and took up his parable, and said, Strong is thy dwellingplace, and thou puttest thy nest in a rock.

22 Nevertheless the [4]Kenite shall be wasted, [5]until Asshur shall carry thee away captive.[f]

23 And he took up his parable, and said, Alas, who shall live when God doeth this!

24 And ships *shall come* from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever.[g]

25 And Balaam rose up, and went and returned to his place: and Balak also went his way.

CHAPTER XXV.

1 *Israel at Shittim commit whoredom and idolatry.* 6 *Phinehas killeth Zimri and Cozbi.* 10 *God therefore giveth him an everlasting priesthood.* 16 *The Midianites are to be vexed.*

AND Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab.[h]

2 And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods.[i]

3 And Israel joined himself unto Baal-peor: and the anger of the LORD was kindled against Israel.[j]

4 And the LORD said unto Moses, Take all the heads of the people, and hang them up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel.[k]

5 And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baal-peor.[l]

6 ¶ And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who *were* weeping *before* the door of the tabernacle of the congregation.

7 And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw *it*, he rose up from among the congregation, and took a [6]javelin in his hand;[m]

8 And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel.[n]

9 And those that died in the plague were twenty and four thousand.[o]

10 ¶ And the LORD spake unto Moses, saying,

11 Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous [7]for my sake among them, that I consumed not the children of Israel in my jealousy.[p]

12 Wherefore say, Behold, I give unto him my covenant of peace:

13 And he shall have it, and his seed after him, *even* the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel.[q]

14 Now the name of the Israelite that was slain, *even* that was slain with the Midianitish woman, *was* Zimri, the son of Salu, a prince of a [8]chief house among the Simeonites.

15 And the name of the Midianitish woman that was slain *was* Cozbi, the daughter of Zur; he *was* head over a people, *and* of a chief house in Midian.[r]

16 ¶ And the LORD spake unto Moses, saying,

17 Vex the Midianites, and smite them:[s]

18 For they vex you with their wiles, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake.[t]

CHAPTER XXVI.

1 *The sum of all Israel is taken in the plains of Moab.* 52 *The law of dividing among them the inheritance of the land.* 57 *The families and number of the Levites.* 63 *None were left of them which were numbered at Sinai, but Caleb and Joshua.*



AND it came to pass after the plague, that the LORD spake unto Moses and unto Eleazar the son of Aaron the priest, saying,

2 Take the sum of all the congregation of the children of Israel, from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Israel.[u]

BEFORE CHRIST 1451.

a ver. 4.

6 A spear or pike.

m Exod. vi. 25.

1 Or, *smite through the princes of Moab.*

b Gen. xlix. 10; Ps. cx. 2; Matt. ii. 2; Rev. xxii. 16.

n Ps. cvi. 30.

c 2 Sam. viii. 14; Ps. lx. 8, 9, 12.

o Deut. iv. 3; 1 Cor. x. 8.

d Gen. xlix. 10.

2 Or, *the first of the nations that warred against Israel.*

7 Heb. *with my zeal.*

3 Or, *shall be even to destruction.*

e Exod. xvii. 8, 14; 1 Sam. xv. 3, 8.

p Exod. xx. 5; Deut. iv. 24; xxxii. 16; Josh. xxiv. 19; 1 Kings xiv. 22; Ezek. xxxix. 25; Zeph. i. 18; iii. 8; 1 Cor. x. 22.

4 Heb. *Kain.*

5 Or, *how long shall it be before Asshur carry thee away captive?*

f Gen. xv. 19.

q Exod. xl. 15; 1 Chron. vi. 4—14.

g Gen. x. 4, 10, 21, 25; Dan. xi. 30.

8 Heb. *house of a father.*

r ch. xxxi. 8; Josh. xiii. 21.

s ch. xxxi. 2.

h ch. xxxi. 15, 16; xxxiii. 49; Josh. ii. 1; Micah vi. 5; 1 Cor. x. 8.

t ch. xxxi. 16; Hos. ix. 10; Rev. ii. 14.

i Exod. xx. 5; xxxiv. 15, 16; Ps. cvi. 28; Hos. ix. 10; 1 Cor. x. 20; Rev. ii. 14.

j Ps. cvi. 29.

k ver. 11; Deut. iv. 3; xiii. 17; Josh. xxii. 17; Ps. lxxviii. 58.

l Exod. xviii. 21, 25; xxxii. 27; Deut. xiii. 6, 9, 13, 15.

u ch. i. 1—3.

Assyria by the Greeks from Macedonia—included in the term Chittim—and the Romans from Italy.

CHAPTER XXV.

1—5. The congregation remained encamped in the plains of Moab, at a place called Shittim, which lay on the borders of the Jordan. Balaam, who had failed to curse Israel, now succeeded in seducing them into the grossest and most offensive idolatry; and so far did they go in this course, that God commanded Moses to behead all who had joined themselves to the gods of the Moabites, and hang them up in the face of the sun as a monument of the displeasure of the Holy One.

6—18. Zimri, the son of Salu, a prince of a chief house among the Simeonites, having dared to introduce a Midianitish woman into the camp, for the purpose of open debauchery and prostitution, was put to instant death by Phinehas, the son of Eleazar the priest. By this act of holy jealousy and manly courage, Eleazar averted the enkindled wrath of God from the camp, and won for himself a name and a place of enduring honour.

"The covenant of peace" refers to a richer measure of both temporal and spiritual good, in connection with the office of the priesthood.

Moses is commanded henceforth to treat the Midianites as the avowed enemies of God, and to give them no quarter till they were wholly overthrown and destroyed.

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BEFORE CHRIST 1451.

3 And Moses and Eleazar the priest spake with them in the plains of Moab by Jordan *near* Jericho, saying,[a]

4 *Take the sum of the people,* from twenty years old and upward; as the LORD commanded Moses and the children of Israel, which went forth out of the land of Egypt.[b]

5 ¶ Reuben, the eldest son of Israel: the children of Reuben; Hanoch, *of whom cometh* the family of the Hanochites: of Pallu, the family of the Palluites:[c]

6 Of Hezron, the family of the Hezronites: of Carmi, the family of the Carmites.

7 These *are* the families of the Reubenites: and they that were numbered of them were forty and three thousand and seven hundred and thirty.

8 And the sons of Pallu; Eliab.

9 And the sons of Eliab; Nemuel, and Dathan, and Abiram. This *is that* Dathan and Abiram, *which were* famous in the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against the LORD:[d]

10 And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a sign.[e]

11 Notwithstanding the children of Korah died not.[f]

12 ¶ The sons of Simeon after their families: of [1]Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of [2]Jachin, the family of the Jachinites:[g]

13 Of [3]Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites.[h]

14 These *are* the families of the Simeonites, twenty and two thousand and two hundred.

15 ¶ The children of Gad after their families: of [4]Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:[i]

16 Of [5]Ozni, the family of the Oznites: of Eri, the family of the Erites:[j]

17 Of [6]Arod, the family of the Arodites: of Areli, the family of the Arelites.[k]

18 These *are* the families of the children of Gad according to those that were numbered of them, forty thousand and five hundred.

19 ¶ The sons of Judah *were* Er and Onan: and Er and Onan died in the land of Canaan.[l]

20 And the sons of Judah after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites.[m]

21 And the sons of Pharez were; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites.

22 These *are* the families of Judah according to those that were numbered of them, threescore and sixteen thousand and five hundred.

23 ¶ *Of* the sons of Issachar after their families: *of* Tola, the family of the Tolaites: of [7]Pua, the family of the Punites:[n]

24 Of [8]Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites.

25 These *are* the families of Issachar according to those that were numbered of them, threescore and four thousand and three hundred.

26 ¶ *Of* the sons of Zebulun after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.[o]

27 These *are* the families of the Zebulunites according to those that were numbered of them, threescore thousand and five hundred.

28 ¶ The sons of Joseph after their families *were* Manasseh and Ephraim.[p]

29 Of the sons of Manasseh: of Machir, the family of the Machirites: and Machir begat Gilead: of Gilead *come* the family of the Gileadites.[q]

30 These *are* the sons of Gilead: *of* [9]Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites:[r]

31 And *of* Asriel, the family of the Asrielites: and *of* Shechem, the family of the Shechemites:

32 And *of* Shemida, the family of the Shemidaites: and *of* Hepher, the family of the Hepherites.

33 ¶ And Zelophehad the son of Hepher had no sons, but daughters: and the names of the daughters of Zelophehad *were* Mahlah, and Noah, Hoglah, Milcah, and Tirzah.[s]

34 These *are* the families of Manasseh, and those that were numbered of them, fifty and two thousand and seven hundred.

35 ¶ These *are* the sons of Ephraim after their families: of Shuthelah, the family of the Shuthalhites: of [10]Becher, the family of the Bachrites: of Tahan, the family of the Tahanites.[t]

36 And these *are* the sons of Shuthelah: of Eran, the family of the Eranites.

37 These *are* the families of the sons of Ephraim according to those that were numbered of them, thirty and two thousand and five hundred. These *are* the sons of Joseph after their families.

38 ¶ The sons of Benjamin after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of [11]Ahiram, the family of the Ahiramites:[u]

39 Of Shupham, the family of the Shuphamites: of [12]Hupham, the family of the Huphamites.[v]

40 And the sons of Bela were [13]Ard and Naaman: *of Ard,* the family of the Ardites: *and* of Naaman, the family of the Naamites.[w]

41 These *are* the sons of Benjamin after their families: and they that were numbered of them *were* forty and five thousand and six hundred.

42 ¶ These *are* the sons of Dan after their families:

7 Or, *Phuvah.*
a ver. 63; ch. xxxi. 12; xxxiii. 48; xxxv. 1.
n Gen. xlvi. 13; 1 Chron. vii. 1.
8 Or, *Job.*
b ch. i. 1.
c Gen. xlvi. 8; Exod. vi. 14; 1 Chron. v. 1.
o Gen. xlvi. 14.
p Gen. xlvi. 20; Deut. xxxiii. 17.
q Josh. xvii. 1; 1 Chron. vii. 14, 15.
d ch. xvi. 1, 2; Ps. cvi. 17.
9 Called *Abiezer.*
r Josh. xvii. 2; Judg. vi. 11, 24, 34.
e ch. xvi. 32, 35, 38; Ezek. xiv. 8; 1 Cor. x. 6; 2 Peter ii. 6.
f Exod. vi. 24; 1 Chron. vi. 22.
1 Or, *Jemuel.*
2 Or, *Jarib.*
g Gen. xlvi. 10; Exod. vi. 15; 1 Chron. iv. 24.
3 Or, *Zohar.*
s ch. xxvii. 1; xxxvi. 11.
h Gen. xlvi. 10.
4 Or, *Ziphion.*
10 Or, *Bered.* Deut. xxxiii. 17.
i Gen. xlvi. 16.
t 1 Chron. vii. 20.
5 Or, *Ebon.*
j Gen. xlvi. 16.
6 Or, *Arodi.*
k Gen. xlvi. 16.
l Gen. xxxviii. 2; xlvi. 12.
11 Or, *Ehi,* or, *Aharah.*
u Gen. xlvi. 21; 1 Chron. vii. 6.
12 Or, *Muppim and Huppim.*
v Gen. xlvi. 21.
m 1 Chron. ii. 3.
13 Or, *Addar.*
w 1 Chron. viii. 3.

CHAPTER XXVI.

1—3. The plague, in which twenty-four thousand of the congregation perished, being now stayed, Moses is commanded to take a new census of the people, that it might be seen how marvellously God had provided against any serious diminution in the number of those who were able to go to war. (See chap. i.)

4. The command was given first to Moses and Eleazar, and then by them to the heads of the tribes.

5—7. It appears, from the numbers here given, that the tribe of Reuben had decreased by nearly three thousand men.

11. The sons of Korah were Assir, Elkanah, and Abiasaph (Exod. vi. 24), who, with their posterity, lived and served officially in Israel. (1 Chron. vi. 22—28.)

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THE DAUGHTERS OF ZELOPHEHAD PREFERRING THEIR REQUEST TO MOSES.

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of [1]Shuham, the family of the Shuhamites. These *are* the families of Dan after their families.[a]

43 All the families of the Shuhamites, according to those that were numbered of them, *were* threescore and four thousand and four hundred.

44 ¶ *Of* the children of Asher after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: of Beriah, the family of the Beriites.[b]

45 Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Asher *was* Sarah.

47 These *are* the families of the sons of Asher according to those that were numbered of them; *who were* fifty and three thousand and four hundred.

48 ¶ *Of* the sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites:[c]

49 Of Jezer, the family of the Jezerites: of [2]Shillem, the family of the Shillemites.[d]

50 These *are* the families of Naphtali according to their families: and they that were numbered of them *were* forty and five thousand and four hundred.

51 These *were* the numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.[e]

52 ¶ And the LORD spake unto Moses, saying,

53 Unto these the land shall be divided for an inheritance according to the number of names.[f]

54 To many thou shalt [3]give the more inheritance, and to few thou [4]shalt give the less inheritance: to every one shall his inheritance be given according to those that were numbered of him.[g]

55 Notwithstanding the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit.

56 According to the lot shall the possession thereof be divided between many and few.[h]

57 ¶ And these *are* they that were numbered of the Levites after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.[i]

58 These *are* the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begat Amram.

59 And the name of Amram's wife *was* Jochebed, the daughter of Levi, whom *her mother* bare to Levi in Egypt: and she bare unto Amram Aaron and Moses, and Miriam their sister.[j]

60 And unto Aaron was born Nadab, and Abihu, Eleazar, and Ithamar.[k]

61 And Nadab and Abihu died, when they offered strange fire before the LORD.[l]

62 And those that were numbered of them were twenty and three thousand, all males from a month old and upward: for they were not numbered among the children of Israel, because there was no inheritance given them among the children of Israel.[m]

63 ¶ These *are* they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab by Jordan *near* Jericho.[n]

64 But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai.

65 For the LORD had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.[o]

CHAPTER XXVII.

1 *The daughters of Zelophehad sue for an inheritance.* 6 *The law of inheritances.* 12 *Moses, being told of his death, sueth for a successor.* 18 *Joshua is appointed to succeed him.*

THEN came the daughters of Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manassch the son of Joseph: and these *are* the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.[p]

2 And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, *by* the door of the tabernacle of the congregation, saying,

3 Our father died in the wilderness, and he was not in the company of them that gathered themselves together against the LORD in the company of Korah; but died in his own sin, and had no sons.[q]

4 Why should the name of our father be [5]done away

BEFORE CHRIST 1451.

1 Or, *Hushim.*

a Gen. xlvi. 23.

b Exod. ii. 1, 2; vi. 20.

k ch. iii. 2.

l ch. iii. 4; Lev. x. 1, 2; 1 Chron. xxiv. 2.

m ch. i. 49; iii. 39; xviii. 20; xxiii. 24; Deut. x. 9; Josh. xiii. 14, 33; xiv. 3.

n ver. 3.

c Gen. xlvi. 24; 1 Chron. vii. 13.

2 *Shalhum.*

d 1 Chron. vii. 13.

o ch. xiv. 28—30; Deut. ii. 14, 15; 1 Cor. x. 6; Heb. iii. 15, 19; iv. 1, 2.

e ch. i. 46.

f Josh. xi. 23; xiv. 1.

3 Heb. *multiply his inheritance.*

4 Heb. *diminish his inheritance.*

g ch. xxxiii. 54.

h ch. xxxiv. 13; Josh. xi. 23; xiv. 2.

p ch. xxvi. 33; xxxvi. 1, 11; Josh. xvii. 3.

i Gen. xlvi. 11; Exod. vi. 16—19; 1 Chron. vi. 1, 16.

q ch. xiv. 35; xvi. 1, 2; xxvi. 64, 65.

5 Heb. *diminished.*

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14. From Exod. vi. 15 we learn that there was another family of Simeon. That which is here omitted was, in all probability, now extinct. This tribe was reduced more than one half.

37. The total decrease did not amount to more than eighteen hundred and twenty! How marvellous the care and the faithfulness of God!

52—56. On the taking of the census, there followed the division or apportionment of the land of promise. The partition was made on the principle of the numerical strength of each family.

The lots were cast, not for the families, but for the tribes, among whose families the portion was subdivided.

57—65. The Levitical families are numbered by themselves. No portion of the land was assigned to them, but only forty-eight cities and their suburbs, for their location and dwelling.

In comparing the text with Exodus vi. 17—19, it will be found that some of the Levitical families are here wholly omitted.

From the tribe of Levi descended Moses and Aaron, and though two of Aaron's sons—Nadab and Abihu—had been cut off for their impiety, yet their posterity was preserved and increased, and sustained the functions of the priesthood. The same was the case with Korah's children, who are here reckoned for a family in the female line from Levi.

How affecting the fact, that out of SIX HUNDRED THOUSAND SOULS formerly enumerated, Caleb and Joshua are alone included in this census!

CHAPTER XXVII.

1—11. In looking back to the thirty-third verse of the preceding chapter, we find that Zelophehad, the son of Hepher, of the tribe of Manasseh, died without male issue, leaving five daughters as his only heirs. Fearing that they, as women, might be shut out from all participation in the division of the promised land, and that the name and family of the Hepherites might become extinct in Israel, they preferred their case to Moses, in conjunction with the priests, the princes, and the heads and elders of the congregation. Their desire and request were that they might share in the division of the land. The case was new, and called for some higher decision. Moses laid it before God, and God sanctioned the suit of these pious, earnest women. Not only

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from among his family, because he hath no son? Give unto us *therefore* a possession among the brethren of our father.[a]

5 And Moses brought their cause before the LORD.[b]

6 ¶ And the LORD spake unto Moses, saying,

7 The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them.[c]

8 And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

9 And if he have no daughter, then ye shall give his inheritance unto his brethren.

10 And if he have no brethren, then ye shall give his inheritance unto his father's brethren.

11 And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute of judgment, as the LORD commanded Moses.[d]

12 ¶ And the LORD said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel.[e]

13 And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered.[f]

14 For ye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that *is* the water of Meribah in Kadesh in the wilderness of Zin.[g]

15 ¶ And Moses spake unto the LORD, saying,

16 Let the LORD, the God of the spirits of all flesh, set a man over the congregation,

17 Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as sheep which have no shepherd.[h]

18 ¶ And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom *is* the spirit, and lay thine hand upon him;[i]

19 And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight.[j]

20 And thou shalt put *some* of thine honour upon him, that all the congregation of the children of Israel may be obedient.[k]

21 And he shall stand before Eleazar the priest, who shall ask *counsel* for him after the judgment of Urim before the LORD: at his word shall they go out, and at his word they shall come in, *both* he, and all the children of Israel with him, even all the congregation.[l]

22 And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation:

23 And he laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Moses.[m]

BEFORE CHRIST 1451.

a Josh. xvii. 4.

b Exod. xviii. 15—19.
l Exod. xxviii. 30; Josh. ix. 14; Judg. i. 1; xx. 18, 23, 27; 1 Sam. xxii. 10, 13, 15; xxiii. 9—12; xxx. 7, 8.

c ch. xxxvi. 2.

m ver. 18; Deut. iii. 28; xxxi. 7.

d ch. xxxv. 29.

e ch. xxxiii. 47; Deut. iii. 27; xxxii. 49; xxxiv. 1—4.
1 Heb. *a savour of my rest.*

f ch. xx. 24, 28; xxxi. 2; Deut. x. 6; xxxiv. 5.
n ch. xv. 3, 14; xxviii. 15; Exod. xxix. 18; Lev. i. 9, 13, 17; ii. 9; iii. 5; Ezek. xx. 41; Matt. i. 11.

g ch. xx. 12, 24; Exod. xvii. 7; Deut. i. 37; xxxii. 51; Ps. cvi. 32.
2 Heb. *in a day.*
o ver. 9; Exod. xxix. 38; Lev. xiv. 10; xxiii. 19.
3 Heb. *between the two evenings.*
p Exod. xxix. 39—41; Ezek. xlvi. 13—15.

h ch. xvi. 22; Deut. xxxi. 2; 1 Sam. viii. 20; xviii. 3; 1 Kings xxii. 17; 2 Chron. i. 10; Zech. x. 2; Matt. ix. 36; Mark vi. 34.
q ch. xv. 4; Exod. xxix. 40; Lev. ii. 1—16.

i Gen. xli. 38; Deut. xxxiv. 9; Judg. iii. 10; xi. 29; 1 Sam. xvi. 13, 18.
r Exod. xxix. 38, 42; Dan. viii. 11—13.

j Deut. xxxi. 7, 8.

k ch. xi. 17, 28; Josh. i. 16—18.
s ver. 14; ch. xv. 5; Exod. xxix. 40, 41; Isa. lvii. 6; Joel i. 9, 13; ii. 14.

CHAPTER XXVIII.

1 *Offerings are to be observed.* 3 *The continual burnt offering.* 9 *The offering on the sabbath,* 11 *on the new moons,* 16 *at the passover,* 26 *in the day of firstfruits.*

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, and say unto them, My offering, *and* my bread for my sacrifices made by fire, [1]*for* a sweet savour unto me, shall ye observe to offer unto me in their due season.[n]

3 And thou shalt say unto them, This *is* the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot [2]day by day, *for* a continual burnt offering.[o]

4 The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at [3]even;[p]

5 And a tenth *part* of an ephah of flour for a meat offering, mingled with the fourth *part* of an hin of beaten oil.[q]

6 *It is* a continual burnt offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD.[r]

7 And the drink offering thereof *shall be* the fourth *part* of an hin for the one lamb: in the holy *place* shalt thou cause the strong wine to be poured unto the LORD *for* a drink offering.[s]

8 And the other lamb shalt thou offer at even: as the meat offering of the morning, and as the drink

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did they obtain an inheritance for themselves, but it was divinely ordained that in every case in which an Israelite died without male issue, his daughters were to inherit the land, and, failing any direct heir in their line, it was then to go to the nearest of kin.

12—14. Abarim was the name of a rather extensive chain of mountains on the east of the Dead sea, one of whose principal peaks was Nebo or Pisgah. From the book of Deuteronomy it appears that the command to Moses to ascend this mount was given somewhat later in the course of events; but we see no reason against the supposition that the intimation was repeated more than once, and was a gradual preparation for the final hour when the servant of God should lay down both his life and his labours.

15—23. In the view of his own decease, how noble and manly is the conduct of Moses! He prays to God for a successor—a man distinguished for his wisdom, faithfulness, and tender love; and when he is chosen, Moses cheerfully inaugurates him into office, confers upon him a portion of his own supernatural gifts and endowments; gives him a solemn and comprehensive charge; introduces him as his successor to Eleazar the priest, from whose lips he is to receive counsel and instruction, and commends him to the confidence and support of the whole body of the people. As a man in whom there was a large measure of the spirit of purity and power, Joshua was pre-eminently qualified to succeed Moses; and to the manner in which he fulfilled his course, the page of inspiration bears honourable and enduring testimony.

CHAPTER XXVIII.

1, 2. It may be that the service of the tabernacle had for the last thirty years been more or less interrupted, and therefore, in the prospect of the people being settled in the land of promise, the order or routine of daily, weekly, monthly, or annual sacrifice and service is here re-enacted. The second verse will be more easily understood if read thus:—"Any offering—even any bread for my burnt offering—which is a sweet savour unto me, shall ye observe to offer." Each offering was to be made at the time specifically fixed for it.

3—8. The daily sacrifice, which consisted of two choice and perfect lambs, was on no account to be neglected. It was to be a continual burnt offering. (See Exodus xxix. 38—45.)

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offering thereof, thou shalt offer *it*, a sacrifice made by fire, of a sweet savour unto the LORD.[a]

9 ¶ And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour *for* a meat offering, mingled with oil, and the drink offering thereof:

10 *This is* the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering.[b]

11 ¶ And in the beginnings of your months ye shall offer a burnt offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot;

12 And three tenth deals of flour *for* a meat offering, mingled with oil, for one bullock; and two tenth deals of flour *for* a meat offering, mingled with oil, for one ram;

13 And a several tenth deal of flour mingled with oil *for* a meat offering unto one lamb; *for* a burnt offering of a sweet savour, a sacrifice made by fire unto the LORD.

14 And their drink offerings shall be half an hin of wine unto a bullock, and the third *part* of an hin unto a ram, and a fourth *part* of an hin unto a lamb: this *is* the burnt offering of every month throughout the months of the year.[c]

15 And one kid of the goats for a sin offering unto the LORD shall be offered, beside the continual burnt offering, and his drink offering.[d]

16 And in the fourteenth day of the first month *is* the passover of the LORD.[e]

17 And in the fifteenth day of this month *is* the feast: seven days shall unleavened bread be eaten.[f]

18 In the first day *shall be* an holy convocation; ye shall do no manner of servile work *therein*:[g]

19 But ye shall offer a sacrifice made by fire *for* a burnt offering unto the LORD; two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish:[h]

20 And their meat offering *shall be of* flour mingled with oil: three tenth deals shall ye offer for a bullock, and two tenth deals for a ram;

21 A several tenth deal shalt thou offer for every lamb, throughout the seven lambs:

22 And one goat *for* a sin offering, to make an atonement for you.

23 Ye shall offer these beside the burnt offering in the morning, which *is* for a continual burnt offering.

24 After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered beside the continual burnt offering, and his drink offering.[i]

BEFORE CHRIST 1451.

[a] vs. 4—7.
[j] ver. 18.
[k] Exod. xxiii. 16; xxxiv. 22; Lev. xxiii. 10, 15; Deut. xvi. 10.
[b] 1 Chron. xxiii. 31; 2 Chron. ii. 4; Ezra iii. 5; Neh. x. 33; Isa. i. 13, 14; Ezek. xlv. 17; xlvi. 6; Hos. ii. 11; Col. ii. 16.
[l] vs. 11—15, 19; Lev. xxiii. 18, 19.
[c] vs. 20, 28; ch. xv. 4, 6, 10, 12; xxi. 19; xxviii. 20, 28; xxix. 3, 9, 14; Exod. xxix. 40; Lev. xiv. 10; xxii. 13.
[d] ver. 22; ch. xv. 24; Lev. iv. 23; Ezra vi. 17; viii. 35.
[m] ch. xxviii. 18, 25; Lev. xxiii. 24.
[e] ch. ix. 3, 5, 11; xxviii. 16; Lev. xxiii. 5; Josh. v. 10; 2 Chron. xxx. 15; xxxv. 1; Ezra vi. 19; Ezek. xlv. 21.
[f] Lev. xxiii. 6.
[g] ver. 25; Exod. xii. 16; xiii. 6; Lev. xxiii. 7, 8.
[h] ver. 31; Lev. xxii. 20; Deut. xv. 21; Mal. i. 8, 13, 14.
[n] ch. xxviii. 3, 11; xv. 10—12, 26—31; Deut. xvii. 1.
[o] Lev. xvi. 29; xxiii. 27; Ps. xxxv. 13; Isa. lviii. 5.
[i] vs. 12—15.

25 And on the seventh day ye shall have an holy convocation; ye shall do no servile work.[j]

26 ¶ Also in the day of the firstfruits, when ye bring a new meat offering unto the LORD, after your weeks *be out*, ye shall have an holy convocation; ye shall do no servile work:[k]

27 But ye shall offer the burnt offering for a sweet savour unto the LORD; two young bullocks, one ram, seven lambs of the first year;

28 And their meat offering of flour mingled with oil, three tenth deals unto one bullock, two tenth deals unto one ram,

29 A several tenth deal unto one lamb, throughout the seven lambs;

30 *And* one kid of the goats, to make an atonement for you.

31 Ye shall offer *them* beside the continual burnt offering, and his meat offering, (they shall be unto you without blemish) and their drink offerings.[l]

CHAPTER XXIX.

1 *The offering at the feast of trumpets, 7 at the day of afflicting their souls, 13 and on the eight days of the feast of tabernacles.*

AND in the seventh month, on the first *day* of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you.[m]

2 And ye shall offer a burnt offering for a sweet savour unto the LORD; one young bullock, one ram, *and* seven lambs of the first year without blemish:

3 And their meat offering *shall be of* flour mingled with oil, three tenth deals for a bullock, *and* two tenth deals for a ram,

4 And one tenth deal for one lamb, throughout the seven lambs:

5 And one kid of the goats *for* a sin offering, to make an atonement for you:

6 Beside the burnt offering of the month, and his meat offering, and the daily burnt offering, and his meat offering, and their drink offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.[n]

7 ¶ And ye shall have on the tenth *day* of this seventh month an holy convocation; and ye shall afflict your souls: ye shall not do any work *therein*:[o]

8 But ye shall offer a burnt offering unto the LORD *for* a sweet savour; one young bullock, one ram, *and* seven lambs of the first year; they shall be unto you without blemish:

9, 10. It is worthy of remark, that the offering on the Sabbath, as the weekly oblation, was to be in addition to, or a duplicate of, the daily offering.

11—15. The offering at the beginning of each month, or on the appearance of every new moon, was designed to preserve the people from certain forms of idolatry which prevailed among the Gentiles, and which included some of the most profane rites, at that particular season. The divine ordination was distinguished by extraordinary sacrifices, by freedom from servile labour, by the sounding of trumpets, and by sacred assemblies. (See Lev. xxiii.; Numbers x. 10; 2 Kings iv. 23.)

16—25. The great national sacrifice of the Passover was kept only once in the year. It was the memorial of one of the most signal and memorable acts which Omnipotent Love had ever performed on behalf of his chosen people, and therefore it was held with great solemnity, and with equal joy and gladness. (See Exodus xii. 3—20; Lev. xxiii. 5—8, with the notes and the commentary.)

26—31. The offering of the firstfruits was twofold; there was the feast of barley harvest, which began at the time of the passover; and then, at the end of seven weeks, came the feast of wheat harvest, called also the Feast of Weeks or Pentecost. (See Lev. xxiii. 15—22, with notes and commentary.)

CHAPTER XXIX.

1—6. The month here spoken of was known by the name of TISRI, which was the seventh month of their ecclesiastical year, but the first of their civil year, and corresponded with our September. This Feast of Trumpets was,

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BEFORE CHRIST 1451.

9 And their meat offering *shall be of* flour mingled with oil, three tenth deals to a bullock, *and* two tenth deals to one ram,

10 A several tenth deal for one lamb, throughout the seven lambs:

11 One kid of the goats *for* a sin offering; beside the sin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings.[a]

12 ¶ And on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days:[b]

13 And ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD;

[a] ch. xviii. 19, 27—31; Lev. xvi. 3, 5. [d] ver. 16.

[b] vs. 1, 7; ch. xxviii. 17, 25, 26; Lev. xxiii.; Deut. xvi. 13; Esth. ix. 18, 21; Ezek. xlv. 25.

17 ¶ And on the second day *ye shall offer* twelve young bullocks, two rams, fourteen lambs of the first year without spot:

18 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

19 And one kid of the goats *for* a sin offering; beside the continual burnt offering, and the meat offering thereof, and their drink offerings.[d]

20 ¶ And on the third day eleven bullocks, two rams, fourteen lambs of the first year without blemish;

21 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

22 And one goat *for* a sin offering; beside the



THE GOAT FOR A SIN OFFERING.

thirteen young bullocks, two rams, *and* fourteen lambs of the first year; they shall be without blemish:

14 And their meat offering *shall be of* flour mingled with oil, three tenth deals unto every bullock of the thirteen bullocks, two tenth deals to each ram of the two rams,

15 And a several tenth deal to each lamb of the fourteen lambs:

16 And one kid of the goats *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.[c]

[e] ver. 19

[c] vs. 2—6, 8—11. [f] ver. 22.

continual burnt offering, and his meat offering, and his drink offering.[e]

23 ¶ And on the fourth day ten bullocks, two rams, *and* fourteen lambs of the first year without blemish:

24 Their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

25 And one kid of the goats *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.[f]

therefore, a kind of new year's festival. It was ushered in with the blowing of trumpets throughout the land; but what the real design of this act was, unless it were meant as an expression of public rejoicing, the commentators are not agreed.

As the feast of trumpets fell in with the new moon, the sacrifice here prescribed was in addition to that for the new moon; and besides these two offerings, there were to be two rams and fourteen lambs for a burnt offering, two goats for a sin offering, and two lambs for the daily sacrifice. All were to be offered "according unto their manner," that is, in the divinely-prescribed order.

7—11. The Atonement, or Feast of Expiation, was held on the tenth day of the seventh month, or six days before the feast of tabernacles, and was by far the most solemn and the most significant of all the Jewish festivals. As it was the day on which the sins of the year were brought into special remembrance, the people were called to observe it as a day of rest from all labour—of fasting,

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26 ¶ And on the fifth day nine bullocks, two rams, *and* fourteen lambs of the first year without spot:

27 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

28 And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.[a]

29 ¶ And on the sixth day eight bullocks, two rams, *and* fourteen lambs of the first year without blemish:

30 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

31 And one goat *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.[b]

32 ¶ And on the seventh day seven bullocks, two rams, *and* fourteen lambs of the first year without blemish:

33 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

34 And one goat *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.[c]

35 ¶ On the eighth day ye shall have a solemn assembly: ye shall do no servile work *therein:*[d]

36 But ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD: one bullock, one ram, seven lambs of the first year without blemish:

37 Their meat offering and their drink offerings for the bullock, for the ram, and for the lambs, *shall be* according to their number, after the manner:

38 And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.[e]

39 These *things* ye shall [1]do unto the LORD in your set feasts, beside your vows, and your freewill offerings, for your burnt offerings, and for your meat offerings, and for your drink offerings, and for your peace offerings.[f]

40 And Moses told the children of Israel according to all that the LORD commanded Moses.

BEFORE CHRIST 1451

a ver. 25.

g ch. i. 4, 16.

2 Heb. *profane.*

h Lev. xxvii. 2; Deut. xxiii. 21; Job xxii. 27; Ps. xxii. 25; lxvi. 13; cxvi. 14, 18; Jer. xliv. 25; Nahum i. 15.

b ver. 28.

c ver. 31.

d ver. 12; Lev. xxiii. 36.

3 Heb. *her vows were upon her.*

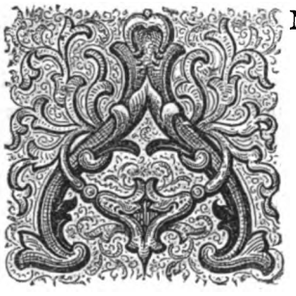
e ver. 34.

1 Or, *offer*

f Lev. vii. 11, 16; xxiii. 2—44; 1 Chron. xxiii. 31; 2 Chron. xxxi. 3; Ezra iii. 5; Neh. x. 33; Isa. i. 14; Heb. x. 11—14.

CHAPTER XXX.

1 *Vows are not to be broken.* 3 *The exception of a maid's vow.* 6 *Of a wife's.* 9 *Of a widow's, or her that is divorced.*



AND Moses spake unto the heads of the tribes concerning the children of Israel, saying, This *is* the thing which the LORD hath commanded.[g]

2 If a man vow a vow unto the LORD, or swear an oath to bind his soul with a bond; he shall not [2]break his word, he shall do according to all that proceedeth out of his mouth.[h]

3 If a woman also vow a vow unto the LORD, and bind *herself* by a bond, *being* in her father's house in her youth;

4 And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.

5 But if her father disallow her in the day that he heareth; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and the LORD shall forgive her, because her father disallowed her.

6 And if she had at all an husband, when [3]she vowed, or uttered ought out of her lips, wherewith she bound her soul;

7 And her husband heard *it*, and held his peace at her in the day that he heard *it:* then her vows shall stand, and her bonds wherewith she bound her soul shall stand.

8 But if her husband disallowed her on the day that he heard *it;* then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the LORD shall forgive her.

9 But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her.

10 And if she vowed in her husband's house, or bound her soul by a bond with an oath;

humiliation, and affliction of soul. On that day the high priest, as the head and representative of the entire priesthood, personally officiated, and entered with the blood of the expiation into the holiest of all, where resided the life and the glory of the sanctuary; and there, irrespective of the blood which flowed day by day unceasingly from the altar, he offered a sacrifice—first for himself and his family, and then for the whole congregation of Israel.

In addition to the sin offering of the atonement, the worshipper was required to offer a kid of the goats, for the expiation of the sins which are supposed to enter into even our holiest and most solemn acts of service. The atonement was a propitiation for sin; and yet it needed another offering, to render even the atoning sacrifice acceptable to God.

12—34. On the fifteenth day of the same month commenced the Feast of Tabernacles, which was commemorative of the fact that the people had lived in booths or tents during their sojourn in the wilderness. This festival lasted for eight days, of which the first and the eighth were observed with increased sacredness and solemnity.

It is also called the Feast of Ingathering (Exod. xxiii. 16; Lev. xxiii. 39—44), because it took place at the close of the vintage, when the produce of the year was all gathered in. Some have supposed that the people were required to attend at the temple during the whole of the eight days, while, in all the other festivals, an attendance on the first day and the last was deemed sufficient.

The festival was distinguished by extraordinary sacrifices and offerings, both public and private. On other occasions, two bullocks sufficed; but here no fewer than thirteen are prescribed for the first day, which number was reduced only by one on each successive day, till on the seventh day only seven were offered; but the total number for the seven days was seventy bullocks; and the rams were also in number double their usual proportion. Heavy as the contribution was which was thus laid upon the people, its being made at the time when they had gathered in their corn and reaped their vintage, made it comparatively light and easy. In proportion as their hearts were impressed with a sense of God's goodness, and were filled with gratitude for his manifold mercies, would they be prompted to a corresponding liberality and freeness in their offerings.

Why did the number of bullocks decrease one each day—from thirteen down to seven? A question this which has greatly perplexed the commentators. Might it not be the merciful design of God, since on the eighth and last day—the great day of the feast—only *one* bullock was to be offered, with one ram and seven lambs, to teach the people, by this significant fact, that thirteen bullocks possessed no more virtue than seven, and that seven possessed no more virtue than one; and that whether they offered one or offered thirteen, they must look beyond these mere animal oblations to the One Offering of sin as alone possessed of any saving efficacy?

CHAPTER XXX.

1, 2. Notwithstanding the heavy contribution under which the people were laid in the preceding chapter, there was still left a margin for vows of dedication, and for the presentation of freewill offerings.

Vows are promises made to God. Now, a vow may be either positive or

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11 And her husband heard *it*, and held his peace at her, *and* disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul shall stand.

12 But if her husband hath utterly made them void on the day he heard *them; then* whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and the LORD shall forgive her.

13 Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void.

14 But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which *are* upon her: he confirmeth them, because he held his peace at her in the day that he heard *them*.

15 But if he shall any ways make them void after that he hath heard *them;* then he shall bear her iniquity.

16 These *are* the statutes, which the LORD commanded Moses, between a man and his wife, between the father and his daughter, *being yet* in her youth in her father's house.

CHAPTER XXXI.

1 *The Midianites are spoiled, and Balaam slain.* 13 *Moses is wroth with the officers, for saving the women alive.* 19 *How the soldiers, with their captives and spoil, are to be purified.* 25 *The proportion whereby the prey is to be divided.* 48 *The voluntary oblation unto the treasury of the Lord.*

AND the LORD spake unto Moses, saying,

2 Avenge the children of Israel of the Midianites: afterward shalt thou be gathered unto thy people.[a]

3 And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the LORD of Midian.

4 Of [1]every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war.

5 So there were delivered out of the thousands of Israel, a thousand of *every* tribe, twelve thousand armed for war.

6 And Moses sent them to the war, a thousand of *every* tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow in his hand.[b]

7 And they warred against the Midianites, as the LORD commanded Moses; and they slew all the males.[c]

8 And they slew the kings of Midian, beside the rest of them that were slain; *namely*, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword.[d]

9 And the children of Israel took *all* the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods.

10 And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire.

11 And they took all the spoil, and all the prey, *both* of men and of beasts.[e]

12 And they brought the captives, and the prey, and the spoil, unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which *are* by Jordan *near* Jericho.

13 ¶ And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp.

14 And Moses was wroth with the officers of the host, *with* the captains over thousands, and captains over hundreds, which came from the [2]battle.

15 And Moses said unto them, Have ye saved all the women alive?

16 Behold, these caused the children of Israel,

BEFORE CHRIST 1451.

1 Heb. *A thousand of a tribe, a thousand of a tribe.*

b ch. x. 9.

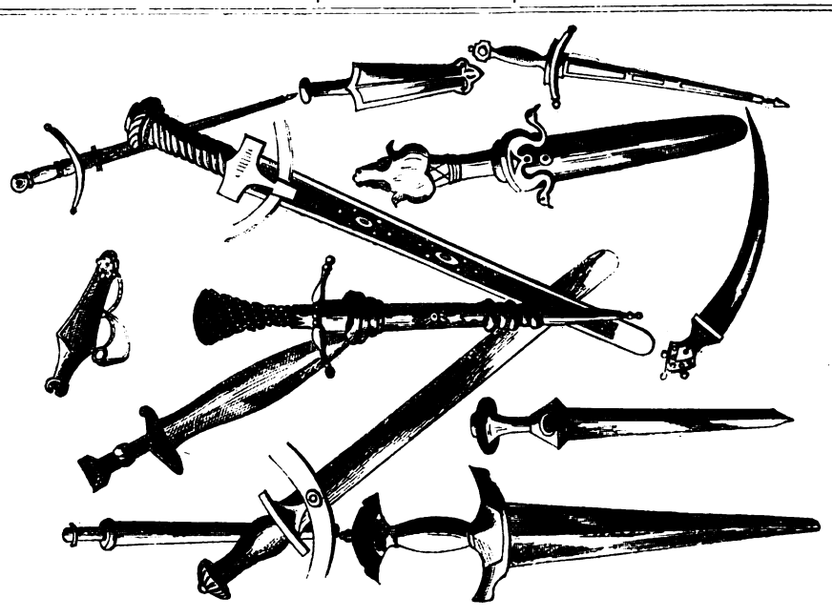
c Deut. xx. 13; Judg. xxi. 11; 1 Kings xi. 16.

d Josh. xiii. 21, 22; Ps. lx. 16; Prov. xxvi. 27; Matt. vii. 22, 23; 2 Peter ii. 15; Jude 11.

e Deut. xx. 14.

a ch. xxv. 17; xxvii. 13; Deut. xxxii. 35, 43; Ps. xciv. 1.

2 Heb. *host of war.*



ANCIENT SWORDS.

negative; it may either bind us to a certain line of conduct, or it may require that we should abstain from any given or supposed course of action. It carries with it all the solemnity of an oath, and is not to be broken on any lower ground than such as we can justify before Him who knows the heart.

3—5. This refers to young women and to minors and servants, who had no just right to will away or dispose of themselves. If those, under whose authority the parties were, became cognisant of such vows, and they did not interpose at once, then the vow was binding on those who made it; if, on the other hand, they disapproved of the vow, then those who made it were free from the obligation, and guiltless before God.

6—8. Here we have the case of married women, who should make no vow without the consent of their husbands; or, if they did, and their husbands disapproved of their act, they, too, were free, and forgiven.

9—15. If any woman who was a widow made a vow in her husband's lifetime, and he did not, while alive, object or disapprove, then the mere fact of his death, and of her being left a widow, or of her having been living in a state of divorce at the time of his death, would not prevent the vow from being still binding; or, if the husband allowed the vow, and afterwards sought to set it aside, the punishment of not performing it would then fall, not on her, but on him.

CHAPTER XXXI.

1—18. The clue to these verses is to be found in chapter xxv. 18. The Midianites had led the children of Israel into the grossest course of conduct; and now God com-

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through the counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and there was a plague among the congregation of the LORD.[a]

17 Now therefore kill every male among the little ones, and kill every woman that hath known man by lying [1]with him.[b]

18 But all the women children, that have not known a man by lying with him, keep alive for yourselves.

19 And do ye abide without the camp seven days: whosoever hath killed any person, and whosoever hath touched any slain, purify *both* yourselves and your captives on the third day, and on the seventh day.[c]

20 And purify all *your* raiment, and all that is made of [2]skins, and all work of goats' *hair*, and all things made of wood.

21 ¶ And Eleazar the priest said unto the men of war which went to the battle, This *is* the ordinance of the law which the LORD commanded Moses;

22 Only the gold, and the silver, the brass, the iron, the tin, and the lead,

23 Every thing that may abide the fire, ye shall make *it* go through the fire, and it shall be clean: nevertheless it shall be purified with the water of separation: and all that abideth not the fire ye shall make go through the water.[d]

24 And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.[e]

25 ¶ And the LORD spake unto Moses, saying,

26 Take the sum [3]of the prey that was taken, *both* of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation:

27 And divide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation:[f]

28 And levy a tribute unto the LORD of the men of war which went out to battle: one soul of five hundred, *both* of the persons, and of the beeves, and of the asses, and of the sheep:

29 Take *it* of their half, and give *it* unto Eleazar the priest, *for* an heave offering of the LORD.[g]

30 And of the children of Israel's half, thou shalt take one portion of fifty, of the persons, of the beeves, of the asses, and of the [4]flocks, of all manner of beasts, and give them unto the Levites, which keep the charge of the tabernacle of the LORD.[h]

BEFORE CHRIST 1451.

[a] ch. xxv. 1—3. 9

[1] Heb. *a male.*

[b] ver. 7.

[c] ch. v. 2; xix. 11, 16.

[2] Heb. *instrument, or vessel of skins.*

[d] ch. xix. 9, 17

[e] ch. xviii. 8, 19.

[e] Lev. xi. 25.

[3] Heb. *of the captivity.*

[f] Josh. xxii. 8; 1 Sam. xxx. 24.

[g] ver. 30; Exod. xxiii. 27; Lev. xxvi. 7—9.

[g] vs. 30, 47; ch. xviii. 26.

[4] Or, *goats.*

[5] Heb. *hand.*

[h] vs. 42—47; ch. iii. 7, 8, 25, 31, 36; xviii. 3, 4.

[6] Heb. *found.*

31 And Moses and Eleazar the priest did as the LORD commanded Moses.

32 And the booty, *being* the rest of the prey which the men of war had caught, was six hundred thousand and seventy thousand and five thousand sheep,

33 And threescore and twelve thousand beeves,

34 And threescore and one thousand asses,

35 And thirty and two thousand persons in all, of women that had not known man by lying with him.

36 And the half, *which was* the portion of them that went out to war, was in number three hundred thousand and seven and thirty thousand and five hundred sheep:

37 And the LORD's tribute of the sheep was six hundred and threescore and fifteen.

38 And the beeves *were* thirty and six thousand; of which the LORD's tribute *was* threescore and twelve.

39 And the asses *were* thirty thousand and five hundred; of which the LORD's tribute *was* threescore and one.

40 And the persons *were* sixteen thousand; of which the LORD's tribute *was* thirty and two persons.

41 And Moses gave the tribute, *which was* the LORD's heave offering, unto Eleazar the priest, as the LORD commanded Moses.[i]

42 And of the children of Israel's half, which Moses divided from the men that warred,

43 (Now the half *that pertained unto* the congregation was three hundred thousand and thirty thousand *and* seven thousand and five hundred sheep,

44 And thirty and six thousand beeves,

45 And thirty thousand asses and five hundred,

46 And sixteen thousand persons;)

47 Even of the children of Israel's half, Moses took one portion of fifty, *both* of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moses.[j]

48 ¶ And the officers which *were* over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses:

49 And they said unto Moses, Thy servants have taken the sum of the men of war which *are* under our [5]charge, and there lacketh not one man of us.

50 We have therefore brought an oblation for the LORD, what every man hath [6]gotten, of jewels of

[i] ver. 28.

[j] ver. 30; Exod. xxiii. 27; Lev. xxvi. 7—9.

mands Moses, and through him the whole body of the people, to avenge the wrong. There was nothing vindictive in the punishment to be inflicted; it was nothing more than a righteous retribution—the just desert of their own sins.

Twelve thousand men—one thousand out of each tribe—were chosen to go to the war; and Phinehas, who had the superintendence of the Levites, and to whom was committed "the holy instruments," or trumpets, which were to be blown whenever the people were called to go forth to war, went with the camp, not to lead or command, but to stimulate and encourage, in the hour of deeper contest.

It is clear, from chapter xxv. 15, that those who are named in the eighth verse as "kings," were nothing more than chiefs, or tributary princes. Among these was Zur, the father of Cozbi, the Midianitess, who, with Zimri, the son of Salu, sought to corrupt the whole camp of Israel.

Baalam having brought the Midianites into open hostility with the redeemed of the Lord, is here seen to fall under the sword which he himself had instrumentally unsheathed; and the man who would have cursed Israel for gain, had he not been restrained by a higher Power, is now seen a lifeless form, whose body is left to bleach in the open field—unburied—unhonoured. Can we even hope that he ever repented and turned to God?

Though the Israelites had put the Midianites to the sword, and had burned their cities, and had taken their spoil, and had enriched themselves with their cattle, they yet spared their women. This may have been from impure motives. The fact awakened the indignation of Moses. Their women had made Israel to sin in former times, and the Israelites, who had fallen into the sin, had been cut off by thousands; how, then, could these women be spared? Their actual presence might have led to corresponding corruption in the camp; and therefore God, who alone can give life, and who alone has the right to take life away, commands that they be cut off, excepting only the younger women, who retained their virgin purity. These, in course of time, might become proselytes to the Jewish faith, and thus be eligible for marriage with the Hebrew nation.

19—24. The war being finished, all who had been engaged in it were commanded to abide without the camp seven days—to purify themselves—their raiment, their furniture, whether made of skins, or of wood lined with hair, by sprinkling all with the water of separation, while the spoils of more precious metals were to be purified by fire.

But how were those taken prisoners to be purified? As heathens, they were not defiled by coming into contact with the dead. No; but if they now stood in a new relation, in virtue of their being the property of the Israelites, then it was needful that they, too, should be sprinkled and washed, in order that they might dwell with the chosen people of God.

25—47. The spoil taken in the war was divided into two equal portions.

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THE SPOLIATION OF THE MIDIANITES.

gold, chains, and bracelets, rings, earrings, and tablets, to make an atonement for our souls before the LORD.[a]

51 And Moses and Eleazar the priest took the gold of them, *even* all wrought jewels.

52 And all the gold of the [1]offering that they offered up to the LORD, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels.

53 (*For* the men of war had taken spoil, every man for himself.)[b]

54 And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation, *for* a memorial for the children of Israel before the LORD.

BEFORE CHRIST 1451.

a Exod. xxx. 12, 16.

1 Heb. *heave offering.*

b Deut. xx. 14.

c ch. xxi. 32; Josh. xiii. 25; 2 Sam. xxiv 5.

CHAPTER XXXII.

1 *The Reubenites and Gadites sue for their inheritance on that side Jordan.* 6 *Moses reproveth them.* 16 *They offer him conditions to his content.* 33 *Moses assigneth them the land.* 39 *They conquer it.*

NOW the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of Jazer, and the land of Gilead, that, behold, the place *was* a place for cattle;[c]

2 The children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying,

One-half was appropriated to the 12,000 men who had taken the field; and the other half was given to the body of the people. But of this first half the Lord claimed "one part of five hundred," that is, one five-hundredth part; while out of the second half he claimed one-fiftieth part, and this because the people had not shared, like the 12,000, in the privations and the dangers of the war. Such a contribution on the part of the soldiers and on the part of the people, was an acknowledgment of God's sovereign proprietorship in all; and as it was given to him, it pleased him to make it over to the Levites as their portion.

After making this appropriation of the spoil, the men who had gone out to

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3 Ataroth, and Dibon, and Jazer, and [1]Nimrah, and Heshbon, and Elealeh, and [2]Shebam, and Nebo, and [3]Beon,[a]

4 *Even* the country which the LORD smote before the congregation of Israel, *is* a land for cattle, and thy servants have cattle:

5 Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, *and* bring us not over Jordan.

6 ¶ And Moses said unto the children of Gad and to the children of Reuben, Shall your brethren go to war, and shall ye sit here?

7 And wherefore [4]discourage ye the heart of the children of Israel from going over into the land which the LORD hath given them?

8 Thus did your fathers, when I sent them from Kadesh-barnea to see the land.[b]

9 For when they went up unto the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the LORD had given them.[c]

10 And the LORD's anger was kindled the same time, and he sware, saying,

11 Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob; because they have not [5]wholly followed me:[d]

12 Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: for they have wholly followed the LORD.[e]

13 And the LORD's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of the LORD, was consumed.[f]

14 And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of the LORD toward Israel.[g]

15 For if ye turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people.[h]

16 ¶ And they came near unto him, and said, We will build sheepfolds here for our cattle, and cities for our little ones:

17 But we ourselves will go ready armed before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities because of the inhabitants of the land.[i]

18 We will not return unto our houses, until the children of Israel have inherited every man his inheritance.

BEFORE CHRIST 1451.

1 Or, *Beth-nimrah.*
2 Or, *Shibmah.*
3 Or, *Baal-meon*
a vs. 36, 38.
j ver. 33; Josh. xii. 1; xiii. 8; xxii. 4.

4 Heb. *weak.*
k Deut. iii. 12, 15, 16, 18—20; Josh. i. 14, 15; iv. 12, 13; xi. 23; xiii. 8, 32; xviii. 1; xxii. 1—4, 9.
l Job xv. 20—22, 34; xviii. 5—21; Ps. xc. 8; cxxxix. 11; cxl. 11; Prov. xiii. 20, 21; Isa. v. 18—25; Hab. ii. 9; Rom. ii. 8, 9; vi. 21, 23.
b ch. xiii. 2—25.
m vs. 16, 34.
c ch. xiii. 24, 28, 29, 31-33.

5 Heb. *fulfilled after me.*
n Josh. i. 14; iv. 12.
d ch. xiv. 28, 29, 33; Deut. i. 35
e ch. xiv. 24, 30; Deut. i. 36; Josh. xiv. 6—9.
f ver. 11; ch. xiv. 33—35; xxvi. 64, 65; Deut. i. 34, 35; Ps. xcv. 10; Heb. iii. 17—19; iv. 1, 2.
o ch. xviii. 26; Josh. i. 13; 1 Chron. xxvi. 27; Isa. xxiii. 18.
g ver. 10.
p ch. xviii. 3, 4.
h Deut. xxx. 17, 18; Josh. xxii. 16—18; 2 Chron. vii. 19—22; xv. 2
q vs. 17, 27, 30; Josh. iv. 12, 13
i Josh. iv. 12, 13.
r ch. xxi. 24, 33—35; Deut. iii. 12—17; xxix. 8; Josh. xii. 6; xiii. 8; xxii. 4—6.

19 For we will not inherit with them on yonder side Jordan, or forward; because our inheritance is fallen to us on this side Jordan eastward.[j]

20 ¶ And Moses said unto them, If ye will do this thing, if ye will go armed before the LORD to war,

21 And will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from before him,

22 And the land be subdued before the LORD: then afterward ye shall return, and be guiltless before the LORD, and before Israel; and this land shall be your possession before the LORD.[k]

23 But if ye will not do so, behold, ye have sinned against the LORD: and be sure your sin will find you out.[l]

24 Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth.[m]

25 And the children of Gad and the children of Reuben spake unto Moses, saying, Thy servants will do as my lord commandeth.

26 Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead:

27 But thy servants will pass over, every man armed for war, before the LORD to battle, as my lord saith.[n]

28 So concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel:

29 And Moses said unto them, If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle, before the LORD, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession:[o]

30 But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan.[p]

31 And the children of Gad and the children of Reuben answered, saying, As the LORD hath said unto thy servants, so will we do.

32 We will pass over armed before the LORD into the land of Canaan, that the possession of our inheritance on this side Jordan *may be* our's.[q]

33 And Moses gave unto them, *even* to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, *even* the cities of the country round about.[r]

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the war were then numbered, when it was found that not one single man had been killed, and the officers brought, out of the articles which they were not called upon to divide, "an oblation to the Lord—an atonement for their souls before the Lord"—that is, a tribute of gratitude, in acknowledgment of God's sparing mercy. This offering was laid up by Moses in the tabernacle, as a memorial of God's goodness and of the soldiers' gratitude.

CHAPTER XXXII.

1—5. As a large portion of the territory so lately taken from the two Amorite kings—Sihon and Og—was remarkable for the richness and the fertility of its soil, Reuben and Gad, who, of all the tribes, had the greatest abundance of cattle, had set their hearts on this region, as peculiarly adapted to the grazing of their flocks, and they, in consequence, sued for its possession.

The land of Jazer includes nearly the whole of the region between the Arnon and the Jabbok, in the neighbourhood of which were several streams of water.

In verse 36 Nimrah is named Beth-nimrah, and in Isa. xv. 6 it is called Nimrim.

Heshbon, Elealeh, and Shebam or Sibmah, are described in Isa. xvi. 9, 10, and in Jer. xlviii. 32—34, as famous for their vines.

Elealeh was about midway between the Jabbok and the Arnon, and is always mentioned in connection with Heshbon, from which it was about a mile distant.

Shebam, sometimes called Sibmah, Shibmah, and Sephmath, was also in the neighbourhood of Heshbon; and having been in the tribe of Reuben, was taken by the Moabites, when the two tribes and a half were carried captive.

From verse 38 we learn that Nebo was a town built on the mountain of that name, or close to its base.

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34 ¶ And the children of Gad built Dibon, and Ataroth, and Aroer,

35 And Atroth, Shophan, and [1]Jaazer, and Jogbehah,[a]

36 And [2]Beth-nimrah, and Beth-haran, fenced cities: and folds for sheep.[b]

37 And the children of Reuben built Heshbon, and Elealeh, and Kirjathaim,[c]

38 And Nebo, and Baal-meon, (their names being changed,) and Shibmah: and [3]gave other names unto the cities which they builded.[d]

39 And the children of Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which *was* in it.

40 And Moses gave Gilead unto Machir the son of Manasseh; and he dwelt therein.[e]

41 And Jair the son of Manasseh went and took the small towns thereof, and called them [4]Havoth-jair.[f]

42 And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

CHAPTER XXXIII.

1 *Two and forty journeys of the Israelites.* 50 *The Canaanites are to be destroyed.*

THESE *are* the journeys of the children of Israel, which went forth out of the land of Egypt with their armies under the hand of Moses and Aaron.

2 And Moses wrote their goings out according to their journeys by the commandment of the LORD: and these *are* their journeys according to their goings out.

3 And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians.[g]

4 For the Egyptians buried all *their* firstborn, which the LORD had smitten among them: upon their gods also the LORD executed judgments.[h]

5 And the children of Israel removed from Rameses, and pitched in Succoth.[i]

6 And they departed from Succoth, and pitched in Etham, which *is* in the edge of the wilderness.[j]

7 And they removed from Etham, and turned again unto Pi-hahiroth, which *is* before Baal-zephon: and they pitched before Migdol.[k]

8 And they departed from before Pi-hahiroth, and passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah.[l]

9 And they removed from Marah, and came unto Elim: and in Elim *were* twelve fountains of water, and threescore and ten palm trees; and they pitched there.[m]

10 And they removed from Elim, and encamped by the Red sea.

11 And they removed from the Red sea, and encamped in the wilderness of Sin.[n]

12 And they took their journey out of the wilderness of Sin, and encamped in Dophkah.

13 And they departed from Dophkah, and encamped in Alush.

14 And they removed from Alush, and encamped at Rephidim, where was no water for the people to drink.[o]

15 And they departed from Rephidim, and pitched in the wilderness of Sinai.[p]

16 And they removed from the desert of Sinai, and pitched at [5]Kibroth-hattaavah.[q]

17 And they departed from Kibroth-hattaavah, and encamped at Hazeroth.[r]

18 And they departed from Hazeroth, and pitched in [6]Rithmah.[s]

19 And they departed from Rithmah, and pitched at Rimmon-parez.

20 And they departed from Rimmon-parez, and pitched in Libnah.

21 And they removed from Libnah, and pitched at Rissah.

22 And they journeyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they removed from mount Shapher, and encamped in Haradah.

25 And they removed from Haradah, and pitched in Makheloth.

26 And they removed from Makheloth, and encamped at Tahath.

27 And they departed from Tahath, and pitched at Tarah.

28 And they removed from Tarah, and pitched in Mithcah.

29 And they went from Mithcah, and pitched in Hashmonah.

30 And they departed from Hashmonah, and encamped at Moseroth.[t]

31 And they departed from Moseroth, and pitched in Bene-jaakan.

BEFORE CHRIST 1451.

1 Or, *Jazer.*
l Exod. xiv. 22; xv. 22, 23.
a vs. 1, 3.
2 Or, *Nimrah.*
b ver. 3.
m Exod. xv. 27.
c ch. xxi. 27
3 Heb. *they called by names the names of the cities.*
d ver. 3; ch. xxii. 41; Exod. xxiii. 13; Josh. xxiii. 7.
n Exod. xvi. 1.
e Deut. iii. 12, 13; Josh. xiii. 31; xvii. 1.
4 Or, *the villages of Jair.*
f ch. xviii. 8, 19; Deut. iii. 14; Josh. xiii. 30; 1 Chron. ii. 21—23; Judg. x. 4; 1 Kings iv. 13.
o Exod. xvii. 1; xix. 2.
p Exod. xvi. 1; xix. 1, 2.
5 That is, *the graves of lust.*
q ch. xi. 34.
r ch. xi. 35.
6 Or, *Dathema.*
s ch. xii. 16.
g Exod. xii. 2, 37; xiii. 4; xiv. 8.
h Exod. xii. 12, 29; xviii. 11.
i Exod. xii. 37
j Exod. xiii. 20.
t Deut. x. 6.
k Exod. xiv. 2, 9.

Beor, called, in verse 38, Baal-meon; in Jer. xlviii. 23, Beth-meon; and in Joshua xiii. 17, Beth-baal-meon, was probably one of the temple cities of Baal, about ten miles south-east of Heshbon. In Ezekiel xxv. 9 it is spoken of as one of the frontier cities of Moab, and the glory of the country.

6—33. Moses, looking on the request of Reuben and Gad as a pretext to escape the perils of the impending war, met it with the sharpest reproof; in consequence of which they professed their readiness, not only to go to the war, but solemnly swore not to leave the field till the enemy was subdued, and the land of Canaan was in possession of their brethren. On this condition their request was granted.

The two tribes of Reuben and Gad, and the half tribe of Manasseh, amounted in all to 110,580, while only 40,000 went to the war, leaving 70,580 on the east of Jordan, to form the new settlement, and to watch over its interests.

34—42. They at once began to rebuild the cities. As to the exact locality of the places here specified, opinion greatly differs; nor is the fixing of these localities very important.

To break up all the idolatrous associations connected with those places, their very names were changed.

When it is said (verse 40), that Moses gave Gilead unto Machir, it means to the posterity of Machir, who took it from the Amorites, and, in conformity with the promise given to Abraham (Gen. xv. 16, 21), made it their own.

CHAPTER XXXIII.

1—49. This chapter is filled up mainly with an enumeration of the various stages and encampments of the congregation in their progress through the wilderness to the promised land. The route from Egypt is well defined, as also that from Mount Hor to the banks of the Jordan, where they crossed

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32 And they removed from Bene-jaakan, and encamped at Hor-hagidgad.[a]

33 And they went from Hor-hagidgad, and pitched in Jotbathah.

34 And they removed from Jotbathah, and encamped at Ebronah.

35 And they departed from Ebronah, and encamped at Ezion-gaber.[b]

36 And they removed from Ezion-gaber, and pitched in the wilderness of Zin, which *is* Kadesh.[c]

37 And they removed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.[d]

38 And Aaron the priest went up into mount Hor at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first *day* of the fifth month.[e]

39 And Aaron *was* an hundred and twenty and three years old when he died in mount Hor.

40 And king Arad the Canaanite, which dwelt in the south in the land of Canaan, heard of the coming of the children of Israel.[f]

41 And they departed from mount Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in Oboth.[g]

44 And they departed from Oboth, and pitched in [1]Ije-abarim, in the border of Moab.[h]

45 And they departed from Iim, and pitched in Dibon-gad.[i]

46 And they removed from Dibon-gad, and encamped in Almon-diblathaim.[j]

47 And they removed from Almon-diblathaim, and pitched in the mountains of Abarim, before Nebo.[k]

48 And they departed from the mountains of Abarim, and pitched in the plains of Moab by Jordan *near* Jericho.[l]

49 And they pitched by Jordan, from Beth-jesimoth *even* unto [2]Abel-shittim in the plains of Moab.[m]

50 ¶ And the LORD spake unto Moses in the plains of Moab by Jordan *near* Jericho, saying,

51 Speak unto the children of Israel, and say unto them, When ye are passed over Jordan into the land of Canaan;

52 Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places:

53 And ye shall dispossess *the inhabitants of* the land, and dwell therein: for I have given you the land to possess it.[n]

BEFORE CHRIST 1451.

a Deut. x. 6, 7; 1 Chron. i. 42.
3 Heb. *multiply his inheritance.*
4 Heb. *diminish his inheritance.*
o ch. xxvi. 53—55.
b Deut. ii. 8; 1 Kings ix. 26; xxii. 48.
c ch. xx. 1; xxvii. 14.
d ch. xx. 22, 23; xxi. 4.
p Exod. xxiii. 31—33; Josh. xxiii. 8—13; Judg. ii. 3; Ps. cvi. 34—42; Ezek. xxviii. 24.
e ch. xx. 25—29; Deut. x. 6; xxxii. 50.
f ch. xxi. 1—4.
g ch. xxi. 10.
q Gen. xvii. 8; Deut. i. 7; Ps. lxxviii. 55; cv. 6—11; Ezek. xlvii. 14.
1 Or, *heaps of Abarim.*
h ch. xxi. 11.
i ch. xxxii. 34.
r Josh. xv. 1; Ezek. xlvii. 13.
j Jer. xlviii. 22; Ezek. vi. 14.
k ch. xxi. 20; Deut. xxxii. 49.
s ch. xiii. 26; xxxii. 8; Gen. xiv. 3; Josh. xv. 2—4.
l ch. xxii. 1.
t Gen. xv. 18; Josh. xv. 4, 47.
2 Or, *the plains of Shittim.*
m ch. xxv. 1; Josh. ii. 1.
u ch. xiii. 21; xxxiii. 37; 2 Kings xiv. 25; Ezek. xlvii. 15.
v Ezek. xlvii. 17.
n Exod. xxiii. 24, 33; xxxiv. 13; Deut. vii. 1—5; xii. 3; Josh. ii. 1; iii. 17; xi. 12; Judg. ii. 2.

54 And ye shall divide the land by lot for an inheritance among your families: *and* to the more ye shall [3]give the more inheritance, and to the fewer ye shall [4]give the less inheritance: every man's *inheritance* shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit.[o]

55 But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them *shall be* pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.

56 Moreover it shall come to pass, *that* I shall do unto you, as I thought to do unto them.[p]

CHAPTER XXXIV.

1 *The borders of the land.* 16 *The names of the men which shall divide the land.*



AND the LORD spake unto Moses, saying,

2 Command the children of Israel, and say unto them, When ye come into the land of Canaan; (this *is* the land that shall fall unto you for an inheritance, *even* the land of Canaan with the coasts thereof:)[q]

3 Then your south quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the outmost coast of the salt sea eastward:[r]

4 And your border shall turn from the south to the ascent of Akrabbim, and pass on to Zin: and the going forth thereof shall be from the south to Kadesh-barnea, and shall go on to Hazar-addar, and pass on to Azmon:[s]

5 And the border shall fetch a compass from Azmon unto the river of Egypt, and the goings out of it shall be at the sea.[t]

6 And *as for* the western border, ye shall even have the great sea for a border: this shall be your west border.

7 And this shall be your north border: from the great sea ye shall point out for you mount Hor:

8 From mount Hor ye shall point out *your border* unto the entrance of Hamath; and the goings forth of the border shall be to Zedad:[u]

9 ¶ And the border shall go on to Ziphron, and the goings out of it shall be at Hazar-enan: this shall be your north border.[v]

10 And ye shall point out your east border from Hazar-enan to Shepham:

into Canaan; but the intermediate points cannot be so easily determined. The record of the movements of the Israelites was kept by Moses, and left by him as a legacy to the people.

50—56. With the driving out of the people who then possessed the land of Canaan, the Israelites are solemnly commanded to destroy every relic of idolatry that might be found, otherwise they were themselves to fall under the righteous displeasure of God. On this point, Matthew Henry justly says:—"The righteous God would turn that wheel upon the Israelites which was to have crushed the Canaanites. 'I shall do unto you as I thought to do unto them.' It was intended that the Canaanites should be dispossessed; but if the Israelites fell in with them and learned their ways, they were to be dispossessed, for God's displeasure would justly be greater against them than against the Canaanites themselves. Let us hear this and fear. If we do not drive sin out, sin will drive us out; if we be not the death of our lusts, our lusts will be the death of our souls."

CHAPTER XXXIV.

1—9. "A well-constructed map would be the best commentary on this chapter."

The rendering of these verses by Dr. Bachroyd is admirable:—"Your south corner shall be at the wilderness of Zin, adjoining to Edom; and your south border shall be the utmost point of the Salt Sea eastward, and your south border shall wind to the ascent of Akrabbim, and pass on to Zin; and thence, extending to the south of Kadesh-barnea, it shall go on to Hazar-

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11 And the coast shall go down from Shepham to Riblah, on the east [1]side of Ain; and the border shall descend, and shall reach unto the side of the sea of Chinnereth eastward:[a]

12 And the border shall go down to Jordan, and the goings out of it shall be at the salt sea: this shall be your land with the coasts thereof round about.[b]

13 And Moses commanded the children of Israel, saying, This *is* the land which ye shall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half tribe:[c]

BEFORE CHRIST 1451.

1 Heb. *shoulder.*

e Josh. xiv. 1; xix. 51.

a Deut. iii. 17; Josh. xi. 2; xix. 35; 2 Kings xxiii. 33; Jer. xxxix. 5, 6; Matt. xiv. 34; Luke v. 1.

f ch. i. 4, 16.

b ver. 3.

c ver. 1; Josh. xiv. 1, 2.

17 These *are* the names of the men which shall divide the land unto you: Eleazar the priest, and Joshua the son of Nun.[e]

18 And ye shall take one prince of every tribe, to divide the land by inheritance.[f]

19 And the names of the men *are* these: Of the tribe of Judah, Caleb the son of Jephunneh.

20 And of the tribe of the children of Simeon, Shemuel the son of Ammihud.

21 Of the tribe of Benjamin, Elidad the son of Chislon.



FLEEING TO THE CITY OF REFUGE.

14 For the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received *their inheritance;* and half the tribe of Manasseh have received their inheritance:[d]

15 The two tribes and the half tribe have received their inheritance on this side Jordan *near* Jericho eastward, toward the sunrising.

16 And the LORD spake unto Moses, saying,

d ch. xxxii. 33; Josh. xiv. 2, 3.

22 And the prince of the tribe of the children of Dan, Bukki the son of Jogli.

23 The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod.

24 And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan.

25 And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach.

addar, and pass on to Azmon; and from Azmon the boundary shall wind about to the river of Egypt; and its termination shall be at the Sea."

The Great Sea, in verse 6, is the Mediterranean, as the only western border here alluded to; but, from the forbearance of the Israelites, the Canaanites and the Philistines were left in possession of some important points on the coast.

Verses 7—9 are thus rendered by Boothroyd:—"And this shall be your north boundary: from the Great Sea ye shall draw a line from the top of Lebanon; from the top of Lebanon ye shall draw a line to the entrance of Hamath; and the boundary shall pass on to Zedad; and the boundary shall go on to Ziphon, and its termination shall be at Hazar-enan." The Hebrew for Mount Hor is, literally, "the mountain of the mountains," or "the eminent mountain," and clearly points to Lebanon, since Mount Hor has been mentioned as lying on the northern frontier.

11, 12. The eastern border is here clearly defined. The northern boundary being somewhat higher than the source of the Jordan, two towns—Shepham and Riblah—are here put down to guide the boundary line thither.

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26 And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan.

27 And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi.

28 And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud.

29 These *are they* whom the LORD commanded to divide the inheritance unto the children of Israel in the land of Canaan.

CHAPTER XXXV.

1 *Eight and forty cities for the Levites with their suburbs, and measure thereof.* 6 *Six of them are to be cities of refuge.* 9 *The laws of murder.* 31 *No satisfaction for murder.*

AND the LORD spake unto Moses in the plains of Moab by Jordan *near* Jericho, saying,

2 Command the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in; and ye shall give *also* unto the Levites suburbs for the cities round about them.[e]

3 And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts.

4 And the suburbs of the cities, which ye shall give unto the Levites, *shall reach* from the wall of the city and outward a thousand cubits round about.

5 And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city *shall be* in the midst: this shall be to them the suburbs of the cities.

6 And among the cities which ye shall give unto the Levites *there shall be* six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and [1]to them ye shall add forty and two cities.[b]

7 *So* all the cities which ye shall give to the Levites *shall be* forty and eight cities: them *shall ye give* with their suburbs.[c]

8 And the cities which ye shall give *shall be* of the possession of the children of Israel: from *them that have* many ye shall give many; but from *them that have* few ye shall give few: every one shall give of his cities unto the Levites according to his inheritance which [2]he inheriteth.

BEFORE CHRIST 1451.

3 Heb. *by error.*
d Exod. xxi. 13; Deut. xix. 2; Josh. xx. 2.

e ver. 6; ch. xv. 16; Deut. iv. 41; xix. 6; Josh. xx. 3—9.

f Exod. xxi. 12—14; Lev. xxiv. 17; Deut. xix. 11—13.

4 Heb. *with a stone of the hand.*

a Josh. xiv. 3, 4; xxi. 2; Ezek. xlv. 1—5; xlviii. 8—14.

g vs. 21, 27; Deut. xix. 6, 12.

h ver. 16; Gen. ix. 8; 2 Sam. iii. 27; xx. 10; 1 Kings ii. 31, 32.

1 Heb. *above them ye shall give.*
b ver. 13; Deut. iv. 41; Josh. xx. 2, 7; xxi. 3, 13, 21, 27, 32, 36, 38.

c Josh. xxi. 3; xxvi. 54.

2 Heb. *they inherit.*

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, When ye be come over Jordan into the land of Canaan;

11 Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at [3]unawares.[d]

12 And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment.

13 And of these cities which ye shall give six cities shall ye have for refuge.

14 Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, *which* shall be cities of refuge.

15 These six cities shall be a refuge, *both* for the children of Israel, and for the stranger, and for the sojourner among them: that every one that killeth any person unawares may flee thither.[e]

16 And if he smite him with an instrument of iron, so that he die, he *is* a murderer: the murderer shall surely be put to death.[f]

17 And if he smite him [4]with throwing a stone, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.

18 Or *if* he smite him with an hand weapon of wood, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.

19 The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him.[g]

20 But if he thrust him of hatred, or hurl at him by laying of wait, that he die;

21 Or in enmity smite him with his hand, that he die: he that smote *him* shall surely be put to death; *for* he *is* a murderer: the revenger of blood shall slay the murderer, when he meeteth him.[h]

22 But if he thrust him suddenly without enmity, or have cast upon him any thing without laying of wait,

23 Or with any stone, wherewith a man may die, seeing *him* not, and cast *it* upon him, that he die, and *was* not his enemy, neither sought his harm:

24 Then the congregation shall judge between the slayer and the revenger of blood according to these judgments:

25 And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it

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The word "Ain" is not to be taken as a proper name, but in the sense of "source" or "spring," that is, of the Jordan. The boundary line is drawn along the EAST side of the Jordan and the Seas, so as to place these waters in the portion of the western rather than the eastern tribes. Its termination was at the Salt Sea.

The Sea of Chinnereth is the Lake of Gennesaret, or the Sea of Tiberius.

13—15. The two tribes of Reuben and Gad, and the half tribe of Manasseh, having already been provided for on the other side of the Jordan, the whole land was to be divided by lot among the other nine tribes and a half, and thus was to be fulfilled the promise which God had given to their father Abraham in the olden time.

16—29. To Eleazar the priest, to Joshua, the future head and leader of the people, and to a chief out of each tribe, was it given to make a division of the land. The order in which the tribes are here given, is precisely the order in which the allotment fell to each.

"The word of the Lord endureth for ever." Hath he said it, and shall he not do it? Hath he spoken, and shall it not come to pass? Heaven and earth may pass away, but one jot or one tittle of his word shall in no wise fail of being accomplished.

CHAPTER XXXV.

1—8. The Levites had no territorial possession assigned to them in the division of the land; but a special provision is made for them in a given number of towns, or cities, with such a portion of ground in the suburb or immediate neighbourhood of each town, as might be sufficient for the subsistence of their flocks and herds. The locating of these Levites in different parts of the land was, no doubt, designed to exert a salutary influence on the people. To adopt the words of Calvin—"These cities were like lamps, shining into the very farthest corners of the land; they were also like watch-towers, in which the Levites might keep guard, so as to drive away impiety from the borders of the holy land. Hence was the light of heavenly doctrine diffused; hence was the seed of life scattered; hence were the examples to be sought of holiness and universal integrity."

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unto the death of the high priest, which was anointed with the holy oil.[a]

26 But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled;

27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; [1]he shall not be guilty of blood:[b]

28 Because he should have remained in the city of his refuge until the death of the high priest: but after the death of the high priest the slayer shall return into the land of his possession.

29 So these *things* shall be for a statute of judgment unto you throughout your generations in all your dwellings.[c]

30 Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person *to cause him* to die.[d]

31 Moreover ye shall take no satisfaction for the life of a murderer, which *is* [2]guilty of death: but he shall be surely put to death.[e]

32 And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.

33 So ye shall not pollute the land wherein ye *are:* for blood it defileth the land: and the [3]land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.[f]

34 Defile not therefore the land which ye shall inhabit, wherein I dwell: for I the LORD dwell among the children of Israel.[g]

BEFORE CHRIST 1451.

a ver. 12; Exod. xxi. 13; xxix. 7; Lev. iv. 3; xxi. 10; Josh. xx. 6.

1 Heb. *no blood shall be to him.*

b Exod. xxii. 2.

c ch. xxvii. 11.

h ch. xxvi. 29.

d Deut. xvii. 6; xix. 15; Matt. xviii. 16; 2 Cor. xiii. 1; Heb. x. 28.

i ch. xxvi. 55; xxvii. 1—12; xxxiii. 54; Josh. xvii. 3, 4.

2 Heb. *faulty to die.*

e vs. 25, 28.

4 Heb. *unto whom they shall be.*

3 Heb. *there can be no expiation for the land.*

f Gen. ix. 6; Ps. cvi. 38.

j Lev. xxv. 10.

g ver. 33; Exod. xxix. 45, 46; Lev. xviii. 25; Deut. xxi. 23.

CHAPTER XXXVI.

1 *The inconvenience of the inheritance of daughters* 5 *is remedied by marrying in their own tribes,* 7 *lest the inheritance should be removed from the tribe.* 10 *The daughters of Zelophehad marry their father's brothers' sons.*

AND the chief fathers of the families of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel:[h]

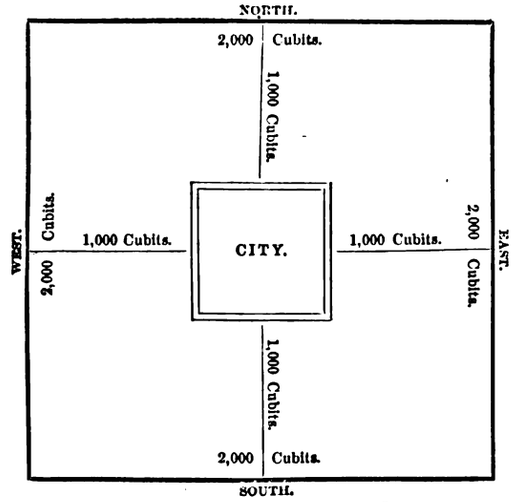
2 And they said, The LORD commanded my lord to give the land for an inheritance by lot to the children of Israel: and my lord was commanded by the LORD to give the inheritance of Zelophehad our brother unto his daughters.[i]

3 And if they be married to any of the sons of the *other* tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe [4]whereunto they are received: so shall it be taken from the lot of our inheritance.

4 And when the jubile of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.[j]

5 And Moses commanded the children of Israel

The measurements here laid down will be best understood by the following diagram:—



There are those who think that the one thousand cubits were measured outward at right angles to the wall of the city, while the two thousand cubits denote the outside measurement parallel to the wall; while others maintain that the first thousand cubits were the suburbs, and that the other two thousand cubits which they measured without the suburbs were for fields and vineyards.

Six of these cities were then set apart as cities of refuge, to which any person who had accidentally killed another might flee and find sanctuary. In the East, it was a point of honour for the nearest relative of the slain to become the avenger of his blood, and to take no rest till he had destroyed the slayer. Moses is here legislating upon usages already in existence, and by divine direction is throwing around life the guardianship of an infinite power.

9—12. The manslayer was to flee to the nearest city of refuge, where he was kept till sent for, in order to be taken back to the place where the deed was done, when he was brought before the congregation for trial and judgment. If found guilty of wilful murder, he was delivered over to the avenger of blood, to be put to death; but if his guilt was not established, he was then sent back to the city of refuge, where he was doomed to spend his life until the death of the high priest, when he was set wholly free.

These cities of refuge were easy of access; the roads thither were kept in good repair; no obstruction was to be left in the way, and finger posts, with the word REFUGE, were so placed as to guide the fugitive in his flight.

16—23. The distinction between the offence of manslaughter and the sin of murder is so clearly expressed in the text as to need no comment. Let it, however, be observed, that in case of murder, the nearest relative of the person murdered might kill the murderer wherever he met him; nor was the murderer to be spared, even if he had fled to the city of refuge. It was only in those cases in which the death could not be attributed to malice prepense, as in the case of death from accidental causes, that the manslayer should be held free from blood guiltiness.

30—34. The cause of judgment lay with the congregation; but on no evidence save that of living, competent, and reliable witnesses, of which there should be at least two, was any man to be convicted and condemned. Yet, when found guilty, neither interest nor influence of any kind was to avail for the saving of his life. He was surely to be put to death, otherwise the land would have been defiled and stained with blood. Murder being not only a sin against God, but the most serious offence against society, it is the will of God that the murderer should expiate his crime by the penalty of death.

What a sacred thing is life! If no man has a right to take away the life of his fellow-man, neither has it been given him to trifle with his own life, or throw that life away.

CHAPTER XXXVI.

1—4. In the twenty-seventh chapter a special provision was made for the daughters of Zelophehad, who had died without leaving any male issue; but now some of the heads of that family come to Moses and represent that in case these female heirs should marry into other tribes, those other tribes would thus be enriched at the expense of the tribe to which these females belonged. Nor would even the year of jubilee—in which every alienated inheritance returned to its original possessor—rectify the evil, since the inheritance would go by the rights of marriage into another tribe. The complaint was well founded. Why, then, did not the Infinitely Wise provide against any such consequence in the previous arrangement with the daughters of Zelophehad? Let Calvin give the reply:—"God designedly withheld his decisions until they naturally arose out of the circumstances of the case. He

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according to the word of the LORD, saying, The tribe of the sons of Joseph hath said well.[a]

6 This *is* the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them [1]marry to whom they think best; only to the family of the tribe of their father shall they marry.[b]

7 So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall [2]keep himself to the inheritance of the tribe of his fathers.[c]

8 And every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.[d]

9 Neither shall the inheritance remove from *one* tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance.

10 Even as the LORD commanded Moses, so did the daughters of Zelophehad:

11 For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brothers' sons:[e]

12 *And* they were married [3]into the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father.

13 These *are* the commandments and the judgments, which the LORD commanded by the hand of Moses unto the children of Israel in the plains of Moab by Jordan *near* Jericho.[f]

BEFORE CHRIST 1451.

a ch. xxvii. 7.

1 Heb. *be wives.*

b ver. 12

c ch. xxvii. 1.

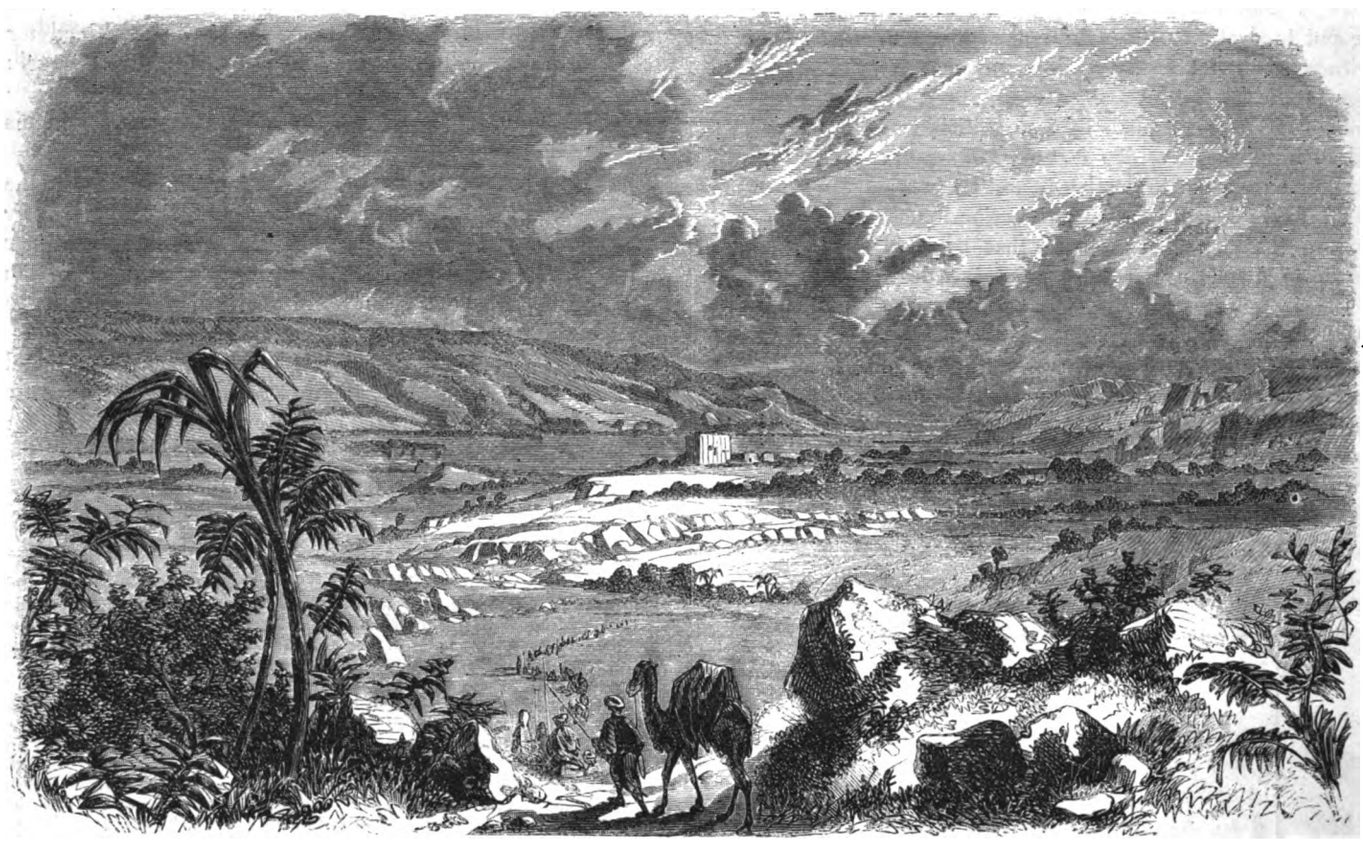
2 Heb. *cleave to.*

3 Heb. *to some that were of the families.*

c 1 Kings xxi. 3.

d 1 Chron. xxiii. 22.

f ch. xxvi. 3; xxxiii. 50



THE PLAINS OF JERICHO.

allowed himself to be interrogated familiarly in regard to doubtful points of no primary importance, in order that posterity might recognise his reply as a proof of his fatherly indulgence."

5—12. Moses having, as in all cases of doubt and difficulty, referred this question to God, received an immediate answer, and, in the answer, an easy solution of the difficulty. It was provided that in all cases in which the female branches of a family became heirs of their father's inheritance, they should marry into their own tribe. This, no doubt, was one reason for the introduction of the law which required a man to marry his brother's wife.

There were those whom this new provision did not affect. It laid no restriction on those women who had no inheritance; whilst it left those who had come to paternal possessions at perfect liberty to marry whom they pleased, if they were willing to forego their inheritance.

The priests and the Levites, who had no inheritance, were at liberty to marry into any of the tribes. (2 Chron. xxii. 11.)

13. The territory of Moab lay south of the Arnon, and yet these *plains* are obviously to the north of that river, in the neighbourhood of Jordan by Jericho. The Moabites formerly possessed territories to the north of the Arnon, from which they had been driven out by the Amorites, the defeat of whom, under Sihon their king, by the Israelites, threw all the fine tract of country between the Arnon and the Jabbok into the possession of God's people.

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THE FIFTH BOOK OF MOSES,

CALLED

DEUTERONOMY.

CHAPTER I.

1 Moses' speech in the end of the fortieth year, briefly rehearsing the story 6 of God's promise, 13 of giving them officers, 19 of sending the spies to search the land, 34 of God's anger for their incredulity, 41 and disobedience.

BEFORE CHRIST 1451.

THESE *be* the words which Moses spake unto all Israel on this side Jordan in the wilderness, in the plain over against the [1]Red *sea*, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.[a]

2 (*There are* eleven days' *journey* from Horeb by the way of mount Seir unto Kadesh-barnea.)

3 And it came to pass in the fortieth year, in the eleventh month, on the first *day* of the month, *that* Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them;

4 After he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Astaroth in Edrei:[b]

5 On this side Jordan, in the land of Moab, began Moses to declare this law, saying,

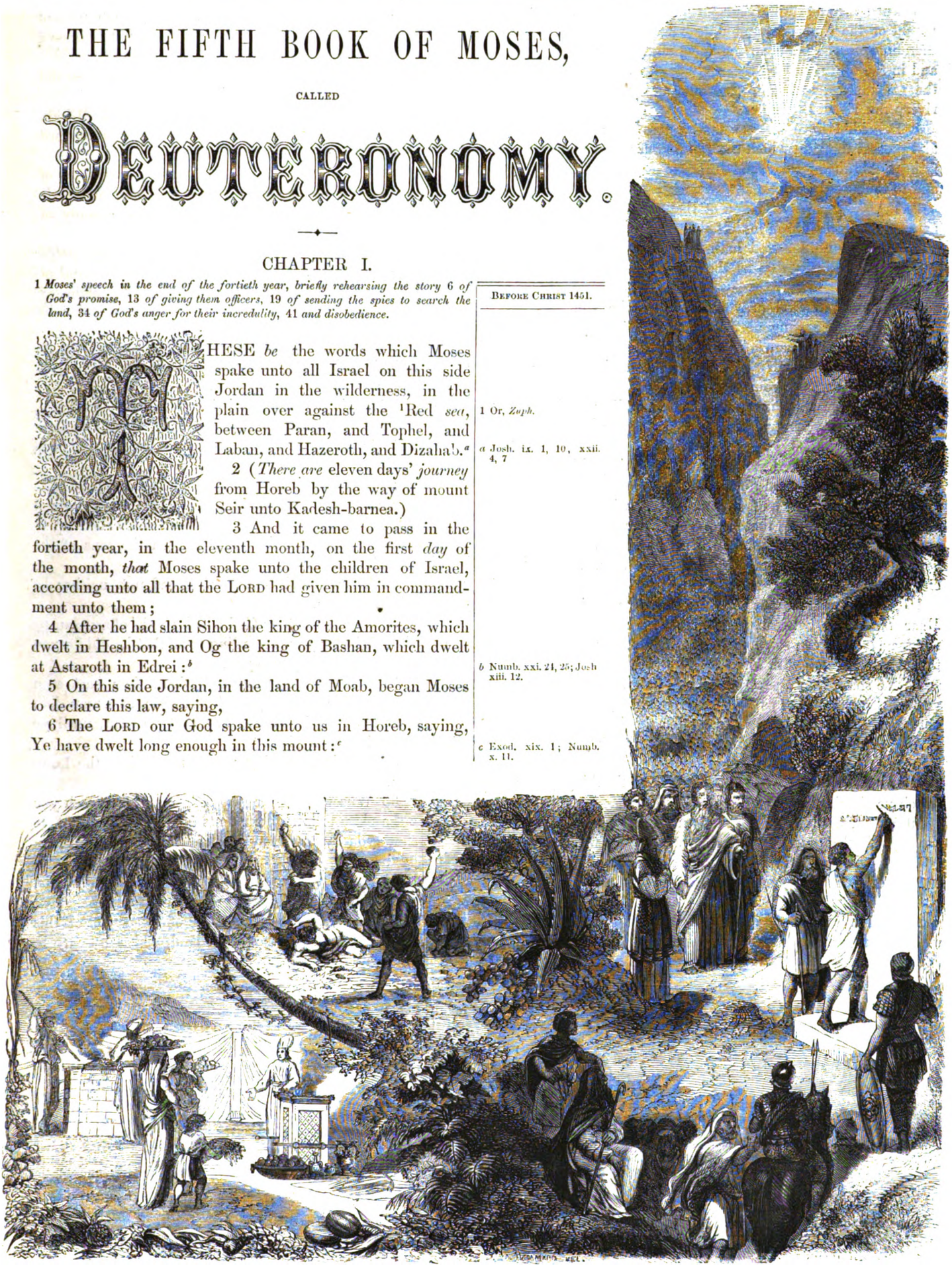
6 The LORD our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount:[c]

1 Or, *Zuph.*

a Josh. ix. 1, 10, xxii. 4, 7

b Numb. xxi. 24, 25; Josh xiii. 12.

c Exod. xix. 1; Numb. x. 11.



7 Turn you, and take your journey, and go to the mount of the Amorites, and unto [1]all *the places* nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto [2]the great river, the river Euphrates.

8 Behold, I have [2]set the land before you: go in and possess the land which the LORD sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them.[a]

9 ¶ And I spake unto you at that time, saying, I am not able to bear you myself alone:[b]

10 The LORD your God hath multiplied you, and, behold, ye *are* this day as the stars of heaven for multitude.[c]

11 (The LORD God of your fathers make you a thousand times so many more as ye *are*, and bless you, as he hath promised you!)[d]

12 How can I myself alone bear your cumbrance, and your burden, and your strife?

13 [3]Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you.[e]

14 And ye answered me, and said, The thing which thou hast spoken *is* good *for us* to do.

15 So I took the chief of your tribes, wise men, and known, and [4]made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.[f]

16 And I charged your judges at that time, saying, Hear *the causes* between your brethren, and judge righteously between *every* man and his brother, and the stranger *that is* with him.[g]

17 Ye shall not [5]respect persons in judgment; *but* ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment *is* God's: and the cause that is too hard for you, bring *it* unto me, and I will hear it.[h]

18 And I commanded you at that time all the things which ye should do.

19 ¶ And when we departed from Horeb, we went through all that great and terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the LORD our God commanded us; and we came to Kadesh-barnea.[i]

20 And I said unto you, Ye are come unto the mountain of the Amorites, which the LORD our God doth give unto us.

BEFORE CHRIST 1451.

1 Heb. *all his neighbours.*

j Josh. i. 9.

2 Heb. *given.*

a Gen. xii. 7; xv. 18; xvii. 7, 8; xxvi. 4; xxviii. 13.

b Exod. xviii. 18; Numb. xi. 14.

c Gen. xv. 5; Deut. x. 22; xxviii. 52.

k Numb. xiii. 3, 22–27.

d Gen. xv. 5; xxii. 17; xxvi. 4; Exod. xxxii. 13; 2 Sam. xxiv. 3.

3 Heb. *give*

e Exod. xviii. 21; Numb. xi. 16, 17.

6 Heb. *melted.*

4 Heb. *gave.*

l ch. ix. 1, 2; Numb. xiii. 28—33; xiv. 1—4; Josh. ii. 11; Ps. cvi. 24, 25.

f Exod. xviii. 25.

g ch. xvi. 18, 19; Lev. xxiv. 22.

5 Heb. *acknowledge faces.*

m ch. xxxii. 11, 12; Exod. xiv. 14, 25; xix. 4; Neh. iv. 20; Isa. xlvi. 3, 4; lxiii. 9; Hos. xi. 3; Acts xiii. 18.

h ch. xvi. 19; Exod. xviii. 22, 26 Lev. xix. 15; 2 Chron. xix. 6; 1 Sam. xvi. 7; Prov. xxiv. 23—25; James ii. 1.

n Ps. cvi. 24; Jude 5.

o Exod. xiii. 21; Numb. x.; Neh. ix. 19, 33; Ps. lxxviii. 14; Ezek. xx. 6.

i ch. viii. 15; Numb. x. 12; xiii. 26; Jer. ii. 6.

21 Behold, the LORD thy God hath set the land before thee: go up *and* possess *it*, as the LORD God of thy fathers hath said unto thee; fear not, neither be discouraged.[j]

22 ¶ And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come.

23 And the saying pleased me well: and I took twelve men of you, one of a tribe:

24 And they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out.

25 And they took of the fruit of the land in their hands, and brought *it* down unto us, and brought us word again, and said, *It is* a good land which the LORD our God doth give us.[k]

26 Notwithstanding ye would not go up, but rebelled against the commandment of the LORD your God:

27 And ye murmured in your tents, and said, Because the LORD hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.

28 Whither shall we go up? our brethren have [6]discouraged our heart, saying, The people *is* greater and taller than we; the cities *are* great and walled up to heaven; and moreover we have seen the sons of the Anakims there.[l]

29 Then I said unto you, Dread not, neither be afraid of them.

30 The LORD your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes;

31 And in the wilderness, where thou hast seen how that the LORD thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place.[m]

32 Yet in this thing ye did not believe the LORD your God,[n]

33 Who went in the way before you, to search you out a place to pitch your tents *in*, in fire by night, to shew you by what way ye should go, and in a cloud by day.[o]

34 And the LORD heard the voice of your words, and was wroth, and sware, saying,

35 Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers,

CHAPTER I.

1—9. As in some former instances, this book is named by the Jews from one of the first words, MISHNEHTORAH, which means, "a second law," or "a repetition of the law." Several of the laws previously given are here repeated; but it is not as a lawgiver so much as a preacher that Moses now stands before us, enforcing on a new generation the laws formerly published, with additional illustrations, exhortations, and warnings, and this in the highest style of simple eloquence and thrilling pathos.

There are various important particulars in Deuteronomy not to be found in the preceding books, and on those books it offers at once the best commentary, and the clearest elucidation of their difficulties.

In comparing chapter i. 6, with chapter xxxiv. 1, it appears that this book was written by Moses in the plains of Moab, and not long before his death. It embraces the history of a period of five weeks, or one lunar month, from the first day of the eleventh month of the fourteenth year of the exodus, to the seventh day of the twelfth month. As the generation who were now about to enter the promised land had not been eye-witnesses of what had taken place during the sojourn of their fathers in the wilderness, there was a real suitableness in the recapitulation of the principal occurrences which had transpired during those forty years, in the repetition of the moral, ceremonial, and judicial laws, and in the enforcing of the whole by the most animated exhortations and the most pathetic expostulations. In addition to this, Moses names Joshua as his successor, delivers a copy of the law to the priests, prophesies of the future with its grander developments, pronounces his blessing on each of the tribes, ascends the Mount Nebo, surveys the promised land, and then yields up his spirit into the hands of God his Saviour.

As the people were now on the east of Jordan, and farther from the Red Sea than ever, and as the word rendered "Red" is Zuph, while the word "Sea" is not in the Hebrew text; instead of reading "in the plain over against the Red Sea," it would be more correct to read, "in the plain over against Zuph," which was a place contiguous to the plains of Moab, not far from the Jordan and the Arnon.

In the same locality, near the southern extremity of the Dead Sea, are we to look for the other towns and places here specified.

It is supposed that the second verse should come in between the nineteenth and twentieth verses.

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36 Save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath [1]wholly followed the LORD.[a]

37 Also the LORD was angry with me for your sakes, saying, Thou also shalt not go in thither.[b]

38 *But* Joshua the son of Nun, which standeth before thee, he shall go in thither: encourage him: for he shall cause Israel to inherit it.[c]

39 Moreover your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.[d]

40 But *as for* you, turn you, and take your journey into the wilderness by the way of the Red sea.[e]

41 Then ye answered and said unto me, We have sinned against the LORD, we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill.[f]

42 And the LORD said unto me, Say unto them, Go not up, neither fight; for I *am* not among you; lest ye be smitten before your enemies.[g]

43 So I spake unto you; and ye would not hear, but rebelled against the commandment of the LORD, and [2]went presumptuously up into the hill.

44 And the Amorites, which dwelt in that mountain, came out against you, and chased you, as bees do, and destroyed you in Seir, *even* unto Hormah.[h]

45 And ye returned and wept before the LORD; but the LORD would not hearken to your voice, nor give ear unto you.

46 So ye abode in Kadesh many days, according unto the days that ye abode *there*.[i]

CHAPTER II.

1 *The story is continued, that they were not to meddle with the Edomites, 9 nor with the Moabites, 17 nor with the Ammonites, 24 but Sihon the Amorite was subdued by them.*

THEN we turned, and took our journey into the wilderness by the way of the Red sea, as the LORD spake unto me: and we compassed mount Seir many days.[j]

2 And the LORD spake unto me, saying,

3 Ye have compassed this mountain long enough: turn you northward.

BEFORE CHRIST 1451.

1 Heb. *fulfilled to go after.*

a Numb. xiv. 22—24, 30; Josh. xiv. 9; Ps. xcv. 11.

k Numb. xx. 14.

b ch. iii. 26, 27; iv. 21; xxxiv. 4; Numb. xx. 12; xxvii. 14; Ps. cvi. 32.

3 Heb. *even to the treading of the sole of thy foot.*

c ch. xxxi. 7, 23; Numb. xxvii. 18—23.

l Gen. xxxvi. 8; Josh. xxiv. 4.

d Numb. xiv. 3, 31.

e Numb. xiv. 25.

m ch. viii. 2—4.

f Numb. xiv. 40.

n Judg. xi. 18.

4 Or, *use no hostility against Moab.*

g Numb. xiv. 42.

2 Heb. *ye were presumptuous, and went up.*

h Numb. xiv. 44, 45; Ps. cxviii. 12.

o ch. ix. 2; Gen. xiv. 5; Numb. xiii. 22, 23.

5 Heb. *inherited them.*

i Numb. xiii. 25; xx. 1, 22.

6 Or, *room.*

p Gen. xiv. 6; xxxvi. 20.

7 Or, *valley.*

q Numb. xiii. 23; xxi. 12.

r ch. i. 34, 35; Numb. xiii. 26; xiv. 33—35; xxvi. 64; Ezek. xx. 15.

s Ps. lxxviii. 33; cvi. 26.

j ch. i. 40; Numb. xiv. 25.

4 And command thou the people, saying, Ye *are* to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore:[k]

5 Meddle not with them; for I will not give you of their land, [3]no, not so much as a foot breadth; because I have given mount Seir unto Esau *for* a possession.[l]

6 Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink.

7 For the LORD thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: these forty years the LORD thy God *hath been* with thee; thou hast lacked nothing.[m]

8 And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from Elath, and from Ezion-gaber, we turned and passed by the way of the wilderness of Moab.[n]

9 And the LORD said unto me, [4]Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land *for* a possession; because I have given Ar unto the children of Lot *for* a possession.

10 The Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims;

11 Which also were accounted giants, as the Anakims; but the Moabites call them Emims.[o]

12 The Horims also dwelt in Seir beforetime; but the children of Esau [5]succeeded them, when they had destroyed them from before them, and dwelt in their [6]stead; as Israel did unto the land of his possession, which the LORD gave unto them.[p]

13 Now rise up, *said I*, and get you over the [7]brook Zered. And we went over the brook Zered.[q]

14 And the space in which we came from Kadesh-barnea, until we were come over the brook Zered, *was* thirty and eight years; until all the generation of the men of war were wasted out from among the host, as the LORD sware unto them.[r]

15 For indeed the hand of the LORD was against them, to destroy them from among the host, until they were consumed.[s]

16 ¶ So it came to pass, when all the men of war were consumed and dead from among the people,

17 That the LORD spake unto me, saying,

18 Thou art to pass over through Ar, the coast of Moab, this day:

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10. The number of stars visible to the naked eye in both hemispheres does not much exceed three thousand, while the Israelites, exclusive of women and children, amounted, even at this time, to six hundred thousand souls. Thus the promise made to Abraham—"thy seed shall be as the stars of heaven for multitude"—was literally fulfilled.

19—22. Throughout this book Moses speaks to the people as if their fathers, whom he had led through the wilderness, were still alive.

44. The ancient writers always speak of the bee as a very formidable adversary. In his travels, Mungo Park relates that when some of his associates foolishly attempted to rob a large hive which they had found, the exasperated little creatures rushed out, and attacked them with such fury as to compel the whole company—men, horses, and asses—to scamper off in all directions.

"In Seir, even unto Hormah," clearly means that the destruction and the pursuit extended from Seir, even unto Hormah.

CHAPTER II.

1—8. Moses continues his rehearsal, and warns the congregation against all hostile action with the Edomites.

Elath seems to have been a port of the Edomites on the Ælamitic Gulf, and to have been of considerable importance. Ezion-gaber was a naval station, but Elath continued to be the seat and centre of commercial enterprise.

9—12. Ar was situated south of the Arnon, and was the capital of Moab. It is also called Ariel of Moab, to distinguish it from the Ammonitish city of the same name.

As the descendants of Lot's two sons, and in virtue of their relation to the patriarchal line, the Moabites are here allowed to enjoy their own territory in peace; but their unfriendly conduct, in refusing the Israelites a passage through their country, in sending for Balaam to curse the chosen people of God, and in seducing that very people to sin in the matter of Baal-peor, shut them out from the congregation for ten generations.

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19 And *when* thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon *any* possession; because I have given it unto the children of Lot *for* a possession.[a]

20 (That also was accounted a land of giants: giants dwelt therein in old time; and the Ammonites call them [1]Zamzummims;

21 A people great, and many, and tall, as the Anakims; but the LORD destroyed them before them; and they succeeded them, and dwelt in their stead:[b]

22 As he did to the children of Esau, which dwelt in Seir, when he destroyed the Horims from before them; and they succeeded them, and dwelt in their stead even unto this day:

23 And the Avims which dwelt in Hazerim, *even* unto Azzah, the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.)[c]

24 ¶ Rise ye up, take your journey, and pass over the river Arnon: behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land: [2]begin to possess *it*, and contend with him in battle.[d]

25 This day will I begin to put the dread of thee and the fear of thee upon the nations *that are* under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.[e]

26 ¶ And I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon with words of peace, saying,

27 Let me pass through thy land: I will go along by the high way, I will neither turn unto the right hand nor to the left.

28 Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: only I will pass through on my feet;[f]

29 (As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me;) until I shall pass over Jordan into the land which the LORD our God giveth us.[g]

30 But Sihon king of Heshbon would not let us pass by him: for the LORD thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as *appeareth* this day.

31 And the LORD said unto me, Behold, I have begun to give Sihon and his land before thee: begin to possess, that thou mayest inherit his land.

32 Then Sihon came out against us, he and all his people, to fight at Jahaz.

33 And the LORD our God delivered him before us; and we smote him, and his sons, and all his people.[h]

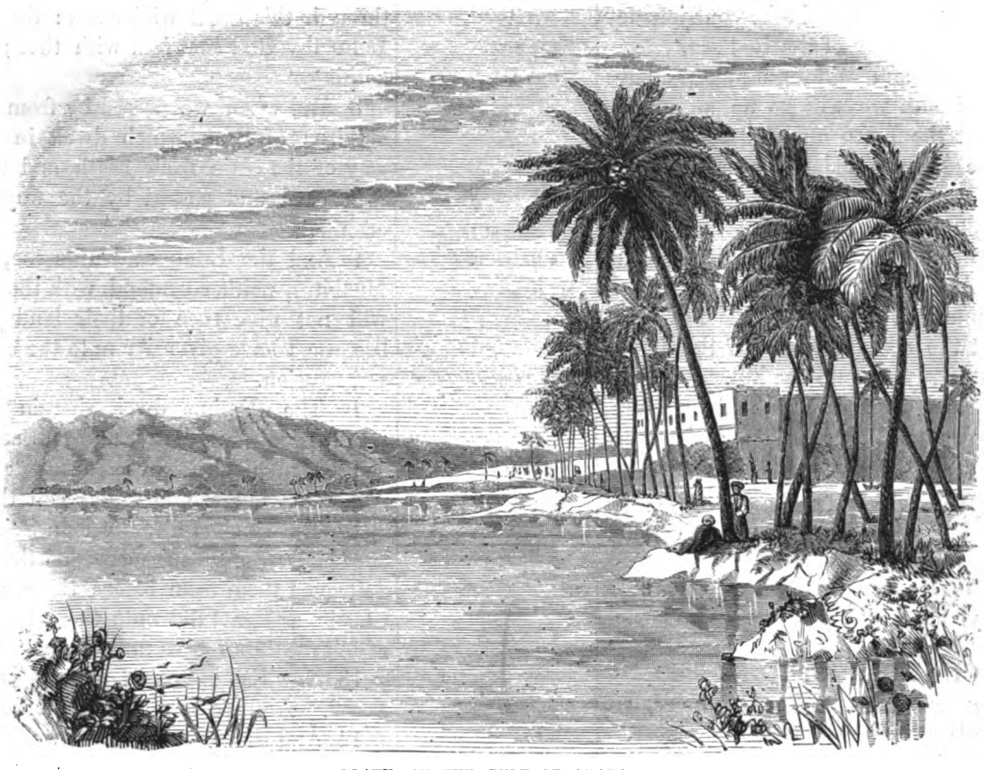
34 And we took all his cities at that time, and utterly destroyed the [3]men, and the women, and the little ones, of every city, we left none to remain:[i]

35 Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took.

BEFORE CHRIST 1451.

a ver. 9.

1 Or, *Zuzims.*
f ch. xx. 10; Numb. xx. 19; xxi. 21, 22; Judg. xi. 19
b ver. 10.
g vs. 9, 12; ch. xxiii. 3, 4; Numb. xx. 18; Judg. xi. 17, 18.



ELATH, ON THE GULF OF AKABA.

c ver. 12; Gen. x. 14; xiv. 6; xxxvi. 8, 20–30; Josh. xiii. 3; Jer. xxv. 20; Amos. ix. 7.

2 Heb. *begin, possess.*
d Numb. xxi. 13, 14; Judg. xi. 18—21.
h ch. i. 8; vii. 2; xx. 16; xxi. 23; xxix. 7; Numb. xxi. 23, 24; Josh. xi. 20.
3 Heb. *every city of men, and women, and little ones.*
i ch. vii. 2, 26.
e ch. xi. 25; Exod. xv. 14, 15; Josh. ii. 9, 10.

All the nations here mentioned appear to have been of the posterity of Ham, who lay under the prophetical curse of Noah, which was now executed upon this portion of them by the Moabites and the Edomites.

Israel had conquered Sihon and Og, and taken possession of their countries, as Edom had done to the Horims.

13. The brook Zered is to be looked for in connection with the river Ahsa, the largest of several streams that flow into the backwater at the southern extremity of the Dead Sea.

19. The children of Ammon were also the descendants of Lot, and their history is very much bound up with that of the Moabites. "The country which the Ammonites occupied lay to the east of Reuben and Gad, beyond the hills which bounded on the east the territories of the trans-Jordanic tribes."

It is a question, which must be left unsettled, whether they went there after the Amorites had expelled them from between the Arnon and the Jabbok, or whether they had been formerly in possession of this eastern territory.

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36 From Aroer, which *is* by the brink of the river of Arnon, and *from* the city that *is* by the river, even unto Gilead, there was not one city too strong for us: the LORD our God delivered all unto us:[a]

BEFORE CHRIST 1451.

[a] ch. iii. 12; iv. 48; Josh. xiii. 9; Ps. xliv. 1—3.
[b] vs. 5, 9, 19; ch. iii. 16; Gen. xxxvi. 22; Numb. xxi. 24.

37 Only unto the land of the children of Ammon thou camest not, *nor* unto any place of the river Jabbok, nor unto the cities in the mountains, nor unto whatsoever the LORD our God forbad us.[b]



MOSES REHEARSING THE LAW TO ISRAEL.

CHAPTER III.

1—8. For the exposition of these verses, see Numbers xxi., with the commentary thereon.

It is very evident that mount Hermon is here mentioned as the northern boundary of Palestine, and as included in the mountain range of Lebanon. The range of Anti-libanus descends from the north to the border of Palestine, and divides into two branches—one of which stretches towards the Mediterranean, while the other descends southward for nearly forty miles. This Hermon is not to be confounded with that mentioned in Psalm cxxxiii. 3, which stood in the plains of Esdraelon.

11. With the exception of the first clause, this verse is deemed an interpolation, being introduced from some marginal remark into the text.

In the first clause, instead of translating the name Rephaim into "giants," it is proposed to retain it as a proper name, so that the true reading would be —"only Og, king of Bashan, remained of the last of the Rephaim." He was a giant, but not the last of the giants. He belonged to the last of the gigantic race called the Rephaim.

How did the bedstead of Og find its way to Rabbath Ammon? Moses may either have sold it, with some other plunder, to the Ammonites, or it is not impossible that Og himself may have intrusted it to their keeping.

For the word "bedstead," there are those who would substitute the word "coffin;" others prefer cradle, and others contend for divan—that is, a divan on which the Orientals were wont to sit or recline, and even sometimes sleep. But the body of commentators give preference to the term "bedstead;" and its being made of iron, instead of wood, was, no doubt, for the purpose of better supporting the extraordinary weight of his person.

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CHAPTER III.

1 *The story of the conquest of Og king of Bashan.* 11 *The bigness of his bed.* 12 *The distribution of those lands to the two tribes and half.* 23 *Moses' prayer to enter into the land.* 26 *He is permitted to see it.*



THEN we turned, and went up the way to Bashan: and Og the king of Bashan came out against us, he and all his people, to battle at Edrei.

2 And the LORD said unto me, Fear him not: for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

3 So the LORD our God delivered into our hands Og also, the king of Bashan, and all his people: and we smote him until none was left to him remaining.

4 And we took all his cities at that time, there was not a city which we took not from them, threescore cities, all the region of Argob, the kingdom of Og in Bashan.[a]

5 All these cities *were* fenced with high walls, gates, and bars; beside unwalled towns a great many.

6 And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children, of every city.[b]

7 But all the cattle, and the spoil of the cities, we took for a prey to ourselves.

8 And we took at that time out of the hand of the two kings of the Amorites the land that *was* on this side Jordan, from the river of Arnon unto mount Hermon;

9 (*Which* Hermon the Sidonians call Sirion; and the Amorites call it Shenir;)[c]

10 All the cities of the plain, and all Gilead, and all Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan.[d]

11 For only Og king of Bashan remained of the remnant of giants; behold, his bedstead *was* a bedstead of iron; *is* it not in Rabbath of the children of Ammon? nine cubits *was* the length thereof, and four cubits the breadth of it, after the cubit of a man.[e]

12 And this land, *which* we possessed at that time, from Aroer, which *is* by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites and to the Gadites.

13 And the rest of Gilead, and all Bashan, *being* the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants.[f]

14 Jair the son of Manasseh took all the country of Argob unto the coasts of Geshuri and Maachathi; and called them after his own name, Bashan-havoth-jair, unto this day.[g]

15 And I gave Gilead unto Machir.

16 And unto the Reubenites and unto the Gadites I gave from Gilead even unto the river Arnon half the valley, and the border even unto the river Jabbok, *which is* the border of the children of Ammon;

17 The plain also, and Jordan, and the coast *thereof*, from Chinnereth even unto the sea of the plain, *even* the salt sea, [1]under Ashdoth-pisgah eastward.[h]

18 ¶ And I commanded you at that time, saying, The LORD your God hath given you this land to possess it: ye shall pass over armed before your brethren the children of Israel, all *that are* [2]meet for the war.[i]

19 But your wives, and your little ones, and your cattle, (*for* I know that ye have much cattle,) shall abide in your cities which I have given you;

20 Until the LORD have given rest unto your brethren, as well as unto you, and *until* they also possess the land which the LORD your God hath given them beyond Jordan: and *then* shall ye return every man unto his possession, which I have given you.[j]

21 ¶ And I commanded Joshua at that time, saying, Thine eyes have seen all that the LORD your God hath done unto these two kings: so shall the LORD do unto all the kingdoms whither thou passest.[k]

22 Ye shall not fear them: for the LORD your God he shall fight for you.[l]

23 And I besought the LORD at that time, saying,

24 O Lord GOD, thou hast begun to shew thy servant thy greatness, and thy mighty hand: for what God *is there* in heaven or in earth, that can do according to thy works, and according to thy might?[m]

25 I pray thee, let me go over, and see the good land that *is* beyond Jordan, that goodly mountain, and Lebanon.[n]

26 But the LORD was wroth with me for your sakes, and would not hear me: and the LORD said unto me, Let it suffice thee; speak no more unto me of this matter.

27 Get thee up into the top of [3]Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold *it* with thine eyes: for thou shalt not go over this Jordan.[o]

28 But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.[p]

29 So we abode in the valley over against Beth-peor.[q]

BEFORE CHRIST 1451.

g Numb. xxxii. 41; Josh. xiii. 13; 2 Sam. iii. 3; x. 6; 1 Chron. ii. 22.

1 Or, *under the springs of Pisgah*, or, *the hill.*

h ch. iv. 49; Gen. xiv. 3; Numb. xxi. 24; xxxiv. 11; Josh. xii. 2, 3; 2 Sam. xxiv. 5.

2 Heb. *sons of power.*

i Numb. xxxii. 20-27.

a ch. i. 4; xxix. 7; Numb. xxi. 24—30, 33—35; 1 Kings iv. 13.

j Josh. xxii. 4.

b ver. 4; ch. ii. 24, 25; Ps. cxxxv. 10—12; cxxxvi. 19—21.

k Numb. xxvii. 18.

l ch. i. 30; xx. 4; Exod. xiv. 14.

c ch. iv. 48; Ps. xxix. 6; 1 Chron. v. 23.

m ch. xi. 12; Exod. xv. 11; 2 Sam. vii. 20—23; Ps. xxxv. 10; lxxi. 19; lxxxvi. 8, 10; lxxxix. 6, 8, 13; cxxxvi. 12; Isa. xl. 25-31; Rev. xv. 3.

d ch. iv. 49; Josh. xii. 5; xiii. 11.

n ch. iv. 22; Exod. iii. 8.

e Gen. xiv. 5; 2 Sam. xii. 26; Ezek. xxi. 20; Amos ii. 9.

3 Or, *the hill.*

o ch. i. 37; xxxi. 2; xxxii. 51, 52; xxxiv. 4; Numb. xx. 12; xxvii. 12—14; Ps. cvi. 32.

f ch. ii. 36; Numb. xxxii. 33; Josh. xii. 6; xiii. 8—13, 29—32.

p ch. i. 38; xxxi. 3, 7, 8; Numb. xxviii. 18—23.

q ch. iv. 46; xxxiv. 6.

Another interpretation, but a very questionable one, resolves the bed of Og into his sarcophagus. As the Israelites had hitherto passed only through limestone districts, in which artificial caves were easily hewn out, and in which they abounded, the cities of Bashan, with their high walls, gates, and bars, must have appeared to them somewhat remarkable; whilst the existence of these cities proves that they must have now come into an entirely different region—a region abounding with hard basalt; and since modern travellers have there found sarcophagi built of this material, it is thought that the Israelites here met with the tomb of Og—an erection new and somewhat strange to them.

The cubit—after the cubit of a man—is the ordinary or popular measure of eighteen inches, so that this bedstead must have measured thirteen feet six inches long, and six feet broad, and, if the bed was usually one-third longer than a man, this would make Og six cubits, or nine feet high.

13. Though the Arabians have a tradition that Bashan was formerly inhabited by giants, it would be better to read, "the lands of the Rephaim."

14. The words "unto this day" are here clearly the addition of a later hand, as is the case with many other passages of the sacred books, which came, in the course of time, to be embodied from the margin into the text.

18—29. The more we study the contents of this book, the more does it appear that it presupposes the future occupation of the promised land, and that the Israelites are now, for the first time, about to effect that occupation. It proceeds from the nearest point—the present—and stretches forth even to the most distant future. The present forms the basis for the future,

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CHAPTER IV.

1 *An exhortation to obedience.* 41 *Moses appointeth the three cities of refuge on that side Jordan.*

NOW therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do *them*, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you.[a]

2 Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you.[b]

3 Your eyes have seen what the LORD did because of Baal-peor: for all the men that followed Baal-peor, the LORD thy God hath destroyed them from among you.[c]

4 But ye that did cleave unto the LORD your God *are* alive every one of you this day.

5 Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.

6 Keep therefore and do *them;* for this *is* your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation *is* a wise and understanding people.[d]

7 For what nation *is there so* great, who *hath* God *so* nigh unto them, as the LORD our God *is* in all *things that* we call upon him *for?*[e]

8 And what nation *is there so* great, that hath statutes and judgments *so* righteous as all this law, which I set before you this day?[f]

9 Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons;[g]

10 *Specially* the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and *that* they may teach their children.[h]

11 And ye came near and stood under the mountain; and the mountain burned with fire unto the [1]midst of heaven, with darkness, clouds, and thick darkness.[i]

BEFORE CHRIST 1451.

2 Heb. *save a voice.*

j vs. 33, 36; Exod. xx. 22; 1 Kings xix. 12.

k ch. ix. 9, 11; Exod. xxiv. 12; xxxi. 18; xxxiv 28.

l chs. xxii., xxiii.

a vs. 5, 6, 8; ch. v. 1; viii. 1; Lev. xix. 37; xx. 8; xxii. 31; Neh. ix. 13, 14; Ps. cxlvii. 19, 20; Ezek. xx. 11; Rom. x. 5.

m ver. 12; Josh. xxiii. 11; Isa. xl. 18, 25.

n ver. 23; ch. v. 8; Exod. xx. 4; xxxii. 7; Rom. i. 23.

b ch. xii. 32; Josh. i. 7; Prov. xxx. 6; Eccles. xii. 13; Rev xxii. 18, 19.

c Numb. xxv. 4—9; Josh. xxii. 17; Ps. cvi. 28, 29.

3 Or, *imparted.*

o ch. xvii. 3; 2 Kings xvii. 16; xxi. 3; Job xxxi. 26, 27; Rom. i. 25.

p ch. ix. 29; xxxii. 9; Exod. xix. 5; 1 Kings viii. 51; Jer xi. 4.

d vs. 1, 2; Job xxviii. 28; Ps. xix. 8; cxi. 10; Prov. i. 7.

q ch. i. 37; iii. 26; Numb. xx. 12; xxvii. 14; Ps. cvi. 32.

e 2 Sam. vii. 23; Ps. xlvi. 1; cxlv. 18; cxlviii. 14; Isa. lv. 5

r ch. iii. 25—27.

f vs. 1, 2, 5, 6.

s vs. 9, 16; Exod. xx. 4, 5.

t ch. vi. 15; ix. 3; Exod. xx. 5; xxiv. 17; Isa. xxxiii. 14; xlii. 8; Heb. xii. 29.

g ch. vi. 7; xi. 19; Gen. xviii. 19; Prov. iii. 1—4; iv. 21, 23; Ps. lxxviii. 1—8; Eph. vi. 4.

h Exod. xix. 9—25; xx.; Heb. xii. 18, 19.

1 Heb. *heart.*

i ch. v. 23; Exod. xix. 18.

u ver. 16; ch. xxx. 18; 2 Kings xvii. 17-20; Isa. i. 2; Micah vi. 2—4.

12 And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; [2]only *ye heard* a voice.[j]

13 And he declared unto you his covenant, which he commanded you to perform, *even* ten commandments; and he wrote them upon two tables of stone.[k]

14 ¶ And the LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.[l]

15 Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day *that* the LORD spake unto you in Horeb out of the midst of the fire:[m]

16 Lest ye corrupt *yourselves*, and make you a graven image, the similitude of any figure, the likeness of male or female,[n]

17 The likeness of any beast that *is* on the earth, the likeness of any winged fowl that flieth in the air,

18 The likeness of any thing that creepeth on the ground, the likeness of any fish that *is* in the waters beneath the earth:

19 And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *even* all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath [3]divided unto all nations under the whole heaven.[o]

20 But the LORD hath taken you, and brought you forth out of the iron furnace, *even* out of Egypt, to be unto him a people of inheritance, as *ye are* this day.[p]

21 Furthermore the LORD was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land, which the LORD thy God giveth thee *for* an inheritance:[q]

22 But I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land.[r]

23 Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, *or* the likeness of any *thing*, which the LORD thy God hath forbidden thee.[s]

24 For the LORD thy God *is* a consuming fire, *even* a jealous God.[t]

25 ¶ When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt *yourselves*, and make a graven image, *or* the likeness of any *thing*, and shall do evil in the sight of the LORD thy God, to provoke him to anger:

26 I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong *your* days upon it, but shall utterly be destroyed.[u]

and in proportion to the magnitude and the preciousness of the blessings to be at once possessed, were the prospects and the blessedness of the ages yet to come.

Miriam is dead—Aaron is dead—the fathers are dead—Moses is excluded from the land—but the promise of God remains unchanged; and that promise must be fulfilled in the bringing in of the chosen people into the inheritance which the Lord had prepared for them; that so He may be magnified in the eyes of all the nations.

CHAPTER IV.

1, 2. If we are to distinguish between these statutes and judgments, we should say that most probably the former have reference to the rites of religion and the principles of piety, whilst the latter point to the unchangeable principles of right and wrong.

3. To deter the people from idolatry, Moses here appeals to a fact of which they had had visible proof and demonstration, and which it was impossible for them to dispute or deny.

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BEFORE CHRIST 1451.

27 And the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you.

28 And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.[a]

29 But if from thence thou shalt seek the LORD thy God, thou shalt find *him*, if thou seek him with all thy heart and with all thy soul.[b]

30 When thou art in tribulation, and all these things [1]are come upon thee, *even* in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice;[c]

31 (For the LORD thy God *is* a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them.

32 For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and *ask* from the one side of heaven unto the other, whether there hath been *any such thing* as this great thing *is*, or hath been heard like it?

33 Did *ever* people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?[d]

34 Or hath God assayed to go *and* take him a nation from the midst of *another* nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?[e]

35 Unto thee it was shewed, that thou mightest know that the LORD he *is* God; *there is* none else beside him.[f]

36 Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire; and thou heardest his words out of the midst of the fire.[g]

37 And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt;

38 To drive out nations from before thee greater and mightier than thou *art*, to bring thee in, to give thee their land *for* an inheritance, as *it is* this day.

39 Know therefore this day, and consider *it* in thine heart, that the LORD he *is* God in heaven above, and upon the earth beneath: *there is* none else.

40 Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong *thy* days upon the earth, which the LORD thy God giveth thee, for ever.[h]

41 ¶ Then Moses severed three cities on this side Jordan toward the sun rising;

42 That the slayer might flee thither, which should kill his neighbour unawares, and hated him not in times past; and that fleeing unto one of these cities he might live:

43 *Namely*, Bezer in the wilderness, in the plain country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites.[i]

f ch. xxxii. 9—12, 39; 1 Sam. ii. 2; Isa. xlv. 5, 18, 22; Mark xii. 29, 32.

a ch. xxviii. 62—64; Lev. xxvi. 33; 1 Sam. xxvi. 19; Neh. i. 8; Ps. cxv. 4, 5; cxxxv. 15, 16; Isa. xliv. 9; xlvi. 7; Jer. xvi. 13.

g Exod. xix. 9, 19; xx. 18, 22; xxiv. 16; Heb. xii. 18.

b ch. xxx. 1—3; Lev. xxvi. 39, 40; 2 Chron. xv. 4; Neh. i. 9; Isa. lv. 6, 7; Jer. xxix. 12—14.

1 Heb. *have found thee.*

c ch. xxxi. 17, 29; Ps. lxxxvi. 5, 15; Exod. xxxiv. 6; 2 Chron. xxx. 9; Neh. ix. 31; Joel ii. 12, 13; Hos. xii. 6; xiv. 1; Jonah iv. 2.

h ver. 35; ch. v. 16, vi. 3, 18; vii. 1; ix. 1, 4, 5; x. 15; xii. 25, 28; xxii. 7; Exod. xiii. 3; ix. 14; Josh. ii. 11.

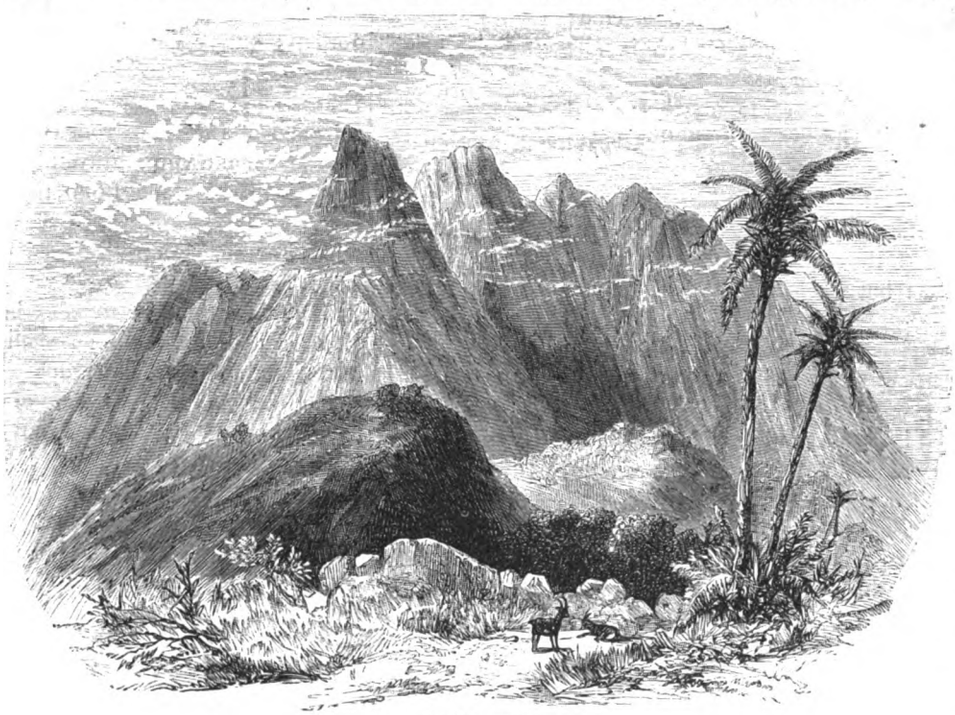
d ch. v. 24—26; Exod. xxiv. 11; xxxiii 20.

e ch. vii. 19; xxvi 8, xxix. 3; xxxiv. 12; Exod. vi 6; vii. 3; xiii. 3.

i ch. xix. 4; Josh. xx. 8, 9.

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11. As Horeb belongs to the same group of mountains as Sinai, the scenes here described are sometimes said to have taken place in the presence of the one and sometimes in the presence of the other. The peninsula formed by the two branches is a wild and desolate region—"a sea of desolation." It is composed of bare rocks and craggy precipices, among which narrow defiles and sandy valleys are interspersed. In the centre of this peninsula stands the group of the Sinai mountains; but which of the different elevations in this group or chain is to be fixed upon as the Horeb, where Moses received his solemn mission, or the Sinai, on which the Eternal One descended and gave the two tables of the law, is not agreed. Back to the scenes which were there witnessed Moses carries the minds of his hearers, and rings in their ears the mighty utterances which were there given to their fathers.



MOUNT HOREB.

15—19. These verses contain a solemn protestation against all imaginary representations of the true God. In forming such representations, there was the twofold danger of converting every individual symbol into a separate and distinct deity, and of paying to the symbol that worship which was due to God alone. The allusion in the text is, perhaps, to the idolatrous worship of the surrounding nations, and especially of the Egyptians, among whom almost every object in nature was deified and adored. Among the BEASTS, they worshipped oxen, heifers, sheep, goats, lions, dogs, monkeys, and even cats; among the BIRDS, the ibis, the crane, and the hawk; and among the REPTILES, the crocodile, the serpent, the frog, the fly, and the beetle; all the fish of the Nile, and the Nile itself; besides the sun, moon, planets, stars, fire, light, the darkness, and the night. Against every form and variety of materialism, and against every form and variety of idolatry, they were to watch and pray and strive—otherwise the mere fact of their possessing the promised land would not preserve them from the righteous judgment of God.

26. A most solemn mode of adjuration, in use among all the nations of the earth. But an appeal to God—the Omniscient and Righteous One—on the part of Moses, proves the integrity of his character, the purity of his motives, and the jealousy with which he cared for everything appertaining to the divine glory.

28. Wooden statues, on a very large scale, are known to have existed

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A FATHER TEACHING THE LAW TO HIS CHILDREN.

44 ¶ And this *is* the law which Moses set before the children of Israel:

45 These *are* the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt,

46 On this side Jordan, in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel smote, after they were come forth out of Egypt:[a]

47 And they possessed his land, and the land of Og king of Bashan, two kings of the Amorites, which *were* on this side Jordan toward the sun rising;

48 From Aroer, which *is* by the bank of the river Arnon, even unto mount Sion, which *is* Hermon,

BEFORE CHRIST 1451.

b ch. ii. 36; iii. 9, 12, 17; Numb. xxi. 35; Ps. cxxxiii. 3

a ch. i. 4; iii. 29; Numb xxi. 24.

1 Heb *keep to do them*

49 And all the plain on this side Jordan eastward, even unto the sea of the plain, under the springs of Pisgah.[b]

CHAPTER V.

1 *The covenant in Horeb.* 6 *The ten commandments.* 22 *At the people's request Moses receiveth the law from God.*

AND Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and [1]keep, and do them.

2 The LORD our God made a covenant with us in Horeb.

in Egypt, as well as images of cut stone, and formed a sort of household gods.

43. Bezer is the same as Bozra, formerly a royal city of Edom. (See Genesis xxxvi. 33.)

Ramoth was a celebrated city in the mountains of Gilead.

44—49. These verses seem to be the production of another hand, as Moses, beginning with the ten commandments, proceeds to repeat and enforce the laws which he had before delivered, with additions and explanations; and therefore these verses may be looked upon as a sort of introduction to the discourse of the following chapters.

Beth-peor signifies the house of Peor, and it is not unlikely that there stood right before the people a temple dedicated to Peor—perhaps the very temple in which so many of them had sinned in such a way as to draw down upon them the anger of God, while Moses pressed upon them the worship and the service of Jehovah. For "mount Sion, which is Hermon," the Septuagint interpreter has the "mountain of snow, which is Hermon."

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3 The LORD made not this covenant with our fathers, but with us, *even* us, who *are* all of us here alive this day.[a]

4 The LORD talked with you face to face in the mount out of the midst of the fire,[b]

5 (I stood between the LORD and you at that time, to shew you the word of the LORD: for ye were afraid by reason of the fire, and went not up into the mount;) saying,[c]

6 ¶ I *am* the LORD thy God, which brought thee out of the land of Egypt, from the house of [1]bondage.[d]

7 Thou shalt have none other gods before me.

8 Thou shalt not make thee *any* graven image, *or* any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth:

9 Thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me,

10 And shewing mercy unto thousands of them that love me and keep my commandments.[e]

11 Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold *him* guiltless that taketh his name in vain.[f]

12 Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee.

13 Six days thou shalt labour, and do all thy work:

14 But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that *is* within thy gates; that thy manservant and thy maidservant may rest as well as thou.[g]

15 And remember that thou wast a servant in the land of Egypt, and *that* the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.[h]

16 ¶ Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.[i]

17 Thou shalt not kill.[j]

18 Neither shalt thou commit adultery.[k]

19 Neither shalt thou steal.[l]

20 Neither shalt thou bear false witness against thy neighbour.[m]

BEFORE CHRIST 1451.

[a] ch. iv. 23; xix. 5; Heb. viii. 7—13.

[n] Exod. xx. 17; Micah ii. 2; Hab. ii. 9; Luke xii. 15; Rom. vii. 7; xiii. 9.

[b] ch. iv. 33, 36; xxxiv. 10; Exod. ix. 19; xx. 22.

[c] Exod. xix. 16; xx. 18, 21; xxiv. 2; Gal. iii. 19; Heb. xii. 18—21.

[o] ch. iv. 13; Exod. xxiv. 12; xxxi. 18.

1 Heb. *servants.*

[d] ch. vi. 4; Exod. xii. 51; xx. 2; Lev. xxvi. 1; Ps. lxxxi. 10.

2 Heb. *add to hear.*

[p] ch. iv. 33; xviii. 16; Judg. xiii. 22.

[e] Exod. xx. 3, 4; xxxiv. 7; Jer. xxxii. 18; Dan. ix. 4.

[f] Exod. xx. 7; Lev. xix. 12; Matt. v. 33.

[q] Exod. xx. 19; Heb. xii. 19.

[r] ch. xviii. 17

[g] Gen. ii. 2; Exod. xvi. 29, 30; xx. 8; xxiii. 12; xxxv. 2; Ezek. xx. 12; Heb. iv. 4.

[s] ch. iv. 40; x. 12, 13; xi. 1; xxxii. 29; Ps. lxxxi. 13; cxix. 165; Isa. xlviii. 18; Matt. xxiii. 37; Luke xix. 42.

[h] ch. iv. 34—37; xv. 15; xvi. 12; xxiv. 18, 22.

[i] ch. iv. 40; xxvii. 16; Exod. xx. 12; Lev. xix. 3; Eph. vi. 2, 3; Col. iii. 20.

[j] Exod. xx. 13, Matt. v. 21.

[k] Exod. xx. 14; Luke xviii. 20; James ii. 11.

[l] Exod. xx. 15; Rom. xiii. 9.

[m] ch. xix. 16—20; Exod. xx. 16.

[t] ch. x. 12; xvii. 20; xxviii. 14; Josh. i. 7; xxiii. 6; Ps. cxix. 5, 6, 18; Jer. vii. 23; Luke i. 6.

21 Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any *thing* that *is* thy neighbour's.[n]

22 ¶ These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me.[o]

23 And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, *even* all the heads of your tribes, and your elders;

24 And ye said, Behold, the LORD our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth.

25 Now therefore why should we die? for this great fire will consume us: if we [2]hear the voice of the LORD our God any more, then we shall die.[p]

26 For who *is there of* all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we *have*, and lived?

27 Go thou near, and hear all that the LORD our God shall say: and speak thou unto us all that the LORD our God shall speak unto thee; and we will hear *it*, and do *it*.[q]

28 And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken.[r]

29 O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever![s]

30 Go say to them, Get you into your tents again.

31 But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do *them* in the land which I give them to possess it.

32 Ye shall observe to do therefore as the LORD your God hath commanded you: ye shall not turn aside to the right hand or to the left.

33 Ye shall walk in all the ways which the LORD your God hath commanded you, that ye may live, and *that it may be* well with you, and *that* ye may prolong *your* days in the land which ye shall possess.[t]

CHAPTER V.

1—9. The question has been here put, whether Moses is to be understood as forbidding every kind of sculpture and of painting, or only as forbidding images and paintings in connection with the more solemn act of worship? But the question seems to answer itself. In the abstract, there can be nothing wrong, either in painting or in sculpture; but if either the one or the other is employed as an aid to worship, or as a medium through which the mind is to be raised to the One pure and ineffable Spirit, then nothing can justify their adoption. The reference to the figures of the cherubim in the tabernacle and the temple, and to other parts of the sacred furniture and the sacred ornaments, is wholly beside the question. These were symbolic of higher realities, but had nothing to do with the worship as an aid or auxiliary to the mind.

The sin of idolatry was that into which the Israelites were in most danger of falling. They had long dwelt among a nation of idolaters, and were themselves guilty of the sin of idolatry, when they made them a golden calf and worshipped it.

9, 10. The children on whom God visits the iniquity of their fathers are expressly said to be the third and fourth generation of them that *hate* him; the sentence of God's wrath is upon the wicked descendants of wicked parents—the copyists of a bad example. The threat extends to a third and fourth generation only, while the promise is extended to thousands.

14. The latter clause of this verse has been interpreted by some as a reason or motive for the observance of the Sabbath, and therefore at variance with Exod. xx. 11, where the observance is enforced as a memorial of the creation. This objection has been met by saying that a difference in the reason or motive does not render the two verses discordant or contradictory. But we would ask, why is this clause construed into a reason or motive for the keeping holy the Sabbath? Is it not rather a sequence? The precept enjoins a perfect cessation of all labour, so that all may rest.

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CHAPTER VI.

1 *The end of the law is obedience.* 3 *An exhortation thereto.*

NOW these *are* the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do *them* in the land whither ye [1]go to possess it:[a]

2 That thou mightest fear the LORD thy God, to keep all his [2]statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.[b]

3 ¶ Hear therefore, O Israel, and observe to do *it;* that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey.[c]

4 Hear, O Israel: The LORD our God *is* one LORD:[d]

5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.[e]

6 And these words, which I command thee this day, shall be in thine heart:[f]

7 And thou shalt [2]teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.[g]

8 And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.[h]

9 And thou shalt write them upon the posts of thy house, and on thy gates.[i]

10 And it shall be, when the LORD thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not,

11 And houses full of all good *things*, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full;

12 *Then* beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of [3]bondage.[j]

13 Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name.[k]

14 Ye shall not go after other gods, of the gods of the people which *are* round about you;

15 (For the LORD thy God *is* a jealous God among you) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.[l]

16 ¶ Ye shall not tempt the LORD your God, as ye tempted *him* in Massah.[m]

17 Ye shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee.[n]

18 And thou shalt do *that which is* right and good in the sight of the LORD: that it may be well with

BEFORE CHRIST 14 1.

g ch. iv. 9; xi. 19; Ps. lxxviii. 4—6; Eph. vi. 4.

h ch. xi. 18; Exod. xxx. 9, 16; Prov. iii. 3; vi. 21; vii. 3.

i ch. xi. 20; Isa. lvii. 8.

1 Heb. *pass over.*

a ch. iv. 1; v. 31; xii. 1.

3 Heb. *bondmen*, or, *servants.*

j ch. viii. 10—14; Josh. xxiv. 13; Ps. cv. 44.

b ch. iv. 40; v. 33; x. 12, 13; Exod. xx. 20; Ps. cxi. 10; cxxviii. 1; Prov. iii. 1, 2; Eccles. xii. 13.

k ch. x. 12, 20; xiii. 4, 7; Ps. lxiii. 11; Isa. xlv. 23; lxv. 16; Jer. iv. 2; v. 7; xii. 16; Matt. iv. 10; Luke iv. 8.

c Gen. xv. 5; xxii. 17; Exod. iii. 8.

d ch. xxxii. 26, 27; Isa. xlii. 8; xlviii. 11; Mark xii. 29, 32; John xvii. 3; 1 Cor. viii. 4—6.

l ch. iv. 24, 26; vii. 4; viii. 19, 20; xi. 17; xxx. 18; Exod. xx. 5; Josh. xxiii. 13–16.

m Exod. xvii. 2, 7; Numb. xx. 3, 4; xxi. 4, 5; Matt. iv. 7; Luke iv. 12; 1 Cor. x. 9.

e ch. x. 12; 2 Kings xxiii. 25; Matt. xxii. 37; Mark xii. 30; Luke xii. 27.

n ch. xi. 18; xxxii. 46; Ps. xxxvii. 31; xl. 8; cxix. 11, 98; Prov. iii. 3; Isa. li. 7.

f ch. xi. 18; xxxii. 46; Ps. xxxvii. 31; xl. 8; cxix. 11, 98; Prov. iii. 3; Isa. li. 7.

o ch. xi. 13, 22; Ps. cxix. 4.

2 Heb. *whet*, or, *sharpen.*

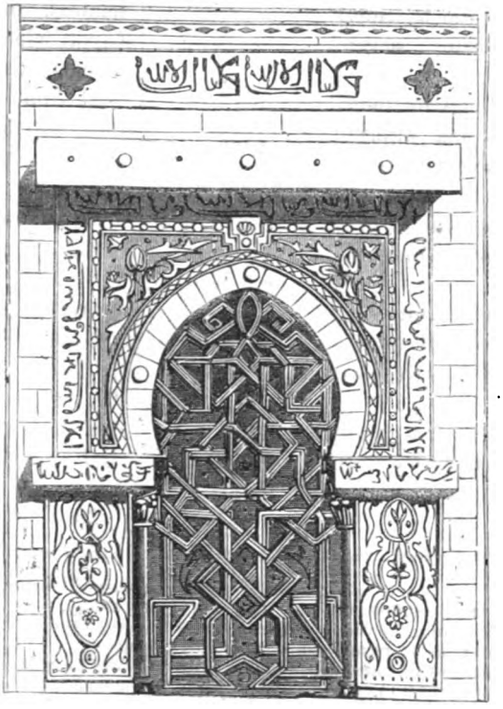
CHAPTER VI.

1—9. To insure obedience, and, therefore, order and harmony, is the end of all law. Hence the holy and earnest exhortations which Moses now addresses to the people.

Not only does he press his lessons home on the hearts of those to whom he is speaking, but urges them to teach these lessons to their children, and to their children's children. Nor was this to be done in a sluggish, slothful manner, without earnestness or urgency, but with diligence and perseverance, on every fitting opportunity, and with intense solicitude.

Some suppose there is here an allusion to the phylacteries, to the use of which the Jews still adhere. Those intended to be worn on the head are formed of parchment, and moulded on a last of wood made exactly square at the bottom, on which are placed four smooth parallel boards. After being soaked in water, for the purpose of rendering it pliable, the parchment is fitted to the last, and there remains until it is dry. When taken off the mould, there are four cavities, agreeing, of course, in thickness with the four boards. Into each of these cavities a small finely-written section of the law is placed; this parchment is adjusted to the head with a loop and string. The phylacteries for the arm have but one cavity, into which are placed the same four sections of the law as are contained in the phylactery for the head.

As the Hebrews were in the habit of wearing these ornaments on the forehead and on the arm, Moses avails himself of this fact to inculcate, at least, equal attention to those spiritual truths which at once strengthen and adorn the mind; and that for those paltry ornaments they had better substitute that which has in it a true inherent worth, and which is of unspeakably more importance.



DOOR INSCRIBED WITH PASSAGES FROM THE KORAN.

We have ourselves seen slips of fine parchment on which texts of Holy Scripture were beautifully written, which were intended to be worn on the arm, as here enjoined. In Mohammedan Asia it is customary to this day for sentences from the Koran, and other sources, to be wrought in stucco over doors and gates, and even as ornamental scrolls in the interior of the houses. But why does Moses inculcate something like this in our text? We answer in the words of Michaelis:—"Among us, where, by the aid of printing, books are so abundantly multiplied, and may be put into the hands of every child, such measures would be quite superfluous; but if we would enter into the ideas of Moses, we must place ourselves in an age when the book of the law could come into the hands of only a few opulent people." Many of the Jews, who take everything literally, write this very passage on slips of parchment, which they roll up, inscribing on the outside the Hebrew word for Almighty; then they put the roll into a hollow cylinder, so as to keep the Hebrew word still visible, fasten the tube or cylinder to the door-post, and, on entering the house, either touch or kiss it with great reverence and solemnity. If the language of the text is to be taken as imperative, then it shows how supremely desirous Moses was to impress these truths on the heart.

10—15. The Canaanites were flourishing and prosperous, and, in subjugating this people, the Israelites, without any extraordinary efforts of their own, became the possessors of all their wealth. They were thus elevated from the condition of a nomadic tribe to be a great nation; and the danger of their forgetting their former state, and turning away from the Lord and forsaking his precepts, is here distinctly brought before them.

16—25. The whole subsequent history of the Jews abounds in instances of their forgetfulness of God's mercy, and disregard to his law. As they had longed for the fleshpots of Egypt, whilst wandering in the desert—as they had railed against Moses, as one who had betrayed and deceived them—they afterwards adopted the idolatrous practices of the surrounding nations, and completed their rebellion by the rejection of the Messiah. Yet, from the beginning, they were cautioned against these things, and taught to keep alive their remembrance of Egypt and Pharaoh, and the Almighty Power which delivered them from the house of bondage.

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thee, and that thou mayest go in and possess the good land which the LORD sware unto thy fathers,[a]

19 To cast out all thine enemies from before thee, as the LORD hath spoken.[b]

20 *And* when thy son asketh thee [1]in time to come, saying, What *mean* the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you?[c]

21 Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt with a mighty hand:

22 And the LORD shewed signs and wonders, great and [2]sore, upon Egypt, upon Pharaoh, and upon all his houshold, before our eyes:[d]

23 And he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers.

24 And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as *it is* at this day.

25 And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.[e]

CHAPTER VII.

1 *All communion with the nations is forbidden,* 4 *for fear of idolatry,* 6 *for the holiness of the people,* 9 *for the nature of God in his mercy and justice,* 17 *for the assuredness of victory which God will give over them.*

WHEN the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou;

2 And when the LORD thy God shall deliver them before thee; thou shalt smite them, *and* utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them:[f]

3 Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

4 For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly.[g]

5 But thus shall ye deal with them; ye shall destroy their altars, and break down their [3]images, and cut down their groves, and burn their graven images with fire.[h]

BEFORE CHRIST 1451.

a ch. v. 29, 31, 33; xii. 28; xiii. 18.

b Numb. xxxiii. 52, 53.

c ch. xiv. 2; xxvi. 19; Exod. xix. 5, 6; Ps. l. 5; Jer. ii. 3; Amos iii. 2; 1 Peter ii. 9.

1 Heb. *to-morrow.*

d ch. vi. 7; Exod. xiii. 14.

e ch. x. 15, 22; Exod. xiii. 3, 14; xxxii. 13; Ps. cv. 8—10; Isa. xlix. 7; Luke i. 55, 72, 73.

2 Heb. *evil.*

f Exod. iii. 19; vii.—xii.; xiii. 3; Ps. cxxxv. 9.

g ver. 8; ch. v. 10; Exod. xx. 6; Neh. i. 5; Dan. ix. 4.

h ch. xxxii. 32—35; Isa. lix. 18; lxiii. 6; Nahum i. 2.

i ver. 2; ch. iv. 1; viii. 1; x. 13; xxiv. 13; Lev. xviii. 5; Ps. xli. 2; Jer. xxxii. 39; Luke x. 28.

4 Heb. *because.*

k vs. 8, 9; ch. xxviii. 1—6; Lev. xxvi. 3—5; Ps. cv. 8, 9.

l ver. 23; ch. iv. 38; ix. 1; xx. 16, 17; xxii. 14; xxxi. 3; Lev. xxvii. 28, 29; Numb. xxxiii. 52; Josh. vi. 17; viii. 24; ix. 24; x. 28, 40; xi. 11, 12.

m ver. 2; ch. xii. 30; xiii. 8; xix. 13, 21; xxv. 12; xxviii. 27, 60; Exod. xxiii. 26, 33; Judg. viii. 27; Ps. cvi. 36.

n ch. vi. 14, 15; Exod. xxiii. 32, 33; xxxiv. 12—16; Josh. xxiii. 11—13; 1 Kings xi. 2; Ezra ix. 2.

3 Heb. *statues,* or, *pillars.*

o ch. iv. 34; xxix. 3; xxxi. 6; Ps. cv. 5.

6 For thou *art* an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that *are* upon the face of the earth.[i]

7 The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye *were* the fewest of all people:

8 But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.[j]

9 Know therefore that the LORD thy God, he *is* God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;[k]

10 And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face.

11 Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.[l]

12 ¶ Wherefore it shall come to pass, [4]if ye hearken to these judgments, and keep, and do them, that the LORD thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers:[m]

13 And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee.

14 Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle.

15 And the LORD will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all *them* that hate thee.

16 And thou shalt consume all the people which the LORD thy God shall deliver thee; thine eye shall have no pity upon them: neither shalt thou serve their gods; for that *will be* a snare unto thee.[n]

17 If thou shalt say in thine heart, These nations *are* more than I; how can I dispossess them?

18 Thou shalt not be afraid of them: *but* shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt;

19 The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the people of whom thou art afraid.[o]

20 Moreover the LORD thy God will send the

CHAPTER VII.

1. In comparing this verse with the promise made to Abraham (Genesis xv. 19—21), we find that the Kenites, Kenizzites, Kadmonites, and the Rephaims, are here wanting, while the Hivites, mentioned in the text, are not named in Genesis. These Hivites are thought to be the same as the Avims (chapter ii. 23), who formerly occupied the south-west of Canaan, but who had been driven out by the Philistines. From Judges iii. 3 we learn "that the Hivites dwelt in mount Lebanon, from mount Baal-hermon unto the entering in of Hamath;" so that their settlement must have been in the north-east of the country, near to that part of Lebanon which was called mount Hermon. (See Joshua ix. 7; xi. 3, 19).

Og, the last of the Rephaim, having been already overcome, the tribe was, in all probability, now extinct. And such may have been the fate of the other three nations not here named, or if not extinct, we know that they had been conquered.

The Kenites were, in all likelihood, a branch of the Cushite Midianites, who, after the time of Abraham, migrated southwards from Canaan. The Hittites were descendants of Canaan, the son of Ham; the Gershonites were a small nation placed (see Joshua xxiv. 11) on the west of Jordan; the Amorites were descended from the fourth son of Canaan; to which of the families of Canaan the Perizzites are to be traced, it is impossible to say; the Jebusites were the descendants of the third son, and occupied Jerusalem and the surrounding district.

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hornet among them, until they that are left, and hide themselves from thee, be destroyed.

21 Thou shalt not be affrighted at them: for the LORD thy God *is* among you, a mighty God and terrible.[a]

22 And the LORD thy God will [1]put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee.[b]

23 But the LORD thy God shall deliver them [2]unto thee, and shall destroy them with a mighty destruction, until they be destroyed.[c]

24 And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed them.[d]

25 The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold *that is* on them, nor take *it* unto thee, lest thou be snared therein: for it *is* an abomination to the LORD thy God.[e]

26 Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: *but* thou shalt utterly detest it, and thou shalt utterly abhor it; for it *is* a cursed thing.[f]

BEFORE CHRIST 1451.

a ch. x. 17; Exod. xxiii. 28; Numb. xi. 20; xiv. 9, 14, 42; xvi. 3; Josh. iii. 10; xxiv. 12; Neh. i. 5; iv. 14; ix. 32.

1 Heb. *pluck off.*

b Exod. xxiii. 29, 30.

2 Heb. *before thy face.*

g ch. iv. 1; v. 32, 33; vi. 1—3.

c ver. 2.

d ch. ix. 14; xi. 25; xxv. 19; xxix. 20; Exod. xvii. 14; Josh. i. 5; x. 8, 24—26, 42; xii.; xxiii. 9.

h ch. i. 3; ii. 7; viii. 2; xiii. 3; xxix. 5; Exod. xvi. 4; 2 Chron. xxxii. 31; Ps. cxxxvi. 16; Amos ii. 10; Micah vi. 4.

e ver. 5; ch. xii. 3; xvii. 1; Exod. xxxii. 20; Josh. vii. 1, 21; Judg. viii. 27; 1 Chron. xiv. 12; Zeph. i. 3.

i Exod. xvi. 2, 3, 12, 14, 35; Numb. xi. 7; Neh. ix. 15; Ps. lxxviii. 24, 25; civ. 29; Matt. iv. 4; Luke iv. 4; John vi. 31; 1 Cor. x. 3.

j ch. xxix. 5; Neh. ix. 21.

f ch. xiii. 17; Josh. vi. 17, 18; vii. 1.

CHAPTER VIII.

An exhortation to obedience in regard of God's dealing with them.

ALL the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD sware unto your fathers.[g]

2 And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, *and* to prove thee, to know what *was* in thine heart, whether thou wouldest keep his commandments, or no.[h]

3 And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every *word* that proceedeth out of the mouth of the LORD doth man live.[i]

4 Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.[j]

5 Thou shalt also consider in thine heart, that, as

3—6. This prohibition was mercifully designed to keep the people from falling into the idolatry of the surrounding nations, and to prevent that idolatry from spreading through the agency and the influence of their posterity.

15. As the plague and the leprosy are to this day pre-eminently the diseases of Egypt, exemption from these inflictions is here promised to the obedient and devoted.

20. See Exodus xxiii. 28—30, with the notes and the commentary thereon.

22. Had the country been suddenly thinned of its inhabitants, much of the land must have been left desolate; and therefore for this reason, as well as from the fact of the limited numbers of the Israelites themselves, the people were to be gradually expelled. Had it been otherwise, the carcases of the slain would have attracted the wild beasts from the surrounding country, and have rendered possession impossible.

25. The idols were to be wholly destroyed by the Israelites, but the gold and the silver with which they were ornamented were on no account to be appropriated to their own use.

CHAPTER VIII.

1—4. What a splendid memorial does Moses here rear to the faithfulness and the love of God! Notwithstanding that the wanderings of the people had been prolonged for forty years in the wilderness, the clothing which the Hebrews had brought with them from Egypt, and which they afterwards obtained from the Amalekites, had never worn out. God at all times so abundantly provided for them, that they were never, through mere poverty, reduced to the necessity of using any one article of dress till it was no longer fit for wear. Just in the same sense as "they thirsted not when he led them through the deserts" (Isaiah xlviii. 21) does not mean that they never felt the pain of thirst, but only that, so often as they thirsted, he appeased their thirst by a miraculous supply of water; so here we must allow the presence of Supernatural Power to account for the unfailing supplies which the people enjoyed.



AN EASTERN WELL.

5—8. Of the fertility and the excellence of the soil, the testimony is most abundant; while no country in all Western Asia was more liberally intersected with streams of water. The produce of the country was not only sufficient for their own consumption, but there was a surplus for exportation. The grapes which had been brought from Eshcol testified to the character of its vines. The vines in the land of promise, which were very fine and abundant, are put in contrast with the vines of Egypt, which were few, and confined to one small district. At present, the vine-growing is comparatively neglected—more neglected than the other branches of culture, for which this country was once so remarkable; and hence the vines are of a very inferior order.

The fig-tree is common in Palestine, and often grows to a very large size. Our best figs come from the eastern shores of the Mediterranean, and are of a very superior description; and the same may be said of many other species of fruit which come to us from the same country.

As then, so now, the pomegranate is much prized and relished; its abundant and agreeably acid juice forms a most refreshing beverage.

The olive continues to be extensively cultivated by the Turks, and Palestine may still be called a land of olives; and the oil is obtained in such abundance as to form an article of considerable commerce.

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a man chasteneth his son, *so* the LORD thy God chasteneth thee.

6 Therefore thou shalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him.[a]

7 For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills;

8 A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of [1]oil olive, and honey;[b]

9 A land wherein thou shalt eat bread without scarceness, thou shalt not lack any *thing* in it; a land whose stones *are* iron, and out of whose hills thou mayest dig brass.[c]

10 When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee.

11 Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:

12 Lest *when* thou hast eaten and art full, and hast built goodly houses, and dwelt *therein;*

13 And *when* thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

14 Then thine heart be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage;[d]

15 Who led thee through that great and terrible wilderness, *wherein were* fiery serpents, and scorpions, and drought, where *there was* no water; who brought thee forth water out of the rock of flint;

16 Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end;

17 And thou say in thine heart, My power and the might of *mine* hand hath gotten me this wealth.[e]

18 But thou shalt remember the LORD thy God: for *it is* he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as *it is* this day.[f]

19 And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish.

20 As the nations which the LORD destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the LORD your God.[g]

BEFORE CHRIST 1451.

[f] ch. vii. 8—12; Ps. lxxxix. 3; Prov. x. 22; Hos. xi. 8; 1 Cor. iv. 7.

[a] ch. v. 33; 2 Sam. vii. 14; Ps. lxxxix. 32; Prov. iii. 12; Heb. xii. 5, 6; Rev. iii. 19.

[1] Heb. *of olive-tree of oil.*

[b] ch. xi. 10—12.

[g] ch. iv. 26; xxx. 18; Dan. ix. 11, 12.

[c] ch. xxxiii. 25.

[h] ch. i. 28; iv. 38; vii. 1; xi. 23; Numb. xiii. 22, 28, 32, 33; Josh. iii. 16; iv. 19.

[d] ch. vi. 11, 12; xxviii. 47; xxxii. 15; Ps. cvi. 21; Prov. xxx. 9; Hos. xiii. 6; 1 Cor. iv. 7.

[i] ch. iv. 24; vii. 23, 24; Exod. xxiii. 31; Josh. iii. 11; Heb. xii. 29.

[e] ver. 3; ch. ix. 4; Exod. xvi. 15; Numb. xx. 11; xxi. 6; Ps. lxxviii. 15; cxiv. 8; Isa. lxiii. 12–14; Jer. ii. 6; xxiv. 5, 6; Hos. xiii. 5.

CHAPTER IX.

Moses dissuadeth them from the opinion of their own righteousness, by rehearsing their several rebellions.

HEAR, O Israel: Thou *art* to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven,

2 A people great and tall, the children of the Anakims, whom thou knowest, and *of whom* thou hast heard *say*, Who can stand before the children of Anak![h]

3 Understand therefore this day, that the LORD thy God *is* he which goeth over before thee; *as* a consuming fire he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee.[i]

4 Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land: but for the wickedness of these nations the LORD doth drive them out from before thee.

5 Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but

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Canaan was essentially a good land; and it was a land which the Lord delighted to bless for the sake of his chosen people. (2 Chron. ii. 10; 1 Kings v. 11; Ezek. xxvii. 17; Hosea xii. 1.) To pass from a forty years' sojourn in the wilderness into such a land, must have been like a second paradise.

9. The existence of iron in the mountains of Lebanon is a fact, nor can we doubt that brass or copper, and even more precious metals, were to be found.

10—20. The exhortations to obedience are here repeated. Oh! the deceitfulness of the human heart! How apt to forget—to forsake God, amid the highest proofs and the grandest demonstrations of his faithfulness and mercy!

CHAPTER IX.

1, 2. Thirty-eight years before had God brought them to the very margin of the promised land, but they had not been permitted, because of their disobedience and rebellion, to enter in at that time. Now, however, the day—that is, the time—had come for their entering in and taking possession. This was the eleventh month of the fortieth year of their sojourn, and on the first month of the following year they passed over the Jordan under the leadership of Joshua—for Moses had died during the interval; and thus the oft-repeated promise of God was fulfilled.

The phrase "fenced up to heaven" points to the fact that even at this early period it was customary to surround the most important towns with very high walls. Such high walls are found in Western Asia at the present day. They are, in most cases, built with large bricks, which have been dried in the sun—sometimes of burnt bricks: they are seldom lower than thirty feet in height, but are lacking in thickness and strength.



OLIVE GARDEN.

4—6. Although the Canaanites were driven out of their land as a righteous punishment for their extreme wickedness, it is not hence to be inferred that the Israelites were allowed to take their place on account of any moral worth in themselves; but simply to magnify God's righteousness and mercy in the accomplishment of his own promises, did he expel the former and introduce the latter. Three times does Moses repeat this truth in the ears of the people, commanding them to root out all idea from their hearts of any merit of their own, and impressing on them that they were wholly and for ever indebted to the free favour and grace of God.

7, 8. To deepen this impression, he now recites some of the most notorious acts of rebellion of which they, or their fathers, had been guilty; and which, but for the long-suffering and patience of God, must have been visited with the severest punishment.

For the phrase "also in Horeb" (verse 8) read "even at Horeb," for there is

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for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob.[a]

6 Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou *art* a stiffnecked people.[b]

7 ¶ Remember, *and* forget not, how thou provokedst the LORD thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD.

8 Also in Horeb ye provoked the LORD to wrath, so that the LORD was angry with you to have destroyed you.[c]

9 When I was gone up into the mount to receive the tables of stone, *even* the tables of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water:[d]

10 And the LORD delivered unto me two tables of stone written with the finger of God; and on them *was written* according to all the words, which the LORD spake with you in the mount out of the midst of the fire in the day of the assembly.[e]

11 And it came to pass at the end of forty days and forty nights, *that* the LORD gave me the two tables of stone, *even* the tables of the covenant.

12 And the LORD said unto me, Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted *themselves;* they are quickly turned aside out of the way which I commanded them; they have made them a molten image.[f]

13 Furthermore the LORD spake unto me, saying, I have seen this people, and, behold, it *is* a stiffnecked people:

14 Let me alone, that I may destroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they.[g]

15 So I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant *were* in my two hands.

16 And I looked, and, behold, ye had sinned against the LORD your God, *and* had made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you.

BEFORE CHRIST 1451.

[h] ch. iv. 11; v. 23; Exod. xix. 18; xxxii. 15, 19.

[a] ch. viii. 17; xviii. 12; Gen. xii. 7; xiii. 15; xv. 16; Lev. xviii. 24, 25; Rom. xi. 6, 20; 1 Titus iii. 5.

[b] ver. 13; Exod. xxxii. 9; xxxiii. 3; xxxiv. 9

[i] ch. x. 10; Exod. xxxii. 10–14; xxxiii. 17; Ps. cvi. 23.

[c] ch. xxxi. 27; Exod. xiv. 11; xvi. 2; xvii. 2; xxxii. 4; Numb. xi. 4; xx. 2; xxv. 2; Ps. cvi. 19

[d] Exod. xxiv. 12, 15, 18; xxxiv. 28.

[j] Exod. xxxii. 20; Isa. xxxi. 7.

[k] Exod. xvii. 7; Numb. xi. 1—5, 34.

[e] ch. iv. 10; x. 4; xviii. 16; Exod. xix. 17; xx. 1; xxxi. 18.

[l] Numb. xiii. 3; xiv. 1; Ps. cvi. 24, 25.

[m] ch. xxxi. 27

[f] ch. xxxi. 29; Exod. xxxii. 7; Judg. ii. 17.

[g] ver. 6; ch. x. 16; xxix. 20; xxxi. 27; Exod. xxxii. 9, 10; Numb. xiv. 12; Ps. ix. 5; cix. 13.

[n] vs. 18, 19; ch. iv. 20; Numb. xiv 16; Josh. vii. 8; 1 Kings viii. 51; Neh. i. 10; Ps xcv. 7.

17 And I took the two tables, and cast them out of my two hands, and brake them before your eyes.[h]

18 And I fell down before the LORD, as at the first, forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the LORD, to provoke him to anger.

19 For I was afraid of the anger and hot displeasure, wherewith the LORD was wroth against you to destroy you. But the LORD hearkened unto me at that time also.[i]

20 And the LORD was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time.

21 And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, *and* ground *it* very small, *even* until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount.[j]

22 And at Taberah, and at Massah, and at Kibrothhattaavah, ye provoked the LORD to wrath.[k]

23 Likewise when the LORD sent you from Kadeshbarnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the LORD your God, and ye believed him not, nor hearkened to his voice.[l]

24 Ye have been rebellious against the LORD from the day that I knew you.[m]

25 Thus I fell down before the LORD forty days and forty nights, as I fell down *at the first;* because the LORD had said he would destroy you.

26 I prayed therefore unto the LORD, and said, O Lord GOD, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand.

27 Remember thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin:

28 Lest the land whence thou broughtest us out say, Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness.

29 Yet they *are* thy people and thine inheritance, which thou broughtest out by thy mighty power and by thy stretched out arm.[n]

here a strong emphasis on the word, as it was the place where Jehovah had appeared in such majesty, and where he had given the law amidst the effulgence of his ineffable glory.

No one can more deeply study the law of Moses without perceiving that its design is two-fold:—first, "to preserve the Israelites as a thoroughly peculiar people, distinct from other nations in their laws, customs, religion, and government; and, in the second place, to supply additional light as to the way of salvation, and advance the Church's spiritual life. The constitution given to the Israelites was such, that they could not abandon the worship of the true God, and become like other nations, without tearing up the very foundations of their prosperity, and plunging themselves at once into an abyss of misery. Though a measure of additional light was imparted as to the way of salvation, by means of new sacrifices and other typical ordinances, the great subject was still wrapped in considerable obscurity." Necessarily so:—all revelation must be gradual and progressive. It must grow with the growth of the race. Just as in the physical world, the first line of light shines more and more unto the perfect day, so each dispensation was an advance on the preceding, and each communication from the throne of God a higher and a still fuller development of truth, till there appeared the Incarnate One—the complement and the perfection of all revelation in himself. The race had to reach its manhood, before Revelation could take on its final and perfect type.

17, 18. Was it in anger or in anguish that Moses threw down the tables? Or was the act symbolical? Did it convey the affecting truth, that their conduct had made a breach in the covenant between them and God, and that God, as the Sovereign Lawgiver, would deal with them according to their deeds? If so, can we wonder that Moses should fall at the feet of the Offended One for forty days and forty nights, to weep, pray, intercede, and wrestle for the people? He had power with God, and prevailed. The sin was pardoned, and the people were spared.

21. This brook was the stream which flowed from the rock that Moses smote with his rod, to supply the thirst of the people. (Exod. xvii. 6; Ps. lxxviii. 16—20; cv. 41.)

25—29. One knows not whether most to admire the patriotism or the piety of Moses. He is devoted to his people, and for them he is ready to die; and yet, with all his heroism, he is seen, like a little child, committing all into the hands of his Father in heaven, and implicitly relying on his sovereign will.

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MOSES DESTROYING THE GOLDEN CALF.

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FUNERAL OF AARON

CHAPTER X.

1 *God's mercy in restoring the two tables,* 6 *in continuing the priesthood,* 8 *in separating the tribe of Levi,* 10 *in hearkening unto Moses' suit for the people.* 12 *An exhortation unto obedience.*

BEFORE CHRIST 1451.

AT that time the LORD said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood.

2 And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark.[a]

3 And I made an ark *of* shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand.

4 And he wrote on the tables, according to the first writing, the ten [1]commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me.[b]

5 And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the LORD commanded me.[c]

6 ¶ And the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera: there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead.

7 From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.[d]

8 ¶ At that time the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, to

1 Heb. *words.*

b ver. 2; ch. ix. 10; xviii. 16; Exod. xix. 17; xx.; xxv. 5, 10; xxxiv. 4; xxxvii. 1.

c Exod. xxxiv. 29; xl. 20; 1 Kings viii. 9.

a Exod. xxv. 10—16; xxxiv. 1, 2.

d Numb. xx. 28; xxxiii. 30—33, 38.

CHAPTER X.

1. This was no temporary ark, but the ark of the covenant. Before ascending the mount the second time, it is very likely that Moses gave orders to Bezaleel to get the ark ready against his return; and, having thus provided for its construction, he speaks of making it himself, in the same sense as Solomon is said to have built the Temple.

6—9. Though the Samaritan text gives the first two verses as in Numbers xxxiii. 31—33, it is clear that all the four verses must be looked upon as an interpolation—as introduced from the margin by some translator or copyist at a later date—for they have no connection whatever with what goes before or follows after. They rather interrupt and destroy the harmony of the narrative. The places do not agree with the passage in Numbers: the separation of the

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stand before the LORD to minister unto him, and to bless in his name, unto this day.

9 Wherefore Levi hath no part nor inheritance with his brethren; the LORD *is* his inheritance, according as the LORD thy God promised him.[a]

10 And I stayed in the mount, according to the [1]first time, forty days and forty nights; and the LORD hearkened unto me at that time also, *and* the LORD would not destroy thee.[b]

11 And the LORD said unto me, Arise, [2]take *thy* journey before the people, that they may go in and possess the land, which I sware unto their fathers to give unto them.[c]

12 ¶ And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul,

13 To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good?[d]

14 Behold, the heaven and the heaven of heavens *is* the LORD'S thy God, the earth *also*, with all that therein *is*.

15 Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, *even* you above all people, as *it is* this day.[e]

16 Circumcise therefore the foreskin of your heart, and be no more stiffnecked.[f]

17 For the LORD your God *is* God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward:[g]

18 He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.

19 Love ye therefore the stranger: for ye were strangers in the land of Egypt.[h]

20 Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name.[i]

21 He *is* thy praise, and he *is* thy God, that hath done for thee these great and terrible things, which thine eyes have seen.[j]

22 Thy fathers went down into Egypt with threescore and ten persons; and now the LORD thy God hath made thee as the stars of heaven for multitude.[k]

BEFORE CHRIST 1451.

a ch. xviii. 1, 2, 5; Lev. ix. 22; Numb. iii. 6; iv. 4, 15; vi. 23; viii. 14; xvi. 9; xviii. 20, 24; Ezek. xliv. 28.

1 Or, *former days.*

b ch. ix. 18, 19, 25; Exod. xxxii. 14, 33, 34; xxxiii. 17; xxxiv. 28.

2 Heb. *go in journey.*

c Exod. xxxii. 34; xxxiii. 1.

d ch. v. 33; vi. 5, 13, 24; xi. 13; xxx. 16—20; Micah vi. 8; Matt. xxii. 37.

e ch. iv. 37; Gen. xiv. 19; Exod. xix. 5; 1 Kings viii. 27; Ps. xxiv. 1; cxv. 16; cxlviii. 4.

f ch. ix. 6, 13; xxx. 6; Lev. xxvi. 41; Jer. iv. 4; Rom. ii. 28, 29; Col. ii. 11.

g ch. vii. 21; Josh. xxii. 22; 2 Chron. xix. 7; Job xxxiv. 19; Ps. cxxxvi. 2; Dan. ii. 47; xi. 36; Acts x. 34; Rom. ii. 11; Col. iii. 25; Rev. xvii. 14; xix. 16.

3 Or, *living substance which followed them.*

4 Heb. *was at their feet.*

h Lev. xix. 33, 34; Ps. lxviii. 5; cxlvi. 9.

i ch. vi. 13; xi. 22; xiii. 4; Ps. lxiii. 11; Matt. iv. 10; Luke iv. 8.

j Exod. xv. 2; 1 Sam. xii. 24; 2 Sam. vii. 23; Ps. xxii. 3; cvi. 21, 22; Jer. xvii. 14.

k ch. i. 10; xxviii. 62; Gen. xv. 5; xlvi. 27; Exod. i. 1—5; Acts vii. 14.

CHAPTER XI.

1 *An exhortation to obedience,* 2 *by their own experience of God's great works,* 8 *by promise of God's great blessings,* 16 *and by threatenings.* 18 *A careful study is required in God's words.* 26 *The blessing and curse is set before them.*

THEREFORE thou shalt love the LORD thy God, and keep his charge, and his statutes, and his judgments, and his commandments, alway.[l]

2 And know ye this day: for *I speak* not with your children which have not known, and which have not seen the chastisement of the LORD your God, his greatness, his mighty hand, and his stretched out arm,

3 And his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land;[m]

4 And what he did unto the army of Egypt, unto their horses, and to their chariots; how he made the water of the Red sea to overflow them as they pursued after you, and *how* the LORD hath destroyed them unto this day;[n]

5 And what he did unto you in the wilderness, until ye came into this place;

6 And what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the [3]substance that *was* [4]in their possession, in the midst of all Israel:[o]

7 But your eyes have seen all the great acts of the LORD which he did.

8 Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it;

9 And that ye may prolong *your* days in the land, which the LORD sware unto your fathers to give unto them and to their seed, a land that floweth with milk and honey.[p]

10 ¶ For the land, whither thou goest in to possess it, *is* not as the land of Egypt, from whence ye came

l ch. x. 12; xxx. 16, 20; Lev. xviii. 5, 26; xix. 19; xx. 8, 22; Ezek. xliv. 24; Zech. iii. 7.

m ch. v. 24; vii. 19; viii. 5; Ps. lxxviii. 12; cxxxv. 9.

n Exod. xiv. 27, 28; xv. 9, 10; Ps. cvi. 11.

o ch. v. 3; vii. 19; Numb. xvi. 1, 31; xxvii. 3; Ps. cvi. 17.

p ch. iv. 40; v. 3, 16; vii. 19; Exod. iii. 8; Josh. i. 6, 7; Prov. x. 27.

Levites did not take place at Jotbath, but at Sinai; the death of Aaron is said to have taken place at Mosera, whereas it occurred at Mount Hor. Other difficulties press upon us; but, regarding the whole passage as spurious, we are not disposed to analyse or dispose of them.

14. Literally, "the heavens—even the heavens of heavens;" which may have been employed to denote the immensity and the fulness of God's creation. System is made to crowd upon system, firmament to rise above firmament, and heaven to encircle heaven, till we are lost in the magnitude and the glory of the scene.

22. The 603,000 who came out of Egypt were now all dead, except Moses, Joshua, and Caleb; and yet, within the space of forty years, the Israelites nearly equalled their original number. What a testimony to the power and the faithfulness of God! To him all things are possible. He can kill and he can make alive. With him are the issues of life and death!

Alas! how weak and how confined is our faith in his unlimited love, nature, and resources! We falter where we ought to be firm, and we crouch and bend where we ought to stand erect.

CHAPTER XI.

1, 2. The first verse forms the conclusion or practical commentary of the solemn exhortations just delivered, and ought to have been included in the preceding chapter; the second verse opens up another view of the subject. Moses transfers the thoughts of the Israelites from what had taken place in the history and experience of their fathers, to their own mental and moral consciousness; and on that consciousness he founds an argument and motive for their future obedience and fidelity. He speaks, first and chiefly, to the elders or heads of the people, that, receiving the truth first into their own hearts, they might be careful to impress it on the mind and the memory of their children.

10—12. Egypt being one of the most fertile countries in the world, there is no intention here of representing Canaan as more, or even as equally, fruitful. The fertility of Egypt depended on the Nile, whose annual inundations made it available for the purposes of irrigation, but not without the aid of canals and trenches, which required to be periodically cleaned out, and the dykes repaired, which involved no little amount of labour; whereas Canaan was watered by the rain of heaven, which seldom fell in Egypt; but falling abundantly in the land of promise, it superseded a great deal of toil and labour. If in the cruel bondage to which the Hebrews were subject in Egypt were the digging and the lining of these canals and trenches by which the soil was irrigated, then how appropriate is the comparison between the two countries, and the labour required to insure their produce!

In the East you may see a man with a small mattock digging a little trench for the water to run into; and then, when he opens the passage for the influx of the water, he uses his foot to raise up and consolidate the mould, so as to prevent the water from spreading. Hence the phrase, "wateredst it with thy foot;" or the phrase may be simply another mode of expression for severe labour.

In Egypt, engines of various kinds were placed along the Nile, for the purpose of raising the water to irrigate the land. Plato mentions one which seems to have been worked much on the same principle as our tread-mill; and other authorities tell us of hydraulic machines worked by the feet. The water thus raised is directed in its course through channels cut in the ground, which

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out, where thou sowedst thy seed, and wateredst *it* with thy foot, as a garden of herbs:

11 But the land, whither ye go to possess it, *is* a land of hills and valleys, *and* drinketh water of the rain of heaven:

12 A land which the LORD thy God [1]careth for: the eyes of the LORD thy God *are* always upon it, from the beginning of the year even unto the end of the year.[a]

13 ¶ And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul,

14 That I will give *you* the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

15 And I will send grass in thy fields for thy cattle, that thou mayest [2]eat and be full.[b]

16 Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them;

17 And *then* the LORD's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and *lest* ye perish quickly from off the good land which the LORD giveth you.[c]

18 ¶ Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

19 And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

20 And thou shalt write them upon the door posts of thine house, and upon thy gates:

21 That your days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, as the days of heaven upon the earth.[d]

22 ¶ For if ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him;

23 Then will the LORD drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves.[e]

24 Every place whereon the soles of your feet shall tread shall be your's: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be.[f]

25 There shall no man be able to stand before you: *for* the LORD your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath said unto you.[g]

26 ¶ Behold, I set before you this day a blessing and a curse;

27 A blessing, if ye obey the commandments of the LORD your God, which I command you this day:

28 And a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.[h]

29 And it shall come to pass, when the LORD thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal.

30 *Are* they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champaign over against Gilgal, beside the plains of Moreh?[i]

31 For ye shall pass over Jordan to go in to possess the land which the LORD your God giveth you, and ye shall possess it, and dwell therein.

32 And ye shall observe to do all the statutes and judgments which I set before you this day.[j]

BEFORE CHRIST 1451.

[a] ch. lv. 9, 10, 40; vi. 2—9; Ps. lxxii. [b]; lxxxix. 29; Prov. iii. 2; iv. 10; ix. 11.

1 Heb. *seeketh.*

[a] ch. viii. 7; 1 Kings ix. 3.

[c] ver. 13; ch. iv. 38; vi. 17; ix. 1, 5; x. 20; xxx. 20.

[f] Gen. xv. 18; Exod. xxiii. 31; Numb. xxxiv. 3—29; Josh. i. 3; xiv. 9.

[g] ch. ii. 25; vii. 24; Exod. xxiii. 27.

2 Heb. *give.*

[b] ver. 22; ch. vi. 17; x. 12; xxviii. 12; Lev. xxvi. 4; Ps. civ. 14; Joel ii. 19, 23; James v. 7.

[h] ch. xxviii. 2, 15; xxx. 1, 15, 19.

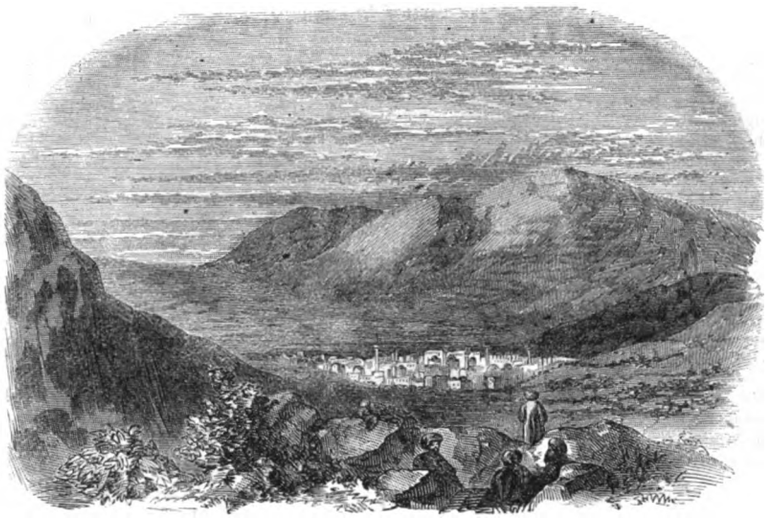
[c] ch. iv. 26; vi. 11, 15; viii. 19; xxix. 18; xxx. 18; Josh. xxiii. 13—16; 1 Kings viii. 35; 2 Chron. vi. 26; vii. 13; Job xxxi. 27.

[i] ch. xxvii. 12, 13; Josh. viii. 33.

[j] ch. v. 32; ix. 1; xii. 32; Josh. i. 11.

carry the water to any given spot. When this spot has been sufficiently watered, the channel is then closed by turning up the earth against it with the foot, and a new channel is opened by striking the foot through the mould at some other point, and allowing the water, through this new channel, to find its way to some other spot. The process involved a great deal of severe and tiring work; and if it entered into the tasks of the Hebrew in the land of his bondage, how gracious is the assurance of the text! Egypt being an exceedingly low and level country, Canaan formed a striking contrast, with its lofty mountains and undulating hills.

14. This no doubt refers to the rains of spring and autumn, between which there is the long interval of a hot and dry summer, during which the rain seldom falls. The Jews having two seasons for the beginning of their year—the one in spring and the other in autumn—a difficulty has been felt in determining which was the first or former rain. But as the spring was the beginning of the common civil year, it has been supposed that we are to look for the first rain in autumn, and the latter rain in spring. The rain would thus begin to fall in autumn, and terminate in spring. The importance of these rains to agriculture we can scarcely conceive. They were copious and they were certain, and hence the value everywhere attached to them in the Scriptures.



MOUNT GERIZIM.

29. The mountains of Gerizim and Ebal, west of Jordan, and in the tribe of Ephraim, stood opposite to each other—Gerizim being on the south, and Ebal on the north, separated by the beautiful valley of Shechem. The two mountains resemble each other in figure and in height; they are about a league in length, in the form of a semicircle, and so steep on the side of Shechem, that there is scarcely any shelving. Though neither elevation can boast of any high degree of loveliness or of fruitfulness, yet the preference must be given to Gerizim, which looked towards the north, and was thus saved from those scorching rays to which Ebal, looking to the south, was exposed. They would thus be held in very different estimation by the people; while from these two hills were afterwards pronounced the blessing and the curse. Gerizim and Ebal were fixed on by Moses, with the most accurate knowledge of their local situation; and immediately before his death, we find him giving particular instructions respecting the ceremony which was to

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CHAPTER XII.

1 *Monuments of idolatry are to be destroyed.* 5 *The place of God's service is to be kept.* 15, 23 *Blood is forbidden.* 17, 20, 26 *Holy things must be eaten in the holy place.* 19 *The Levite is not to be forsaken.* 29 *Idolatry is not to be enquired after.*

THESE *are* the statutes and judgments, which ye shall observe to do in the land, which the LORD God of thy fathers giveth thee to possess it, all the days that ye live upon the earth.[a]

2 Ye shall utterly destroy all the places, wherein the nations which ye shall [1]possess served their gods, upon the high mountains, and upon the hills, and under every green tree:[b]

3 And ye shall [2]overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place.

4 Ye shall not do so unto the LORD your God.[c]

5 But unto the place which the LORD your God shall choose out of all your tribes to put his name there, *even* unto his habitation shall ye seek, and thither thou shalt come:

6 And thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks:

BEFORE CHRIST 1451.

[d] vs. 11, 12, 17, 18; ch. xiv. 22, 23; xv. 19, 20; xvi. 11, 14, 15; xxvi. 2, 11; xxvii. 7; Lev. xxiii. 40; Josh. ix. 27; 1 Kings viii. 29; 2 Chron. vii. 12; Ps. lxxviii. 68.

[e] Judg. xvii. 6; xxi. 25.

[a] ch. iv. 10; vi. 1; 1 Kings viii. 40.

1 Or, *inherit.*

[b] ch. vii. 5; Exod. xxxiv. 13; 2 Kings xvi. 4; xvii. 10, 11; Jer. iii. 6; xvii. 2.

2 Heb. *break down.*

3 Heb. *the choice of your vows.*

[c] ver. 31; Numb. xxxiii. 52; Judg. ii. 2.

[f] ver. 7; ch. x. 9; xiv. 29.

[g] ver. 11; Lev. xvii. 4.

7 And there ye shall eat before the LORD your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee.[d]

8 Ye shall not do after all *the things* that we do here this day, every man whatsoever *is* right in his own eyes.

9 For ye are not as yet come to the rest and to the inheritance, which the LORD your God giveth you.[e]

10 But *when* ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and *when* he giveth you rest from all your enemies round about, so that ye dwell in safety;

11 Then there shall be a place which the LORD your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your [3]choice vows which ye vow unto the LORD:

12 And ye shall rejoice before the LORD your God, ye, and your sons, and your daughters, and your menservants, and your maidservants, and the Levite that *is* within your gates; forasmuch as he hath no part nor inheritance with you.[f]

13 Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest:

14 But in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee.[g]

15 Notwithstanding thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after,

be performed there. An altar was to be erected on mount Ebal, built of entire stones, plastered over with plaster, but no iron tool was to be used in the construction; and on the stones were to be written all the words of the law to be pronounced. This was to be done in the presence of all the Israelites. The tribes of Reuben, Gad, Asher, Zebulon, Dan, and Naphtali, were to be stationed on mount Ebal, from which the cursings were to be pronounced; while the tribes of Simeon, Levi, Judah, Issachar, Joseph, and Benjamin, were to be stationed on mount Gerizim. (Deut. xxvii. 4—13.)

CHAPTER XII.

1—3. How unutterably hateful must idolatry be in the eyes of God! Here orders are given for the complete destruction of every place, edifice, and object, which had been set apart or used for idolatrous worship. Nay, more:—the very names by which those places and objects had hitherto been known, were to be blotted from their memory, and were to be used no more.

5. Before the erection of the Temple, the Holy One confined himself to no one spot, although Mizpeh and Shiloh were the scene of more frequent and glorious manifestation, and therefore the reference here must be to Mount Moriah in Jerusalem—the very mount on which Abraham offered up his son Isaac, and on which he uttered the sublimely prophetic words—"In this mount shall it be seen." It is very remarkable that no one place is ever mentioned in the law as exclusively the place for the worship of God.

15—22. The Hebrews had on a former occasion been ordered to kill their oxen and their sheep—even such as were to be used for food—before or at the door of the tabernacle, as a peace offering, and then to sprinkle the blood upon the altar. This command did not affect wild animals, but only such as were domesticated; but now the Israelites are left as perfectly free in killing their domestic as they had been in killing wild animals. They might kill and eat wherever and whatever they pleased, only in every instance the blood was to be poured out as water, without reserve, and without any effort to preserve any portion of it.

The roebuck and the hart were animals not fit to be offered in sacrifice, but they were nevertheless allowed for food.



THE HART.

The roebuck is a light and elegant creature, corresponding with the roe mentioned in the book of Canticles, and with the gazelle of the Arabians.

23, 24. The reasons for this injunction are manifold. The life being in the blood, no one had a right to dispose of that life but God, its source and fountain. To pour out the blood was therefore a virtual acknowledgment that the Israelites had no property in the life, and could have none. More than this:—blood was the very essence of sacrifice; and since the blood was offered as an atonement for sin, it was not to be used for any inferior end, and least of all was it to be eaten, lest, by so doing, they should lose or lower the true idea of propitiation. In man life was forfeited through sin, and, for the expiation of sin, life must be surrendered and sacrificed. And what could keep this idea so deep and so fixed in the mind as the fact, that the blood of no creature offered in sacrifice was to be eaten, or otherwise used? It was wholly consecrated to God, because the life was in it.

31. The unnatural and revolting practice of offering human sacrifices not only existed in ancient nations, but prevailed almost universally. In some former notes, we have alluded to the custom which obtained among the Canaanitish nations and their descendants, of sacrificing their children to Moloch, or Saturn; and here the Israelites are solemnly forbidden, on the penalty of the divine displeasure, to do any such thing.

Can we wonder that He who forbade the application of sacrificial blood to any common use, should be equally jealous about the preservation of human life? Life is sacred, and to devote it to destruction for the sake of any idol,

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EVENING MEAL OF THE ISRAELITES.

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according to the blessing of the LORD thy God which he hath given thee: the unclean and the clean may eat thereof, as of the roebuck, and as of the hart.[a]

16 Only ye shall not eat the blood; ye shall pour it upon the earth as water.[b]

17 ¶ Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand:

18 But thou must eat them before the LORD thy God in the place which the LORD thy God shall choose, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that *is* within thy gates: and thou shalt rejoice before the LORD thy God in all that thou puttest thine hands unto.[c]

19 Take heed to thyself that thou forsake not the Levite [1]as long as thou livest upon the earth.[d]

20 ¶ When the LORD thy God shall enlarge thy border, as he hath promised thee, and thou shalt say, I will eat flesh, because thy soul longeth to eat flesh; thou mayest eat flesh, whatsoever thy soul lusteth after.

21 If the place which the LORD thy God hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after.

22 Even as the roebuck and the hart is eaten, so thou shalt eat them: the unclean and the clean shall eat *of* them alike.

23 Only [2]be sure that thou eat not the blood: for the blood *is* the life; and thou mayest not eat the life with the flesh.[e]

24 Thou shalt not eat it; thou shalt pour it upon the earth as water.

25 Thou shalt not eat it; that it may go well with thee, and with thy children after thee, when thou shalt do *that which is* right in the sight of the LORD.[f]

26 Only thy holy things which thou hast, and thy vows, thou shalt take, and go unto the place which the LORD shall choose:[g]

27 And thou shalt offer thy burnt offerings, the flesh and the blood, upon the altar of the LORD thy God: and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh.

28 Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest *that which is* good and right in the sight of the LORD thy God.[h]

29 ¶ When the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou [3]succeedest them, and dwellest in their land;[i]

30 Take heed to thyself that thou be not [4]snared by following them, after that they be destroyed from before thee; and that thou enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise.

31 Thou shalt not do so unto the LORD thy God: for every [5]abomination to the LORD, which he hateth, have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods.[j]

32 What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.[k]

BEFORE CHRIST 1451.

h ver. 25; Lev. i. 5, 9, 13; xvii. 11.

a vs. 21, 22; ch. xiv. 5; xv. 22.

b ch. xv. 23, 24; Gen. ix. 4; Lev. vii. 26; xvii. 10.

3 Heb. *inheritest*, or, *possessest them.*

i ch. xix. 1; Exod. xxiii. 23; Josh. xxiii. 4.

4 Heb. *after them.*

5 Heb. *abomination of the.*

j ver. 4; ch. xviii. 10; Lev. xviii. 3, 21; xx. 2; xxvi. 30; 2 Kings xvii. 15; Jer. xxxii. 35; Ezek. xxiii. 37.

c vs. 11, 12; ch. xiv. 23.

1 Heb. *all thy days.*

d ch. xiv. 27.

k ch. iv. 2; xii. 18; Josh. i. 7; Prov. xxx. 6; Rev. xxii. 18.

2 Heb. *be strong*

e vs. 15, 16; ch. xi. 24; xix. 8; Gen. ix. 4; xv. 18; xxviii. 14; Exod. xxxiv. 24; Lev. xvii. 11—14.

f vs. 23, 24; ch. iv. 40; xii. 18; Exod. xv. 26; 1 Kings xi. 38; Isa. iii. 10, 11.

l ch. viii. 2; xviii. 22; Jer. xxviii. 9; Zech. x. 2; Matt. vii. 22; xxiv. 24; 1 Cor. xi. 19; Rev. xiii. 14.

g Numb. v. 9, 10; xviii. 19; 1 Sam. xxi. 22—24.

m ch. x. 20; xxx. 20; 2 Kings xxiii. 3; 2 Chron. xxxiv. 31.

6 Heb. *spoken revolt against the Lord.*

n ch. xvii. 7; xviii. 20; xxii. 21—24; Jer. xiv. 15; Zech. xiii. 3; 1 Cor. v. 13.

CHAPTER XIII.

1 *Enticers to idolatry,* 6 *how near soever unto thee,* 9 *are to be stoned to death.* 12 *Idolatrous cities are not to be spared.*



IF there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder,

2 And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;

3 Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.[l]

4 Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.[m]

5 And that prophet, or that dreamer of dreams, shall be put to death; because he hath [6]spoken to turn *you* away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee.[n]

6 ¶ If thy brother, the son of thy mother, or thy

is the most daring intrusion on the rights and prerogatives of the Eternal God. Hence it is that he has so fenced it round; and not without criminally forcing through these barriers, and throwing them entirely down, can any man compass its destruction. Now, if life be held sacred by God, it should be held sacred by us. We must not throw away our own life, and we must do nothing to endanger the life of others; far less must we devote the life of our offspring to any other but God, or to any end but his glory.

CHAPTER XIII.

1—5. There were those who even laboured to draw the people into all the grossness and all the guilt of idolatry. They pretended to have the inspiration and the authority of the true prophetic office—to have intercourse with the Deity and with the unseen, in dreams and visions of the night, and they fixed on the appearance of some natural but rare phenomenon as a proof of their divine mission and miraculous power, so as to impose on the vulgar and the credulous; but with the solemn prohibition of God ringing in their ears, enforced by the most awakening threatenings, nothing was to induce the Israelites to admit the pretensions and the claims of any man, when these pretensions and claims contravened the revealed law of God, and robbed him of that glory which belongs to him alone.

"Thou shalt love the Lord thy God with all thy heart," is the first great commandment. Now, supreme love of him will effectually shut out every idol, and hence the state of each heart was now being put to the most decisive test. Idolatry is the most criminal unfaithfulness to God, and departure from him; and if the Israelites were thus guilty of forsaking Jehovah their God and Saviour, they could look for nothing but his righteous displeasure. His glory he will not give to another, nor his praise to graven

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son, or thy daughter, or the wife of thy bosom, or thy friend, which *is* as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;

7 *Namely*, of the gods of the people which *are* round about you, nigh unto thee, or far off from thee, from the *one* end of the earth even unto the *other* end of the earth;

8 Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him:

9 But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.

10 And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the [1]house of bondage.

11 And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.[a]

12 ¶ If thou shalt hear *say* in one of thy cities, which the LORD thy God hath given thee to dwell there, saying,

13 *Certain* men, the [2]children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known;[b]

14 Then shalt thou enquire, and make search, and ask diligently; and, behold, *if it be* truth, *and* the thing certain, *that* such abomination is wrought among you;

15 Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that *is* therein, and the cattle thereof, with the edge of the sword.

16 And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the LORD thy God: and it shall be an heap for ever; it shall not be built again.[c]

17 And there shall cleave nought of the [3]cursed thing to thine hand: that the LORD may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers;[d]

18 When thou shalt hearken to the voice of the LORD thy God, to keep all his commandments which I command thee this day, to do *that which is* right in the eyes of the LORD thy God.[e]

BEFORE CHRIST 1451.

c Exod. xxii. 20; Lev. xxvii. 28; Josh. vi. 17—24; viii. 28.

3 Or, *devoted.*

d Gen. xxii. 17; xxvi. 4, 24; xxviii. 14; Josh. vi. 26.

e ch. xii. 25, 28, 32.

1 Heb. *bondmen.*

a ch. xvii. 2—7; xix. 20; Prov. i. 10.

2 Or, *naughty men.*

b vs. 2, 6; Judg. xix. 22; 1 Sam. ii. 12; xxv. 17, 25; 1 Kings xxi. 10, 13; 2 Cor. vi. 15.

CHAPTER XIV.

1 *God's children are not to disfigure themselves in mourning.* 3 *What may, and what may not be eaten,* 4 *of beasts,* 9 *of fishes,* 11 *of fowls.* 21 *That which dieth of itself may not be eaten.* 22 *Tithes of divine service.* 23 *Tithes and firstlings of rejoicing before the Lord.* 28 *The third year's tithe of alms and charity.*



YE *are* the children of the LORD your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

2 For thou *art* an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that *are* upon the earth.[f]

3 ¶ Thou shalt not eat any abominable thing.[g]

4 These *are* the beasts which ye shall eat: the ox, the sheep, and the goat,[h]

5 The hart, and the roebuck, and the fallow deer, and the wild goat, and the [4]pygarg, and the wild ox, and the chamois.

6 And every beast that parteth the hoof, and cleaveth the cleft into two claws, *and* cheweth the cud among the beasts, that ye shall eat.

f ch. vii. 6; xxvi. 18, 19; Lev. xix. 28; xx. 26; xxi. 5; Jer. xvi. 6.

g Ezek. iv. 14; Acts x. 13, 14.

h Lev. xi.

4 Or, *bison.* Heb. *dishon.*

images; and whosoever would be called by his name, must keep himself from idols.

The phrase, "He hath spoken to turn you away from the Lord your God," is in the Hebrew very much stronger and more striking: "He hath spoken revolt against Jehovah your God." In other words, he who encourages and promotes idolatry, is guilty of fostering the spirit of a proud and daring rebellion against the throne and the government of the Eternal—it is to teach revolt, and every act of revolt is an attempt to disturb that supremacy on which repose both the order and the happiness of the universe. Can we, then, wonder that the man who took the lead in such a course of action should be doomed to die? Under the administration of Mercy, it was better that one such man should die, than that a whole nation should be corrupted, degraded, and exposed to infinite wrath.

9—11. This extreme penalty was to be inflicted on the very nearest and dearest relatives, should he be found guilty of even secretly enticing others into the sin of idolatry. But it may be asked—if they did it secretly, how could their guilt be established? If in other capital crimes it was required to have the testimony of two or three witnesses to insure a conviction, was it enough, in this case, to take the single testimony of the person enticed? It is not likely. So the Rabbins tell us, that a process was followed in this case, which obtained in no other. As the enticer was sure to repeat his solicitations, the person enticed was, against the next interview, to place some persons in concealment, where they could each hear whatever might be said. When the enticer repeated his solicitations, the person enticed was solemnly to protest against it, saying, "How shall we leave our God which is in heaven, and go and serve wood and stones?" If the enticer no longer repeated his solicitation, the matter was allowed to drop; but, if he still persisted in urging the other to idolatry, the spies came forward, and seizing him, took him before the acknowledged authorities, where he was fairly tried, and either convicted or acquitted. If found guilty, he was condemned to die; when the first stone was to be cast by the party who had been enticed, followed by the whole congregation.

12—18. If, as we have said, idolatry is to be looked upon as an act of daring revolt, amounting to nothing less than treason against the Monarch of the universe, those objectors are utterly at fault who represent the enactments of this chapter as cruel and unjust, and as giving countenance to persecution for religious opinions. The Israelites lived under a theocracy, and if, even among ourselves, in this riper age of the world's history, a man is condemned to die for treason, can we wonder that death should have been the doom of those who raised the flag of rebellion against the throne of heaven, and sought to sow the seeds of anarchy in any portion of God's vast dominion? Observe, it is not the Jew pressing the heathen by pains and penalties into the profession of Judaism, but it is God punishing the sin of revolt in his own professedly allegiant subjects.

CHAPTER XIV.

1, 2. If the sinless and incarnate One wept at the grave of Lazarus, mourning for the dead cannot be forbidden. Religion was never meant to dry up the warm affections of the heart, or to check the flow of its deeper feelings. But grief may become immoderate; and if not immoderate, it may yet be feigned, and the behaviour be altogether inconsistent with the higher dictates of reason and piety. Such is the conduct here forbidden, as something which savoured of heathen extravagance and ignorance. The Greeks and Romans indulged in such expressions of grief for the dead. Even the Spartans, who bore the loss of their relatives with great moderation, bewailed the death of their great men by tearing their flesh with pins and needles. Though Mohammed himself forbade such forms of mourning, the custom obtains in Moslem countries, especially among the women.

The practice of cutting off the hair, in token of profounder sorrow, was very common. (See Job i. 20; Ezra ix. 2.) It may have been that only a particular form of this practice was forbidden by Moses to the people; but in the case of the priests, it was wholly interdicted. (Lev. xxi. 5.)

3—21. The animals appropriate for food are now specified in contradistinction to those which are unclean, and therefore not to be eaten. (See the notes and the commentary on Leviticus xi.)

The fallow deer is, originally, a native of Barbary, where it is still found wild. It is the ornament of our parks. The wild goat is the ibex, so remarkable for its fine sweeping horns and shaggy hair. The pygarg is of the same shape and colour as the antelope, and of the size of the roebuck, called LIDMER by the Africans, and is known by its white buttocks. The wild ox is the

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BEFORE CHRIST 1451.

7 Nevertheless these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; *as* the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; *therefore* they *are* unclean unto you.

8 And the swine, because it divideth the hoof, yet cheweth not the cud, it *is* unclean unto you: ye shall not eat of their flesh, nor touch their dead carcase.[a]

9 ¶ These ye shall eat of all that *are* in the waters: all that have fins and scales shall ye eat:[b]

10 And whatsoever hath not fins and scales ye may not eat; it *is* unclean unto you.

11 ¶ *Of* all clean birds ye shall eat.

12 But these *are they* of which ye shall not eat: the eagle, and the ossifrage, and the ospray,[c]

13 And the glede, and the kite, and the vulture after his kind,

14 And every raven after his kind,

15 And the owl, and the night hawk, and the cuckow, and the hawk after his kind,

16 The little owl, and the great owl, and the swan,

17 And the pelican, and the gier eagle, and the cormorant,

18 And the stork, and the heron after her kind, and the lapwing, and the bat.

19 And every creeping thing that flieth *is* unclean unto you: they shall not be eaten.[d]

20 *But of* all clean fowls ye may eat.

21 ¶ Ye shall not eat *of* any thing that dieth of itself: thou shalt give it unto the stranger that *is* in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou *art* an holy people unto the LORD thy God. Thou shalt not seethe a kid in his mother's milk.[e]

22 Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year.[f]

23 And thou shalt eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the LORD thy God always.[g]

24 And if the way be too long for thee, so that thou art not able to carry it; *or* if the place be too far from thee, which the LORD thy God shall choose to set his name there, when the LORD thy God hath blessed thee:

25 Then shalt thou turn *it* into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose:

26 And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul [1]desireth: and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine houshold,[h]

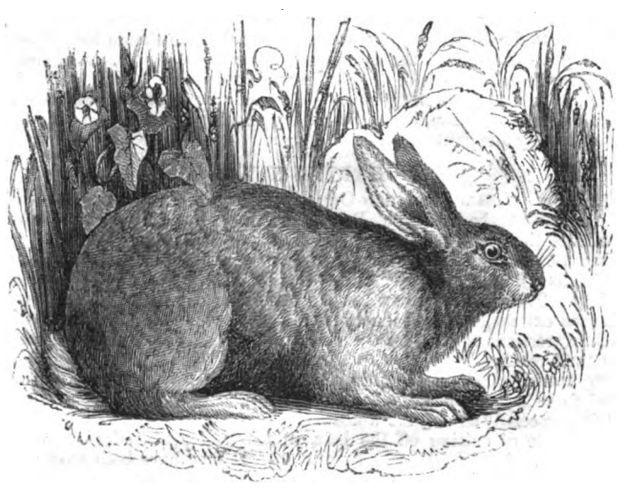
27 And the Levite that *is* within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee.[i]

28 ¶ At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay *it* up within thy gates:

29 And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which *are* within thy gates, shall come, and shall eat and be satisfied; that the LORD thy God may bless thee in all the work of thine hand which thou doest.[j]

a Lev. xi. 26, 27.
b Lev. xi. 9.
c Lev. xi. 13.
d Lev. xi. 20, 21.
e ver. 2; Exod. xxiii. 19; xxxiv. 26; Lev. xi. 20, 21; xvii. 15; xxii. 8; Ezek. iv. 14.
f ch. xii. 6, 17; Lev. xxvii. 30; Neh. x. 37.
g ch. xii. 5—7, 17, 18; xv. 19, 20.
1 Heb. *asketh of thee.*
h ch. xii. 7, 18, 21; xxvi. 11.
i ch. xii. 12, 18, 19; xviii. 1, 2; Numb. xviii. 20.
j ver. 27; ch. xii. 12; xv. 10; xxvi. 12; Prov. iii. 9, 10; Amos iv. 4; Mal. iii. 10.

ORYX of the Greeks, or a species of large stag, of great beauty, with white hair, spotted with yellow and red, and whose horns are long, straight, and slender. The chamois is probably the giraffe, whose long neck enables it to crop the young shoots from the trees as its principal food, whose run exceeds the speed of the fleetest horse, but whose character is gentle and timid. The glede is supposed, from its possessing the keen and piercing eye of the vulture, to be one of the smallest of this tribe. He is very common in all



SYRIAN HARE.

the warmer regions of the old world. The cuckow may be the mew, or common sea-gull. The swan may, as Michaelis conjectures, be the goose. The cormorant may be some sea fowl, such as the cataract or penguin; and the lapwing be the upupa or hoop; though it is a very beautiful, it is yet a very unclean bird.

For the prohibition, "Thou shalt not seethe a kid in his mother's milk," see Exod. xxiii. 19, with the commentary.

27—29. As the Levite was to have no territorial possession or inheritance in the land of Canaan, the people are here commanded to tithe all their increase in their favour. For their support the Levites were to have one-tenth of all the productions of the soil; the first-fruits, and certain parts of all the animals that might be killed in the land;—forty-eight cities, each forming a square of four thousand cubits, with two thousand additional cubits of ground round each city. Though Canaan measured more than eleven millions



ETHIOPIAN HOG.

of acres, the portion of the Levites was only as 1 to 212—a small proportion, certainly, for a whole tribe that had consented to the annihilation of its political existence, that it might wait upon the house and devote its service to God; yet, let it not be forgotten, that to them was apportioned the very best of the land, and that they had whatever was essential to their comfortable maintenance, with everything that could render them truly independent.

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CHAPTER XV.

1 The seventh year a year of release for the poor. 7 It must be no let of lending or giving. 12 An Hebrew servant, 16 except he will not depart, must in the seventh year go forth free and well furnished. 19 All firstling males of the cattle are to be sanctified unto the Lord.

AT the end of *every* seven years thou shalt make a release.

2 And this *is* the manner of the release: Every [1]creditor that lendeth *ought* unto his neighbour shall release *it;* he shall not exact *it* of his neighbour, or of his brother; because it is called the LORD'S release.[a]

3 Of a foreigner thou mayest exact *it again:* but *that* which is thine with thy brother thine hand shall release;[b]

4 [2]Save when there shall be no poor among you; for the LORD shall greatly bless thee in the land which the LORD thy God giveth thee *for* an inheritance to possess it:[c]

5 Only if thou carefully hearken unto the voice of the LORD thy God, to observe to do all these commandments which I command thee this day.[d]

6 For the LORD thy God blesseth thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee.[e]

BEFORE CHRIST 1451.

f Lev. xxv. 35; Matt. v. 42; Luke vi. 34, 35; 1 John iii. 17.
3 Heb. *word.*
4 Heb. *Belial.*
1 Heb. *master of the lending of his hand.*
g ch. xxiv. 15; xxviii. 54—56; Matt. xxv. 41, 42.
a ch. xxxi. 10; Exod. xxi. 2; xxiii. 10, 11; Lev. xxv. 2, 4; Jer. xxxiv. 14.
b ch. xxiii. 20.
h ch. xiv. 29; xxiv. 19; Ps. xli. 1—3; Prov. xxii. 9; Matt. xxvi. 11; Mark xiv. 7; John xii. 8; 2 Cor. ix. 5—7.
2 Or, *to the end that there be no poor among you.*
c ch. xxviii. 8.
d ch. xxviii. 1.
e ch. xxviii. 12, 13, 44; Prov. xxii. 7.

7 ¶ If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother:

8 But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, *in that* which he wanteth.[f]

9 Beware that there be not a [3]thought in thy [4]wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the LORD against thee, and it be sin unto thee.[g]

10 Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.

11 For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.[h]

12 ¶ *And* if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee.

13 And when thou sendest him out free from thee, thou shalt not let him go away empty:

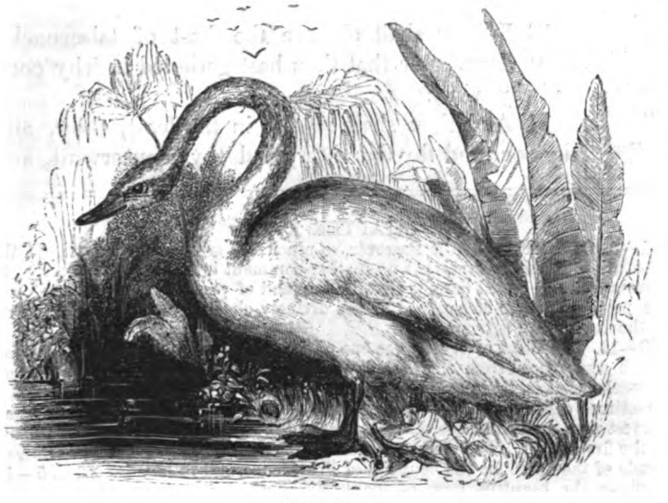
14 Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: *of that* wherewith the LORD thy God hath blessed thee thou shalt give unto him.

15 And thou shalt remember that thou wast a

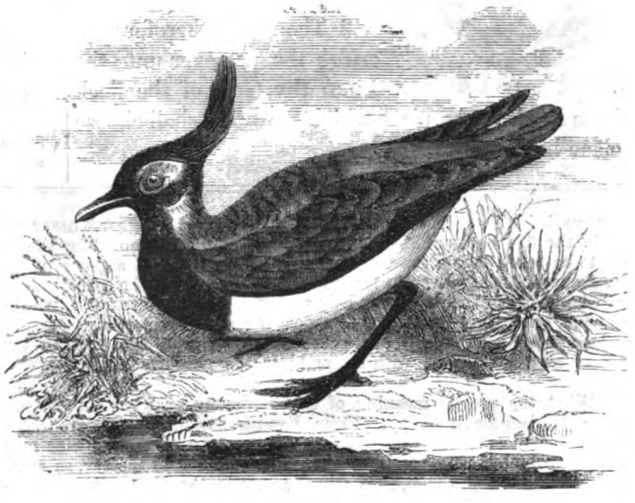
CHAPTER XV.

1—6. The release which Moses here enjoins was intended as an act of kindness and mercy—to bring needed relief to the poor. It was "an entire acquittance, not of debts contracted by the sale of land or goods to those who were able to pay, but of money lent to a neighbour or friend, merely to relieve his poverty—not to carry on trade, or make a purchase." The debt which remained unpaid till the seventh, or sabbatical year, could not be exacted during that year, since the soil remained for that term without cultivation, and its proprietor was, consequently, not in a condition to make payments. If, at other times, the debt was unpaid, the creditor might seize either the hereditary land of his debtor—for in Canaan every individual was to have his hereditary land—and enjoy its produce till the year of jubilee; or seize his house, which might be sold unto perpetuity, and even the debtor's wife and children. This law did not affect the Levites. (See Lev. xxv. 14—33, 39; Job xxiv. 9; 2 Kings iv. 1; Neh. v. 1—13; Prov. xxii. 27.) It does not appear that imprisonment for debt existed in the age of Moses, but it seems to have obtained in the time of Christ. (Matt. xviii. 25.)

7—11. Lest the preceding law should lead any Israelite to close his heart and his hand against the unquestionable necessities and claims of his poorer brethren, Moses here warns him against all narrowness of soul and selfishness of ends. In the division of the land of Canaan, though no provision was made for any Israelite being born poor, it did not follow that poverty might not come, through a variety of causes, to be the condition of some members of this great congregation. Though poor, they were not paupers; and it is some-



WILD SWAN.



LAPWING.

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bondman in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to day.[a]

16 And it shall be, if he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee;

17 Then thou shalt take an aul, and thrust *it* through his ear unto the door, and he shall be thy servant for ever. And also unto thy maidservant thou shalt do likewise.

18 It shall not seem hard unto thee, when thou sendest him away free from thee; for he hath been worth a double hired servant *to thee*, in serving thee six years: and the LORD thy God shall bless thee in all that thou doest.[b]

19 ¶ All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the LORD thy God: thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep.[c]

20 Thou shalt eat *it* before the LORD thy God year by year in the place which the LORD shall choose, thou and thy houshold.[d]

21 And if there be *any* blemish therein, *as if it be* lame, or blind, *or have* any ill blemish, thou shalt not sacrifice it unto the LORD thy God.[e]

22 Thou shalt eat it within thy gates: the unclean and the clean *person shall eat it* alike, as the roebuck, and as the hart.

23 Only thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water.[f]

CHAPTER XVI.

1 *The feast of the passover,* 9 *of weeks,* 13 *of tabernacles.* 16 *Every male must offer, as he is able, at these three feasts.* 18 *Of judges and justice.* 21 *Groves and images are forbidden.*



OBSERVE the month of Abib, and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night.[g]

2 Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock and the herd, in the place which the LORD shall choose to place his name there.[h]

BEFORE CHRIST 1451.

a ch. v. 15; xvi. 12; Exod. xxi. 2, 3; Lev. xxv. 39; Prov. x. 22; Jer. xxxiv. 14.

f Exod. xii. 15, 19, 39; xiii. 3, 6, 7; xxxiv. 18.

j Exod. xii. 10; xiii. 7; xxxiv. 25.

1 Or, *kill.*

b Exod. xxi. 5, 6.

k Exod. xii. 6; Matt. xxvi. 17, 30; Mark xiv. 17—21; Luke xxii. 14.

c Exod. xiii. 2; xxxiv. 19; Lev. xxvii. 26; Numb. iii. 13.

l Exod. xii. 8, 9; 2 Chron. xxxv. 13; 2 Kings xxiii. 21-23.

2 Heb. *restraint.*

d ch. xii. 5—7, 17; xiv. 23; xvi. 11, 14.

m Exod. xii. 16; xiii. 6; Lev. xxiii. 8.

e ch. xvii. 1; Lev. xxii. 20.

n Exod. xxiii. 16; xxxiv. 22; Lev. xxiii. 15; Numb. xxviii. 26; Acts ii. 1.

3 Or, *sufficiency.*

f ch. xii. 15, 16, 22, 23.

o ver. 17; 1 Cor. xvi. 2.

g Exod. xii. 2, 29, 42; xiii. 4; xxxiv. 18.

p ver. 14; ch. xii. 7, 12, 18; xv. 15.

4 Heb. *floor, and thy winepress.*

q Exod. xxiii. 16; Lev. xxiii. 34; Numb. xxix. 12.

h ch. xii. 5, 26; Numb. xxviii. 19.

3 Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, *even* the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.[i]

4 And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there *any thing* of the flesh, which thou sacrificedst the first day at even, remain all night until the morning.[j]

5 Thou mayest not [1]sacrifice the passover within any of thy gates, which the LORD thy God giveth thee:

6 But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt.[k]

7 And thou shalt roast and eat *it* in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents.[l]

8 Six days thou shalt eat unleavened bread: and on the seventh day *shall be* a [2]solemn assembly to the LORD thy God: thou shalt do no work *therein.*[m]

9 ¶ Seven weeks shalt thou number unto thee: begin to number the seven weeks from *such time as* thou beginnest *to put* the sickle to the corn.[n]

10 And thou shalt keep the feast of weeks unto the LORD thy God with a [3]tribute of a freewill offering of thine hand, which thou shalt give *unto the LORD thy God,* according as the LORD thy God hath blessed thee:[o]

11 And thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that *is* within thy gates, and the stranger, and the fatherless, and the widow, that *are* among you, in the place which the LORD thy God hath chosen to place his name there.

12 And thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes.[p]

13 ¶ Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in [4]thy corn and thy wine:[q]

14 And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and

what remarkable that the verb "to beg," and the word "beggar," never once occur in the five books of Moses. The provision here enjoined for the poor is not to be taken in the sense of alms, but in the light of a generous sympathy and solicitude. Even in the immediate prospect of the sabbatical year, those who had it in their power to help a poorer brother, were not to withhold their hand, or shut up the bowels of a deeper and a truer compassion. The poor have ever been left in all ages to the Church as a solemn trust. The poor we have always with us, and for the poor we ought always to care.

17. What the precise meaning of this ceremony, or what the ceremony itself was, it is difficult to say. From Exodus xxi. 5, 6, it appears that the act of boring the ear was performed in the presence of the judge or magistrate, after which a ring was most likely introduced into the ear, as a mark of the condition of the man, as is still the case in the East. Such an expedient, it is said, "prevented a master from detaining a slave beyond the year of release, under pretence that the servant had promised to remain, when he had not; and, on the other hand, it prevented a slave who had agreed to remain, from being turned off at some year of release which might occur when he became old, and unable to support himself." The Rabbins affirm, that the heirs of a man had no power over his slaves; and therefore the slave became free on the death of his master.

It appears that female servants were sometimes purchased for labour, and that they were subject to the same law as the menservants.

CHAPTER XVI.

1—8. Of the Feast of the Passover, so much was said in Exodus xii. on the institution of the festival, that no further comment is needed. The only circumstance to be noted here, is that, in the land of promise, the celebration of the passover was to be confined to one divinely-chosen place, at a stated time in the day.

9—12. The Feast of Weeks was one of the three great festivals of the Jews, which commenced from the first day of the passover, and lasted for a week of weeks, that is, taking each day for a week, for seven whole weeks. It is sometimes called "the feast of harvest," because the firstfruits of the wheat harvest were then offered to the Lord; for which reason it is also called "the day of the firstfruits." The primary object of the festival was to awaken the gratitude of the heart for the bounties of Providence, and in chapter xxvi. 5—11, is given the beautiful form of thanksgiving which was used on the joyous occasion. It was one of the festivals at which all the adult males resorted to Jerusalem; and the offering consisted of "ten loaves of fine flour, baked with leaven," in addition to the animal sacrifices, or sacrificial victims.

10—17. For the exposition of these verses, see Exodus xxiii. 16; xxxiv. 22; Lev. xxiii. 34—36, with the notes and the commentary.

18. "This expression probably refers to the fact of the gate of the city being the forum, or place of public concourse among the Israelites, where a court of judicature was held for trying all causes, and deciding all affairs. The same practice obtained among other Eastern nations. The Ottoman court

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thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that *are* within thy gates.[a]

15 Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.[b]

16 ¶ Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty:[c]

17 Every man *shall give* [1]as he is able, according to the blessing of the LORD thy God which he hath given thee.[d]

18 ¶ Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.[e]

19 Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the [2]words of the righteous.[f]

20 [3]That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.[g]

21 ¶ Thou shalt not plant thee a grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee.

22 Neither shalt thou set thee up *any* [4]image; which the LORD thy God hateth.[h]

BEFORE CHRIST 1451.

a ver. 11; Neh. viii. 9—12

b Lev. xxiii. 39, 40.

5 Or, *goat.*

i ch. xv. 21; Mal. i. 8, 13, 14.

c Exod. xxiii. 14, 15, 17; xxxiv. 20, 23.

1 Heb. *according to the gift of his hand.*

d ver. 10; 2 Cor. viii. 12.

e ch. i. 16; 1 Chron. xxiii. 4; xxvi. 29; 2 Chron. xix. 5—8.

f ch. iv. 19; xiii. 6; Josh. vii. 11, 15; xxiii. 16; Judg. ii. 20; 2 Kings xviii. 12; Hos. viii. 1; Job xxxi. 26—28.

2 Or, *matters.*

g ch. i. 17; Exod. xxiii. 2, 6; Lev. xix. 15; Prov. xxiv. 23; Eccles. vii. 7.

3 Heb. *justice, justice.*

h Exod. xxxiv. 13; Lev. xxvi. 1; 1 Kings xiv. 15; xvi. 33; 2 Kings xvii. 16; xxi. 3; 2 Chron. xxxiii. 2—5.

4 Or, *statue*, or, *pillar.*

i ch. xix. 15; Numb. xxxv. 30; Matt. xviii. 16; John viii. 17; 2 Cor. xiii. 1; 1 Tim. v. 19; Heb. x. 28.

CHAPTER XVII.

1 *The things sacrificed must be sound.* 2 *Idolaters must be slain.* 8 *Hard controversies are to be determined by the priests and judges.* 12 *The contemner of that determination must die.* 14 *The election,* 16 *and duty of a king.*

THOU shalt not sacrifice unto the LORD thy God *any* bullock, or [5]sheep, wherein is blemish, *or* any evilfavouredness: for that *is* an abomination unto the LORD thy God.[i]

2 ¶ If there be found among you, within any of thy gates which the LORD thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the LORD thy God, in transgressing his covenant,

3 And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded;[j]

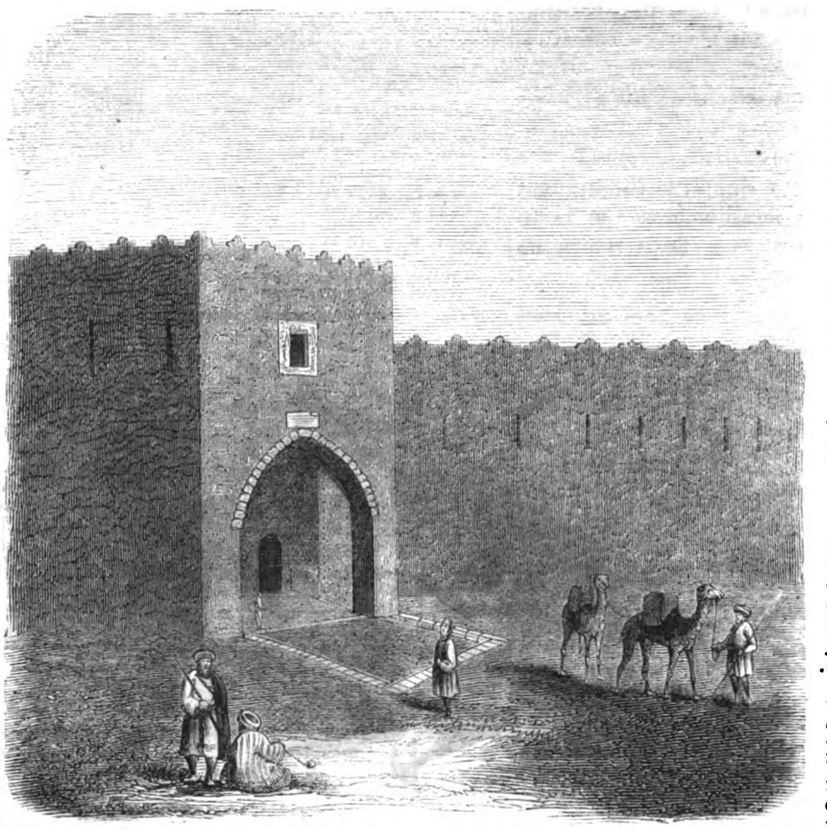
4 And it be told thee, and thou hast heard *of it*, and enquired diligently, and, behold, *it be* true, *and* the thing certain, *that* such abomination is wrought in Israel:

5 Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, *even* that man or that woman, and shalt stone them with stones, till they die.[k]

6 At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; *but* at the mouth of one witness he shall not be put to death.[l]

derived its appellation of the PORTE from the administration of justice and the dispatch of public business at its gates. And the square tower which forms the principal entrance to the Alhambra, or Red Palace of the Moorish kings of Grenada, retains to this day the appellation of the Gate of Judgment—from its having been the place where justice was at one period summarily administered."

In Judges v. 8 we read—"they chose new gods; then was war in the gates;" where we have the twofold idea of fortification and jurisdiction—of judicature and military action. In Lam. v. 14 we have the words—"the elders have ceased from the gate, the young men from their musick;" which convey to the mind the impression of suppressed justice and departed happiness. And in Zech. viii. 16, 17, the prophet says—"These are the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates: and let none of you imagine evil in your hearts against his neighbour: and love no false oath: for all these are things that I hate, saith the Lord," in which he inculcates such purity in the administration of justice, as to let truth stand out in its own sublime



GATE OF BEYROUT

integrity, and peace be established on a sure and lasting foundation.

21, 22. Groves were appropriated by the heathen for their debasing worship and vilest abominations; and to set up a grove side by side with the altar of Jehovah, was to lift idolatry into an equality with the worship of God, and to lower and degrade the Holy One to the level of the most contemptible idol. Hence the solemn prohibition of the text. It forbids the setting up of any image, whether engraved or otherwise, neither statue nor pillar of any kind, as an object of religious adoration, and by which the heart might be corrupted, the affections be debased, and manhood be trampled in the dust.

CHAPTER XVII.

1—13. These verses refer to the soundness of the sacrificial victims, the punishment of idolatry, the settlement of controversies, and the fate of those who contemned the judgment of the recognised authorities.

14—20. We are not to interpret the passage as if it conveyed a command to the people to choose a king, when once settled in Canaan. Moses, foreseeing the course which his people would follow—and which, as we learn from 2 Sam. viii.,

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7 The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So thou shalt put the evil away from among you.[a]

8 ¶ If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, *being* matters of controversy within thy gates: then shalt thou arise, and get thee up into the place which the LORD thy God shall choose;[b]

9 And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and enquire; and they shall shew thee the sentence of judgment:[c]

10 And thou shalt do according to the sentence, which they of that place which the LORD shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee:

11 According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, *to* the right hand, nor *to* the left.

12 And the man that will do presumptuously, and [1]will not hearken unto the priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel.[d]

13 And all the people shall hear, and fear, and do no more presumptuously.[e]

14 ¶ When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that *are* about me;

15 Thou shalt in any wise set *him* king over thee, whom the LORD thy God shall choose: *one* from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which *is* not thy brother.[f]

16 But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way.[g]

BEFORE CHRIST 1451.

[h] 1 Kings xi. 3, 4.

[a] ver. 12; ch. xiii. 5, 9; xix. 19; Acts vii. 58.

[b] ch. x. 11; xii. 5; xix. 4, 17; Exod. xxi. 12, 20, 22, 28; xxii. 2; Numb. xxxv. 11, 16, 19; Ps. cxxii. 5; 2 Chron. xix. 10; Hagg. ii. 11; Mal. ii. 7.

[i] ch. xxxi. 9, 26; Josh. i. 8; 2 Kings xxii. 8—13; Ps. cxix. 97, 98.

[c] ver. 8; ch. xix. 17; Jer. xviii. 18; Ezek. xliv. 24.

[j] ch. v. 32; 1 Kings xv. 5.

[1] Heb. *not to hearken.*

[d] ver. 7; ch. xviii. 5; Numb. xv. 30; Ezek. x. 8; Hos. iv. 4.

[e] ch. xiii. 11; xix. 20.

[k] ch. x. 9; Numb. xviii. 8, 9, 20; xxvi. 22; 1 Cor. ix. 13.

[l] Lev. vii. 30—34.

[f] 1 Sam. viii. 15, 19, 20; ix. 15; x. 24; xvi. 12; 1 Chron. xxii. 10; Jer. xxx. 21.

[m] Exod. xxii. 29; Numb. xviii. 12, 24.

[g] 1 Kings iv. 26; x. 26, 28; Ps. xx. 7; Isa. xxxi. 1; Ezek. xvii. 15.

[n] ch. x. 8; xvii. 12; Exod. xxviii. 1; Numb. iii. 10.

17 Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold.[h]

18 And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of *that which is* before the priests the Levites:

19 And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them:[i]

20 That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, *to* the right hand, or *to* the left: to the end that he may prolong *his* days in his kingdom, he, and his children, in the midst of Israel.[j]

CHAPTER XVIII.

1 *The Lord is the priests' and Levites' inheritance.* 3 *The priest's due.* 6 *The Levite's portion.* 9 *The abominations of the nations are to be avoided.* 15 *Christ the Prophet is to be heard.* 20 *The presumptuous prophet is to die.*

THE priests the Levites, *and* all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the LORD made by fire, and his inheritance.

2 Therefore shall they have no inheritance among their brethren: the LORD *is* their inheritance, as he hath said unto them.[k]

3 ¶ And this shall be the priest's due from the people, from them that offer a sacrifice, whether *it be* ox or sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the maw.[l]

4 The firstfruit *also* of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.[m]

5 For the LORD thy God hath chosen him out of all thy tribes, to stand to minister in the name of the LORD, him and his sons for ever.[n]

they did follow—here provides for the election, character, and government of their future sovereign. In the event of such a choice, the king must be an Israelite, both by birth and religion, and be constituted in conformity with the fundamental principles of the theocracy. The monarchy was not to supersede the theocracy; God was still to be the Supreme Monarch of Israel, and the king but his vice-regent—the object of God's approval, and in all his administration subject to the divine control.

The prohibition against the multiplying of horses was meant to prevent the danger of intercourse with Egypt, whence the horses would be obtained (Isa. xxxi. 1—3); to repress the spirit of pride (Ps. xx. 7—9); to discourage the principles of war (1 Kings x. 26); and to produce in the minds of the whole congregation a simple and entire dependence on the strength and the resources of the Infinite One.

It is only needful to call to mind how the heart of Solomon was estranged from God and from virtue, by the multiplying of his wives, to approve the wisdom of the injunction here given.



SYRIAN OX.

The royal copy of the law was to be made from that in the custody of the priests, to insure its accuracy. One copy was to be preserved among the king's other regal treasures, and another was to be for his daily constant use, so that he might on no occasion be ignorant of the will of God.

On his conformity to the will of God in his regal capacity, depended the length of his life, the succession of his children to the throne, and the stability of the throne itself.

CHAPTER XVIII.

1—5. In these verses there is a special provision made for the priesthood. As they had no separate inheritance of their own, and as their whole time and life were spent in holy service, on behalf of the people, it was only meet and right to give them a claim on the property of their brethren or lay members

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PRIESTS AND LEVITES SHEWING THE SENTENCE OF JUDGMENT.

6 ¶ And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come with all the desire of his mind unto the place which the LORD shall choose;

7 Then he shall minister in the name of the LORD his God, as all his brethren the Levites *do*, which stand there before the LORD.

BEFORE CHRIST 1451.

1 Heb. *his sales by the fathers.*

a ch. xii. 5; Numb. xxxv. 2, 3; 2 Chron. xxxi. 2, 4; Neh. xii. 44, 47.

b ch. xii. 29—31; Lev. xviii. 26, 27, 30.

8 They shall have like portions to eat, [1]beside that which cometh of the sale of his patrimony.[a]

9 ¶ When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations.[b]

10 There shall not be found among you *any one* that maketh his son or his daughter to pass through

of the congregation. In Lev. vii. 34, the breast and the shoulder only are mentioned as the priest's portion, but here "the cheeks and the maw" are added. It is a question with the commentators, whether the injunction in the text refers to animals offered in sacrifice, or only to those animals which were killed for private use or daily food. The text itself supplies the answer. It confines our idea to "the offerings of the Lord made by fire," or to those sacrificial victims which were laid on the altar and consecrated wholly to him, and called "his inheritance." Now, just as God claimed these as his special property, and as he made them over to the priests, so the priesthood were to look upon HIM as their inheritance.

By the "two cheeks," we are to understand the whole head; and by the maw, the whole of the internal viscera of the animal. The maw was considered the prime part of the animal, and was held to be a peculiar delicacy among the ancients. Homer, the Greek poet, speaks of a feast to Apollo, in which was given to each of the guests his portion of the maw, as we might divide the kidney or the liver.

6—8. In the event of any Levite changing the place of his abode, and there continuing his sacred duties, he is to be treated as the other resident Levites; nor were these official dues and offerings to disturb his own patrimony, or personal private property. Although no portion of the land was given to the Levite as a personal inheritance, there was no law to prevent his purchasing house or field, and his bequeathing that property to his family and relations. (1 Kings ii. 26; Jer. xxxii. 7, 8.)

9—14. Any pretended intercourse with the unseen, and any pretended knowledge of the future, is a daring intrusion into the province of that Omniscient and Infinite One who alone sees the end from the beginning, and therefore the congregation are solemnly forbidden all communication and communion with such pretenders, lest they should lend even the least encouragement to the grossest superstition and idolatry.

Those who practised "abominations" derived their pretended knowledge of the future from outward signs, which were the result of certain observations and experiments; and hence the term "divination" may be looked upon as including within itself those various forms or species of unhallowed practices, of which the designations immediately follow.

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the fire, *or* that useth divination, *or* an observer of times, or an enchanter, or a witch,[a]

11 Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.

12 For all that do these things *are* an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee.[b]

13 Thou shalt be [1]perfect with the LORD thy God.[c]

14 For these nations, which thou shalt [2]possess, hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so *to do.*

15 ¶ The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

16 According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.

17 And the LORD said unto me, They have well *spoken that* which they have spoken.[d]

18 I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

19 And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him.[e]

20 But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.[f]

21 And if thou say in thine heart, How shall we know the word which the LORD hath not spoken?

BEFORE CHRIST 1451.

[a] ch. xii. 31; Lev. xviii. 21; xix. 26, 31; xx. 27; Isa. viii. 19.

[g] ver. 20; ch. xiii. 2; Jer. xxviii. 9.

[b] ch. ix. 4; Lev. xviii. 24, 25.

1 Or, *upright*, or, *sincere.*

[c] Gen. xvii. 1.

2 Or, *inherit.*

3 Heb. *inheritest*, or, *possessest.*

[h] ch. xii. 29.

[d] ver. 18; ch. v. 28; ix. 10; Exod. xx. 19; John i. 45; Acts iii. 22; vii. 37; Heb. xii. 19.

[i] Exod. xxi. 13; Numb. xxxv. 10—29; Josh. xx. 2—9.

4 Heb. *from yesterday the third day.*

[j] ch. iv. 42—44.

[e] ver. 17; John iv. 25; viii. 28, 29; xii. 49, 50; xvii. 8; Acts iii. 23.

5 Heb. *iron.*

6 Heb. *wood.*

7 Heb. *findeth.*

[f] ch. xiii. 1—5; Jer. ii. 8; xiv. 14, 15; Zech. xiii. 3.

22 When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that *is* the thing which the LORD hath not spoken, *but* the prophet hath spoken it presumptuously: thou shalt not be afraid of him.[g]

CHAPTER XIX.

1 *The cities of refuge.* 4 *The privilege thereof for the manslayer.* 14 *The landmark is not to be removed.* 15 *Two witnesses at the least.* 16 *The punishment of a false witness.*

WHEN the LORD thy God hath cut off the nations, whose land the LORD thy God giveth thee, and thou [3]succeedest them, and dwellest in their cities, and in their houses;

2 Thou shalt separate three cities for thee in the midst of thy land, which the LORD thy God giveth thee to possess it.[h]

3 Thou shalt prepare thee a way, and divide the coasts of thy land, which the LORD thy God giveth thee to inherit, into three parts, that every slayer may flee thither.[i]

4 ¶ And this *is* the case of the slayer, which shall flee thither, that he may live: Whoso killeth his neighbour ignorantly, whom he hated not [4]in time past;[j]

5 As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the ax to cut down the tree, and the [5]head slippeth from the [6]helve, and [7]lighteth upon his neighbour, that he die; he shall flee unto one of those cities, and live:

6 Lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the

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The words rendered "an observer of times," coming from a Hebrew name which means "a cloud," are supposed to refer to those who derived their auguries from the appearances presented by the clouds, and other aerial phenomena, in a particular part of the heavens, not excepting the planets themselves. Others, however, derive the term from a word which signifies "the eye," and regard it as pointing to the pretended power of fascinating or bewitching by the eye—a species of divination now prevalent in the East.

The word "enchanter," in Hebrew, is derived from the noun rendered SERPENT, and seems to indicate the mode of divination by means of serpents, which was common in Egypt and other idolatrous nations. The enchanter was indebted for his omens also to the inspection of the entrails of animals, especially such as were offered in sacrifice, sometimes to the flight of birds, and sometimes to the practice of casting lots.

The word "witch" would be better rendered "magician," as in Daniel ii. 2; or "sorcerer," as in Malachi iii. 5; for it clearly points to those who used magic, sorcery, or enchantment. The rendering of the Septuagint is "poisoner," from the idea and the fact that these sorcerers dealt much in deleterious potions, to which mighty and marvellous effects were ascribed.

"The charmer" includes all those who by spells, or by a certain conjuration of words, or by incantation, pretended to have the power to avert evil, or to procure good. This species of magic art is very common among the Orientals.

"The consulter with familiar spirits" was supposed to have the power over some spirit or demon, which, entering into him, seemed to speak through him, as from some deep hollow, and whose voice was regarded as an infallible oracle. As an illustration, take the witch of Endor, and consult Acts xvi. 16.

"The wizard" includes all those who, either by magic or cabalistic art, professed a deeper knowledge of unseen and future events; to know the good or the evil which awaited the history of those who consulted them.

"The necromancer" addressed his inquiries to the dead, and affected to derive his knowledge from the region of the dead—that is, from the unseen world—and he pretended to have the power of revealing the secrets affecting human life and final destiny.

These pretensions were calculated to have the worst effect on the mind and the heart of the Hebrew, and hence the prohibition. Moses, in the name of the Holy and Jealous God, denounces them as positive evils, and threatens all who favour them.

15—22. The promise of a Prophet like unto Moses is here given in the most explicit terms; but the question has been raised whether the word "prophet" relates to one particular prophet—the Messiah—or to the whole Israelitish order of prophets in general, either inclusive or exclusive of its complement and completion in the Great Incarnate One. There are those who defend the collective view, and profess not to be able to see even the shadow of the person of Christ, the One Mediator, glimmering through. Their idea is, "that Moses did not know whether many or few mediators of the word of Divine Revelation would be required, or whether only one single one need be sent, before Jehovah himself would come to his people in the glory of his everlasting kingdom." Others are firm in the belief that the ultimate reference is to the one promised Christ, but yet maintain that there is an allusion to a plurality of prophets; that Moses had in mind "the various occasions on which the people would stand in need of a prophet, and announces that, on every such occasion, a prophet would be raised up." Again, that Moses "speaks of the prophet in such a way that he may very well have had a plurality of prophets in his mind—as many as Israel might need for its guidance."

We confine the promise to the great Messiah, who was to appear in the fulness of times. And very striking are the points of resemblance between Moses and this promised One. As Jehovah spake with Moses, mouth to mouth and face to face, so did he immediately communicate with the Incarnate Redeemer; as Moses was set over the whole house of Israel, so was Christ constituted head over all things to his body the Church; as "there was no function in connection with the representation of God, or the mediation of the words and acts of God, which Moses had not discharged, or was not warranted in discharging in the highest human form;" so Christ came, not only as the brightness of the Father's glory, but the one only Mediator between God and man.

But comparison must give place to contrast. The Prophet like unto Moses stood infinitely above him and before him in nature, relation, function, and work. While the law was given by Moses, the grace and the truth came by Jesus Christ. Moses was the law-giver, Jesus was the Saviour; Moses was nothing more than human, Christ was truly and properly divine; Moses was a servant, Christ was a Son; Moses was but one of the people, Christ was one with the Father.

CHAPTER XIX.

1—3. Another merciful provision were these cities of refuge. The command to "prepare a way," refers to the keeping of the roads to those cities of refuge in a state of complete repair. The Jewish authorities tell us, that they were broad and level; that the surface was kept smooth and hard; that the waters

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way is long, and [1]slay him; whereas he *was* not worthy of death, inasmuch as he hated him not [2]in time past.[a]

7 Wherefore I command thee, saying, Thou shalt separate three cities for thee.

8 And if the LORD thy God enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers;

9 If thou shalt keep all these commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways; then shalt thou add three cities more for thee, beside these three:

10 That innocent blood be not shed in thy land, which the LORD thy God giveth thee *for* an inheritance, and *so* blood be upon thee.[b]

11 ¶ But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him [3]mortally that he die, and fleeth into one of these cities:[c]

12 Then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.

13 Thine eye shall not pity him, but thou shalt put away *the guilt of* innocent blood from Israel, that it may go well with thee.[d]

14 ¶ Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it.[e]

15 ¶ One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.[f]

16 ¶ If a false witness rise up against any man to testify against him *that which is* [4]wrong;[g]

17 Then both the men, between whom the controversy *is*, shall stand before the LORD, before the priests and the judges, which shall be in those days;

18 And the judges shall make diligent inquisition: and, behold, *if* the witness *be* a false witness, *and* hath testified falsely against his brother;

19 Then shall ye do unto him, as he had thought to have done unto his brother: so shall thou put the evil away from among you.[h]

20 And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you.[i]

21 And thine eye shall not pity; *but* life *shall go* for life, eye for eye, tooth for tooth, hand for hand, foot for foot.[j]

BEFORE CHRIST 1451.

1 Heb. *smite him in life.*
2 Heb. *from yesterday the third day.*
i ch. xvii. 13; xxi. 21.
a Numb. xxxv. 12.
j ver. 13; Exod. xxi. 23; Lev. xxiv. 20; Matt. v. 38.
b ch. xii. 20; Gen. xv. 18; Josh. xx. 7, 8.
3 Heb. *in life.*
c ch. xxvii. 24; Exod. xxi. 12—14; Numb. xxxv. 16, 24; Prov. xxviii. 17.
k ch. xxxi. 6, 8; Numb. xxiii. 21; 2 Chron. xiii. 12; xxxii. 7, 8.
d ch. xiii. 8; xxi. 9; xxv. 12; Numb. xxxv. 33, 34; 1 Kings ii. 31.
5 Heb. *be tender.*
6 Heb. *make haste.*
e ch. xxvii. 17; Job xxiv. 2; Prov. xxii. 28; Hos. v. 10.
l ver. 1.; ch. i. 30; iii. 22; Josh. xxiii. 10.
f ch. xvii. 6; Numb. xxxv. 30; Matt. xviii. 16; John viii. 17; 2 Cor. xiii. 1; 1 Tim. v. 19; Heb. x. 28.
4 Or, *falling away.*
g Exod. xx. 16; Deut. xix. 16—18; Ps. xxvii. 12; xxxv. 11; Prov. xix. 5; xxi. 28; Matt. xxvi. 59, 60; Mark xiv. 56, 57; Acts vi. 13.
7 Heb. *made it common.*
h ch. xiii. 5; xvii. 7, 9; xxi. 5; Prov. xix. 5, 9; Dan. vi. 24.
m ch. xxiv. 5.

CHAPTER XX.

1 *The priest's exhortation to encourage the people to battle.* 5 *The officers' proclamation who are to be dismissed from the war.* 10 *How to use the cities that accept or refuse the proclamation of peace.* 16 *What cities must be devoted.* 19 *Trees of man's meat must not be destroyed in the siege.*

WHEN thou goest out to battle against thine enemies, and seest horses, and chariots, *and* a people more than thou, be not afraid of them: for the LORD thy God *is* with thee, which brought thee up out of the land of Egypt.[k]

2 And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people,

3 And shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts [5]faint, fear not, and do not [6]tremble, neither be ye terrified because of them;

4 For the LORD your God *is* he that goeth with you, to fight for you against your enemies, to save you.[l]

5 ¶ And the officers shall speak unto the people, saying, What man *is there* that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it.

6 And what man *is he* that hath planted a vineyard, and hath not *yet* [7]eaten of it? let him *also* go and return unto his house, lest he die in the battle, and another man eat of it.

7 And what man *is there* that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her.[m]

8 And the officers shall speak further unto the

were drained off; and that over every brook and river there was thrown a bridge, to facilitate the flight of the refugee; that once in the year the magistrates, or their officials, were obliged to inspect these roads, to see that they were in proper repair, and to order any alteration or improvement that might be called for.

4—10. If one man happened to kill another accidentally—without either intention or hatred—then every facility was to be given to such an one to make his escape to one of these cities. If, through the badness of the roads, he was so hindered in his flight as to be overtaken by the avenger, and the avenger slew him, then the blood of the slain—termed, in the tenth verse, "innocent blood"—was to be required, not at the hand of the avenger, but at the hand of him whose duty it was to see that the roads to these cities of refuge offered no impediment to a successful escape.

14. In Arabia and other parts of the East land is uninclosed, and the marks which distinguish the property of one man from that of another can be discerned only by some well-practised eye. These landmarks are nothing more than—as was recently the case in some of the more northern districts of Scotland—rows of hewn stones, at wide intervals, or a little mound of earth, or simply a small trench or gutter dug out of the soil. Moses is not giving instructions for the setting up of these landmarks, but forbidding, on divine authority, their removal, which implies that they already existed. And why forbid their removal? Clearly, that no one might entrench on the property of his neighbour, or have it in his power to raise a dispute as to the boundary line of his own land. Fraud would otherwise have been practised, and one man would have been detected in the act of robbing another of his property. How just! how good!

CHAPTER XX.

1—4. In ancient times it was customary for the priest to accompany the army, and encourage the troops at the prospect of battle. Some of the Jews believe that the priest mentioned in the text was chosen and set apart to this particular department of service. Nor could anything be more appropriate or more inspiring than his address.

5—9. This address on the part of the officers is supposed to have been but an echo or repetition of what was spoken by the priest. It was customary among the Jews, on the occupation of a new house, to make a feast, and thus dedicate the dwelling, or set it apart as the home and the sanctuary of domestic love and bliss. From the time of occupation, there was a year's exemption from all military service. As the fruit of trees was not deemed fit for use for the first three years, and as the produce of the fourth year was to be taken to the sanctuary and dedicated to God, the exemption, in this case, must have extended to five years. In the event of a man being betrothed, a long time might intervene between the betrothal and the marriage; but when once the

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people, and they shall say, What man *is there that* is fearful and faintehearted? let him go and return unto his house, lest his brethren's heart [1]faint as well as his heart.[a]

9 And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies to [2]lead the people.

10 ¶ When thou comest nigh unto a city to fight against it, then proclaim peace unto it.

11 And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, *that* all the people *that is* found therein shall be tributaries unto thee, and they shall serve thee.

12 And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it:

13 And when the LORD thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword:[b]

14 But the women, and the little ones, and the cattle, and all that is in the city, *even* all the spoil thereof, shalt thou [3]take unto thyself; and thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee.[c]

15 Thus shalt thou do unto all the cities *which are* very far off from thee, which *are* not of the cities of these nations.

16 But of the cities of these people, which the LORD thy God doth give thee *for* an inheritance, thou shalt save alive nothing that breatheth:

17 But thou shalt utterly destroy them; *namely*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the LORD thy God hath commanded thee:[d]

18 That they teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the LORD your God.[e]

19 ¶ When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an ax against them: for thou mayest eat of them, and thou shalt not cut them down (for [4]the tree of the field *is* man's *life*) [5]to employ *them* in the siege:

20 Only the trees which thou knowest that they *be* not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until [6]it be subdued.

BEFORE CHRIST 1451.

1 Heb. *melt.*

a Judg. vii. 3.

2 Heb. *to be in the head of the people.*

b Numb. xxxi. 7.

3 Heb. *spoil.*

c Numb. xxxi. 9; Josh. xxii. 8.

7 Heb. *mouth.*

f ch. x. 8; xvii. 8, 10; Lev. x. 11; 1 Chron. xxiii. 13; Ezra vii. 10; Jer. xviii. 18; Hagg. ii. 11; Mal. ii. 7.

d ch. vii. 1, 2; Numb. xxi. 2, 3, 35; xxxiii. 52; Josh. xi. 14.

g Ps. xxvi. 6.

8 Heb. *in the midst.*

e ch. vii. 4; xii. 30, 31; xviii. 9; Exod. xxiii. 33.

h Jonah i. 14.

i ch. xix. 13.

4 Or, *for a man, the tree of the field is to be employed in the siege.*

5 Heb. *to go from before thee.*

6 Heb. *it come down.*

CHAPTER XXI.

1 *The expiation of an uncertain murder.* 10 *The usage of a captive taken to wife.* 15 *The firstborn is not to be disinherited upon private affection.* 18 *A stubborn son is to be stoned to death.* 22 *The malefactor must not hang all night on a tree.*



IF *one* be found slain in the land which the LORD thy God giveth thee to possess it, lying in the field, *and* it be not known who hath slain him:

2 Then thy elders and thy judges shall come forth, and they shall measure unto the cities which *are* round about him that is slain:

3 And it shall be, *that* the city *which is* next unto the slain man, even the elders of that city shall take an heifer, which hath not been wrought with, *and* which hath not drawn in the yoke;

4 And the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley:

5 And the priests the sons of Levi shall come near; for them the LORD thy God hath chosen to minister unto him, and to bless in the name of the LORD; and by their [7]word shall every controversy and every stroke be *tried:*[f]

6 And all the elders of that city, *that are* next unto the slain *man*, shall wash their hands over the heifer that is beheaded in the valley:

7 And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen *it.*[g]

8 Be merciful, O LORD, [8]unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge. And the blood shall be forgiven them.[h]

9 So shalt thou put away the *guilt of* innocent blood from among you, when thou shalt do *that which is* right in the sight of the LORD.[i]

10 ¶ When thou goest forth to war against thine enemies, and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive,

11 And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife;

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marriage was consummated, the exemption from service extended to only one year.

19, 20. The lesson enforced in these two verses is, that, in the event of a long and difficult siege, in which a larger supply of wood might be wanted for raising works against the town, the Israelites were on no account to cut down those trees which were known as fruit-bearing, when others, equally fitted for such an use, could be procured.

The last clause of the nineteenth verse will be better understood if we read it thus:—"Thou shalt not cut them down to employ them in the siege; for the fruit-trees of the field are for the support of man." The success of the siege depended on the strength and the application of the men, and the physical strength of the men depended on the supply of their food; hence the phrase—"the tree of the field is man's life." The fruit of the tree was an article of food; and to cut down the tree, was literally to take away one of the supports of human life. God, who giveth us all things richly to enjoy, demands that we should not be prodigal or wasteful of his gifts. His resources are infinite; and yet, on his part, there is no useless expenditure of means; and he, who commanded his disciples to gather up the fragments that nothing might be lost, requires of us to be provident, though not penurious—careful, though neither stinted nor close-handed. It is blessed to give; and God loveth a cheerful giver.

CHAPTER XXI.

1—9. In the event of a murder being committed, and there being no clue as to when, or how, or by whom committed, here is the mode by which expiation is to be made for the blood shed. For the "rough valley," down to which the heifer was to be brought, it is proposed to read "an overflowing torrent"—a stream that runs and maintains its course throughout the year; this stream would carry away the blood of the heifer—which represented the impure blood of the murderer—and thus the land would be preserved from being stained and defiled. Over this running stream, into which the blood of the heifer had been allowed to flow, were the elders of the nearest city to the slain, to wash their hands, in token of their being free from all connivance at crime, and from all perversion of justice.

10—14. Should a man fall in love with one of his own slaves, and take her to wife, he was to allow her to go into retirement for a month, when she might shave her head and pare her nails—or, rather, let her nails grow—as the symbols of her mourning in being separated from her father and mother. And if, after marriage, his affections became estranged from her, he had henceforth no power over her. She was a free woman; and with her freedom he could not interfere. What a wise and merciful law this!

15—17. Previous to this period the rights of primogeniture could be transferred from the firstborn to a younger son; but now these rights are, by

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EXPIATION OF UNCERTAIN MURDER.

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12 Then thou shalt bring her home to thine house; and she shall shave her head, and [1]pare her nails;

13 And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.

14 And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her.[a]

15 ¶ If a man have two wives, one beloved, and another hated, and they have born him children, *both* the beloved and the hated; and *if* the firstborn son be her's that was hated:

16 Then it shall be, when he maketh his sons to inherit *that* which he hath, *that* he may not make the son of the beloved firstborn before the son of the hated, *which is indeed* the firstborn:[b]

17 But he shall acknowledge the son of the hated *for* the firstborn, by giving him a double portion of all [2]that he hath: for he *is* the beginning of his strength; the right of the firstborn *is* his.[c]

18 ¶ If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and *that*, when they have chastened him, will not hearken unto them:

19 Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place;

20 And they shall say unto the elders of his city, This our son *is* stubborn and rebellious, he will not obey our voice; *he is* a glutton, and a drunkard.

21 And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear.[d]

BEFORE CHRIST 1451.

1 Or, *suffer them to grow.* Heb. *make*, or, *dress.*

3 Heb. *the curse of God.*

e ch. xix. 6; xxii. 26; Lev. xviii. 25; Numb. xxxv. 34; Josh. viii. 29; x. 26, 27; 2 Sam. xxi. 6; John xix. 31; Gal. iii. 13.

a ch. xxii. 29; Gen. xxxiv. 2.

b 1 Chron. v. 2; xxvi. 10; 2 Chron. xi. 19, 22.

f Exod. xxiii. 4.

2 Heb. *that is, found with him.*

c Gen. xxv. 31, 33; xlix. 3; 1 Chron. v. 1.

g Exod. xxiii. 5.

d ch. xiii. 5, 11; xix. 19, 20; xxii. 21, 24.

22 ¶ And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree:

23 His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged *is* [3]accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee *for* an inheritance.[e]

CHAPTER XXII.

1 *Of humanity toward brethren.* 5 *The sex is to be distinguished by apparel.* 6 *The dam is not to be taken with her young ones.* 8 *The house must have battlements.* 9 *Confusion is to be avoided.* 12 *Fringes upon the vesture.* 13 *The punishment of him that slandereth his wife.* 20, 22 *Of adultery,* 25 *of rape,* 28 *and of fornication.* 30 *Incest.*

THOU shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother.[f]

2 And if thy brother *be* not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.

3 In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost thing of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself.

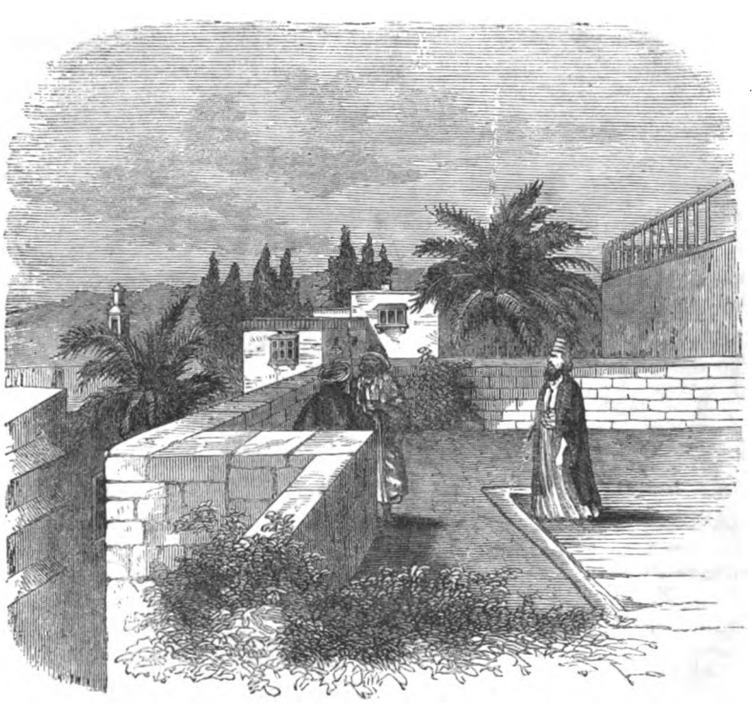
4 ¶ Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift *them* up again.[g]

5 ¶ The woman shall not wear that which per-

the present law, rendered for ever inalienable.

18—21. Reverence and love of parents were enjoined amid all the solemnities and the sanctities of the Mount Sinai, where the Holy and Ineffable One descended, and gave to man the law of universal moral being. Hence the line of conduct adopted by a sorrowing and heart-broken father towards a rebellious, vicious, disobedient son; and hence again the severity of the punishment to which the son is doomed by judicial authority. Let the words ring on the ear of every child—"Honour thy father and thy mother."

22, 23. Hanging, in the common acceptation of that word, was not a Hebrew punishment. It was only after death inflicted by some other means, that men were gibbeted; and when gibbeted, the body might have been left, as it is left in other countries, to rot on the gibbet—corrupting the air, and brutalising the mind of the spectator. Such a practice is here forbidden. Nor must the curse here spoken of be connected with the mere fact of hanging on a tree, but with the crime for which such a punishment was inflicted.



A HOUSE WITH A BATTLEMENT OR PARAPET

CHAPTER XXII.

1—4. Concern for the interests and the well-being of others is a noble trait of character. If we did to others as we would that they should do unto us, what a happy world this would be! These verses strike at the very root of the selfishness of our nature, and inculcate all that is humane and benevolent in human conduct. The principle involved admits of universal application.

6—8. This prohibition refers to wild birds, and was meant to prevent their extinction, since there is scarcely any species of bird, in any country, whose extinction would not be followed by still more injurious effects.

8. If we keep in mind that the roofs of the houses in the East were flat; were much resorted to in the cool of the evening; were used as an oratory, or place of prayer; and were even slept on during the heat of summer, we shall see how needful it was to have some parapet or fence to prevent the possibility of a man's falling off of them. The direction in the text points to the necessity of a defence towards the interior area of the house, as the roof that overlooks the inner court is found, even at the present day, to be

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taineth unto a man, neither shall a man put on a woman's garment: for all that do so *are* abomination unto the LORD thy God.

6 ¶ If a bird's nest chance to be before thee in the way in any tree, or on the ground, *whether they be* young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young:[a]

7 *But* thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and *that* thou mayest prolong *thy* days.[b]

8 ¶ When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

9 ¶ Thou shalt not sow thy vineyard with divers seeds: lest the [1]fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.[c]

10 ¶ Thou shalt not plow with an ox and an ass together.[d]

11 ¶ Thou shalt not wear a garment of divers sorts, *as* of woollen and linen together.[e]

12 ¶ Thou shalt make thee fringes upon the four [2]quarters of thy vesture, wherewith thou coverest *thyself*.

13 ¶ If any man take a wife, and go in unto her, and hate her,

14 And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid:

15 Then shall the father of the damsel, and her mother, take and bring forth *the tokens of* the damsel's virginity unto the elders of the city in the gate:

16 And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her;

17 And, lo, he hath given occasions of speech *against her*, saying, I found not thy daughter a maid; and yet these *are the tokens of* my daughter's virginity. And they shall spread the cloth before the elders of the city.

18 And the elders of that city shall take that man and chastise him;

19 And they shall amerce him in an hundred *shekels* of silver, and give *them* unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days.

20 But if this thing be true, *and the tokens of* virginity be not found for the damsel:

21 Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you.[f]

22 ¶ If a man be found lying with a woman married to an husband, then they shall both of them die, *both* the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.[g]

23 ¶ If a damsel *that is* a virgin be betrothed unto an husband, and a man find her in the city, and lie with her;

24 Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, *being* in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you.[h]

25 ¶ But if a man find a betrothed damsel in the field, and the man [3]force her, and lie with her: then the man only that lay with her shall die:[i]

26 But unto the damsel thou shalt do nothing; *there is* in the damsel no sin *worthy* of death: for as when a man riseth against his neighbour, and slayeth him, even so *is* this matter:

27 For he found her in the field, *and* the betrothed damsel cried, and *there was* none to save her.

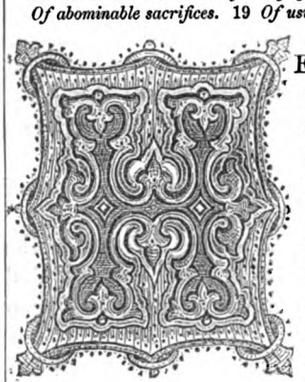
28 ¶ If a man find a damsel *that is* a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found;

29 Then the man that lay with her shall give unto the damsel's father fifty *shekels* of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days.[j]

30 ¶ A man shall not take his father's wife, nor discover his father's skirt.[k]

CHAPTER XXIII.

1 *Who may or may not enter into the congregation.* 9 *Uncleanness to be avoided in the host.* 15 *Of the fugitive servant.* 17 *Of filthiness.* 18 *Of abominable sacrifices.* 19 *Of usury.* 21 *Of vows.* 24 *Of trespasses.*



HE that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the LORD.

2 A bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD.

3 An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever:[l]

BEFORE CHRIST 1451.

[f] ch. xiii. 5; Gen. xxxiv. 7; Judg. xx. 6, 10; 2 Sam. xiii. 12, 13.

[g] Lev. xx. 10; John viii. 5.

[a] Lev. xxii. 28.

[b] ch. iv. 40.

[h] vs. 21,22; ch. xxi. 14.

1 Heb. *fulness of thy seed.*

[c] Lev. xix. 19.

3 Or, *take strong hold of her.*

[i] 2 Sam. xiii. 14.

[d] 2 Cor. vi. 14—16.

[e] Lev. xix. 19.

2 Heb. *wings.*

[j] ver. 24; Exod. xxii. 16, 17.

[k] ch. xxvii. 20; Lev. xviii. 8; xx. 11.

[l] Neh. xiii. 1, 2.

less secure than that towards the street. This parapet, or defence, was constructed of reeds, branches, and twigs, covered with earth or clay.

9—11. The best exposition of the words "Thou shalt not plow with an ox and an ass together," is the following:—"The ass is lower than the ox, and when in a yoke together must bear the principal weight, and that in a very painful position of the neck; his steps are unequal, and his strength is inferior, which must occasion an irregular draught, and great oppression to both; the ass is a stubborn, refractory, and, in these countries, a spirited creature; the ox, on the contrary, is gentle, tractable, and patient." Accepting this interpretation, it gives us another instance of that humanity which pervades the whole Mosaic code.

For the exposition of the other points involved in these verses, see Leviticus xix. 19, with the notes and the commentary.

CHAPTER XXIII.

1, 2. Provision is made in this chapter for the physical, ceremonial, and moral integrity of the congregation.

The word "bastard" is to be taken in the sense of stranger or alien; the phrase "not to enter into the congregation of the Lord" expresses exclusion from the position and the privileges of the Hebrew citizen; the words "to the tenth generation" mean for ever.

3, 4. Between these two verses and chapter ii. 29, there is an apparent

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4 Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee.[a]

5 Nevertheless the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee.

6 Thou shalt not seek their peace nor their [1]prosperity all thy days for ever.[b]

7 ¶ Thou shalt not abhor an Edomite; for he *is* thy brother: thou shalt not abhor an Egyptian; because thou wast a stranger in his land.[c]

8 The children that are begotten of them shall enter into the congregation of the LORD in their third generation.

9 ¶ When the host goeth forth against thine enemies, then keep thee from every wicked thing.

10 ¶ If there be among you any man, that is not clean by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp:

11 But it shall be, when evening [2]cometh on, he shall wash *himself* with water: and when the sun is down, he shall come into the camp *again*.[d]

12 ¶ Thou shalt have a place also without the camp, whither thou shalt go forth abroad:

13 And thou shalt have a paddle upon thy weapon; and it shall be, when thou [3]wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee:

14 For the LORD thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see [4]no unclean thing in thee, and turn away from thee.[e]

15 ¶ Thou shalt not deliver unto his master the servant which is escaped from his master unto thee:

16 He shall dwell with thee, *even* among you, in that place which he shall choose in one of thy gates, where it [5]liketh him best: thou shalt not oppress him.[f]

17 ¶ There shall be no [6]whore of the daughters of Israel, nor a sodomite of the sons of Israel.[g]

18 Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the LORD thy God for any vow: for even both these *are* abomination unto the Lord thy God.

19 ¶ Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury:[h]

20 Unto a stranger thou mayest lend upon usury, but unto thy brother thou shalt not lend upon usury: that the LORD thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.[i]

21 ¶ When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it of thee; and it would be sin in thee.

22 But if thou shalt forbear to vow, it shall be no sin in thee.[j]

23 That which is gone out of thy lips thou shalt keep and perform; *even* a freewill offering, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth.[k]

24 ¶ When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put *any* in thy vessel.

25 When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.[l]

CHAPTER XXIV.

1 *Of divorce.* 5 *A new married man goeth not to war.* 6, 10 *Of pledges.* 7 *Of manstealers.* 8 *Of leprosy.* 14 *The hire is to be given.* 16 *Of justice.* 19 *Of charity.*

WHEN a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some [7]uncleanness in her: then let him write her a bill of [8]divorcement, and give *it* in her hand, and send her out of his house.[m]

2 And when she is departed out of his house, she may go and be another man's *wife*.

3 And *if* the latter husband hate her, and write her a bill of divorcement, and giveth *it* in her hand, and sendeth her out of his house; or if the latter husband die, which took her *to be* his wife;

4 Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that *is* abomination before the LORD:

BEFORE CHRIST 1451.

[a] ch. xxiii. 19, 20; Exod. xxii. 25; Lev. xxv. 36, 37; Neh. v. 7, 10; Ps. xv. 5; Prov. xxviii. 8; Isa. xxiv. 2; Jer. xv. 10; Ezek. xviii. 8, 17.

[a] ch ii. 29; Numb. xxii. 5, 6.

[b] ch. xv. 3, 10; Lev. xix. 34.

1 Heb. *good.*

[b] Ezra ix. 12.

[c] ch. x. 19; Exod. xxii. 21; xxiii. 9; Lev. xix. 34; Obad. 10—12.

[d] Numb. xxx. 2; Eccles. v. 4, 5.

[e] ver. 22; Ps. xv. 4; lxvi. 13, 14.

2 Heb. *turneth toward.*

[d] Lev. xv. 5, 16.

[f] Matt. xii. 1; Mark ii. 23; Luke vi. 1.

3 Heb. *sittest down.*

4 Heb. *nakedness of any thing.*

[e] Lev. xxvi. 12.

7 Heb. *matter of nakedness.*

8 Heb. *cutting off.*

[m] Matt. v. 31; xix. 7; Mark x. 4.

5 Heb. *is good for him.*

[f] Exod. xxii. 21; 1 Sam. xxx. 15.

6 Or, *sodomites.*

[g] Gen. xix. 5; Lev. xix. 29; 2 Kings xxiii. 7; Prov. ii. 16.

[h] ch. xxiii. 19, 20; Exod. xxii. 25; Lev. xxv. 36, 37; Neh. v. 7, 10; Ps. xv. 5; Prov. xxviii. 8; Isa. xxiv. 2; Jer. xv. 10; Ezek. xviii. 8, 17.

[i] ch. xv. 3, 10; Lev. xix. 34.

[j] Numb. xxx. 2; Eccles. v. 4, 5.

[k] ver. 22; Ps. xv. 4; lxvi. 13, 14.

[l] Lev. xv. 5, 16.

[m] Matt. v. 31; xix. 7; Mark x. 4.

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discrepancy; but the two passages may be reconciled thus:—There it is said that the Edomites and Moabites furnished bread and water to the Israelites; here, on the contrary, it is stated that the Ammonites and Moabites refused them both the one and the other; but in Deut. ii. 29 it is merely a request to sell bread and water to the Israelites, whereas, in the present text, allusion is made to the justifiable but disappointed expectation, that tribes so nearly related as they were would "meet them" with bread and water. The meaning is evidently the same as in Isaiah xxi. 14:—"they prevented with their bread him that fled;" and this, again, corresponds with Gen. xiv. 18, where Melchizedek is said to have come to meet Abraham, with bread and wine. That the Moabites failed to do this was a proof of their indifference, if not of their hostile feelings towards the Israelites; and for this, their unfriendly conduct, they, too, were deprived of all civil status in the Hebrew commonwealth.

7, 8. Though the Edomite had deeply offended the Israelite, he yet stood in near relationship to the chosen people; and, in virtue of this relationship, his posterity of the third generation might be incorporated with the Jewish nation. The people were not to forget that they were provided with a home and a sanctuary in Egypt; and in grateful remembrance of the past, they were not to abhor an Egyptian, but to treat him with all humanity and kindness.

15, 16. These verses refer not to Hebrew slaves, but to slaves who had made their escape from the surrounding heathen nations.

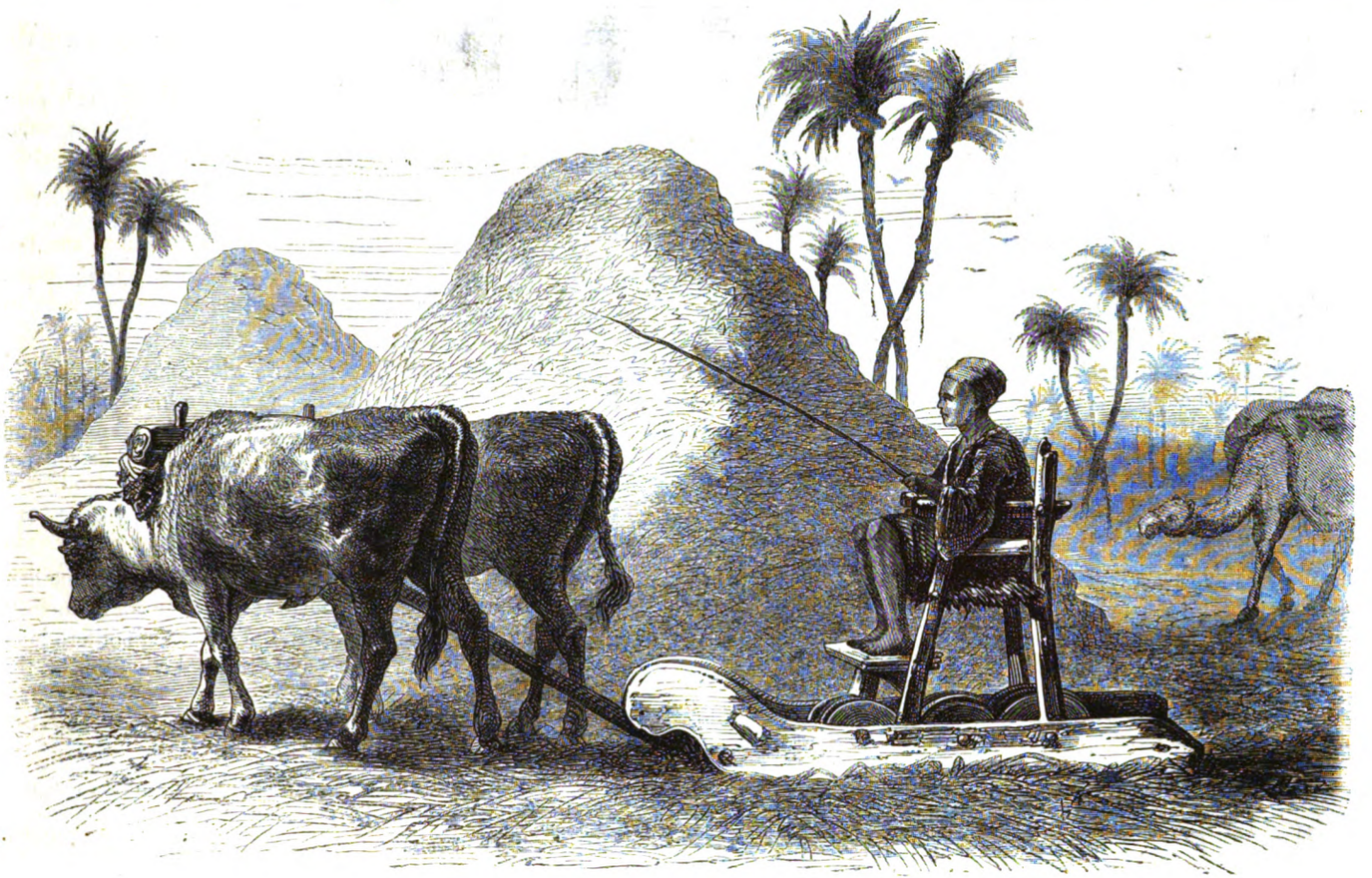
17, 18. "The hire of a whore" is the wages of prostitution; "the price of a dog" is the gain of licentiousness. The name "dog" is often given to men of loose and debased character.

19, 20. There is nothing of usury in taking interest on a loan. Usury is only forbidden between Israelite and Israelite, and bespeaks the benevolence of the law on which the prohibition rests.

CHAPTER XXIV.

1—4. The best commentary on these verses is to be found in the answer of our Lord to the proud and supercilious Pharisees (Matt. xix. 3—9). The hardness of the people's heart—their pride and rebellion—induced Moses not to insist too rigidly on the law, lest, by asking too much, he might meet with still greater opposition, and a still more wide-spread disobedience throughout the congregation.

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OXEN TREADING OUT CORN.

and thou shalt not cause the land to sin, which the LORD thy God giveth thee *for* an inheritance.[a]

5 ¶ When a man hath taken a new wife, he shall not go out to war, [1]neither shall he be charged with any business: *but* he shall be free at home one year, and shall cheer up his wife which he hath taken.[b]

6 ¶ No man shall take the nether or the upper millstone to pledge: for he taketh *a man's* life to pledge.

7 ¶ If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die; and thou shalt put evil away from among you.[c]

8 ¶ Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, *so* ye shall observe to do.[d]

9 Remember what the LORD thy God did unto Miriam by the way, after that ye were come forth out of Egypt.[e]

10 ¶ When thou dost [2]lend thy brother any thing, thou shalt not go into his house to fetch his pledge.

11 Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee.

12 And if the man *be* poor, thou shalt not sleep with his pledge:

13 In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee: and it shall be righteousness unto thee before the LORD thy God.[f]

14 ¶ Thou shalt not oppress an hired servant *that is* poor and needy, *whether he be* of thy brethren, or of thy strangers that *are* in thy land within thy gates:[g]

15 At his day thou shalt give *him* his hire, neither shall the sun go down upon it; for he *is* poor, and [3]setteth his heart upon it: lest he cry against thee unto the LORD, and it be sin unto thee.[h]

16 The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.[i]

17 ¶ Thou shalt not pervert the judgment of the stranger, *nor* of the fatherless; nor take a widow's raiment to pledge:[j]

BEFORE CHRIST 1451.

a Jer. iii. 1.

1 Heb. *not any thing shall pass upon him.*

b ch. xx. 7; Prov. v. 18.

f ch. vi. 25; Exod. xx. 26; Job xxix. 11, 14; Ps. cvi. 31; cxii. 9

g Mal. iii. 5.

c ch. xix. 19; Exod. xxi. 16.

3 Heb. *lifteth his soul unto it.*

h Lev. xix. 13; Jer. xxii. 13; James v. 4.

d Lev. xiv. 15.

e Numb. xii. 10.

i 2 Kings xiv. 6; 2 Chron. xxv. 4; Jer. xxxi. 29, 30; Ezek. xviii. 20.

2 Heb. *lend the loan of any thing to.*

j Exod. xxii. 21, 22; Prov. xxii. 22; Isa. i. 23; Jer. v. 28; xxii. 3; Ezek. xxii. 29; Zech. vii. 10; Mal. iii. 5.

6. The eastern hand-mill consisted of two round stones, each about two feet in diameter, and six inches high. The nether, or lower stone, was immovable, somewhat convex at the top—that is, a little lower round the edge than in the centre; the upper stone was concave at the bottom, or thicker at the circumference, so as to fit pretty closely to the other. In the centre was a hole, with a funnel or hopper above, into which the grain was poured, and which was bruised between the stones into meal. No man was to take one of these stones in pledge for any loan, because by this mill the possessor got his daily subsistence. On the same principle, no instrument of labour, by which men earned their livelihood, was to be taken in pledge.

8, 9. On these verses see Leviticus xiii. and Numbers xii. 10, with the notes and the commentary.

10, 11. A merciful provision for the poor, into whose house, without their consent, no one was to enter, to take any article as security for his debt; but he was to wait without, and take what the borrower was pleased to give.

12, 13. On this merciful enactment see Exodus xxii. 26, 27, with the notes and the commentary.

15. Servants were hired by the day, and looked for their day's wages at the going down of the sun. After sunset they never worked, even in winter. (See Matt. xx. 1—8; John ix. 4.)

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18 But thou shalt remember that thou wast a bondman in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.[a]

19 ¶ When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may bless thee in all the work of thine hands.[b]

20 When thou beatest thine olive tree, [1]thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.

21 When thou gatherest the grapes of thy vineyard, thou shalt not glean *it* [2]afterward: it shall be for the stranger, for the fatherless, and for the widow.

22 And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.[c]

CHAPTER XXV.

1 *Stripes must not exceed forty.* 4 *The ox is not to be muzzled.* 5 *Of raising seed unto a brother.* 11 *Of the immodest woman.* 13 *Of unjust weights.* 17 *The memory of Amalek is to be blotted out.*

IF there be a controversy between men, and they come unto judgment, that *the judges* may judge them; then they shall justify the righteous, and condemn the wicked.[d]

2 And it shall be, if the wicked man *be* worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number.

3 Forty stripes he may give him, *and* not exceed: lest, *if* he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.[e]

4 ¶ Thou shalt not muzzle the ox when he [3]treadeth out *the corn.*[f]

5 ¶ If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her [4]husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.[g]

BEFORE CHRIST 1451.

h Ruth iv. 10.

a ver. 22; ch. xvi. 12; Exod. xxii. 26.

5 Or, *next kinsman's wife.*

i Ruth iv. 1, 2.

b ver. 13; ch. xv. 10; Lev. xix. 9, 10; xxiii. 22; Ps. xli. 1; Prov. xix. 17.

1 Heb. *thou shalt not bough it after thee.*

2 Heb. *after thee.*

j Ruth iv. 6, 7, 11.

c ver. 18.

6 Heb. *a stone and a stone.*

k Lev. xix. 35, 36; Prov. xi. 1; Ezek. xlv. 10; Micah vi. 11.

7 Heb. *an ephah and an ephah.*

d ch. xix. 17; Prov. xvii. 15; Ezek. xliv. 24.

l Exod. xx. 12.

m Prov. xi. 1; 1 Thess. iv. 6.

e Job xviii. 3; Matt. v. 17; Luke xii. 48; 2 Cor. xi. 24.

3 Heb. *thresheth.*

f Prov. xii. 10; 1 Cor. ix. 9; 1 Tim. v. 18.

n Exod. xvii. 8; Ps. xxxvi. 1; Prov. xvi. 6; Rom. iii. 18.

4 Or, *next kinsman.*

g Gen. xxxviii. 8; Ruth i. 12, 13; iii. 9; Matt. xxii. 24; Mark xii. 19; Luke xx. 28.

o Exod. xvii. 14; 1 Sam. xv. 3.

6 And it shall be, *that* the firstborn which she beareth shall succeed in the name of his brother *which is* dead, that his name be not put out of Israel.[h]

7 And if the man like not to take his [5]brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother.[i]

8 Then the elders of his city shall call him, and speak unto him: and *if* he stand *to it*, and say, I like not to take her;

9 Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house.

10 And his name shall be called in Israel, The house of him that hath his shoe loosed.[j]

11 ¶ When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets:

12 Then thou shalt cut off her hand, thine eye shall not pity *her.*

13 ¶ Thou shalt not have in thy bag [6]divers weights, a great and a small.[k]

14 Thou shalt not have in thine house [7]divers measures, a great and a small.

15 *But* thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the LORD thy God giveth thee.[l]

16 For all that do such things, *and* all that do unrighteously, *are* an abomination unto the LORD thy God.[m]

17 ¶ Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt;

18 How he met thee by the way, and smote the hindmost of thee, *even* all *that were* feeble behind thee, when thou *wast* faint and weary; and he feared not God.[n]

19 Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee *for* an inheritance to possess it, *that* thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget *it.*[o]

CHAPTER XXV.

1—3. Scourging was the common penalty among the Jews for offences not capital, or punishable by fine. After their subjection to the Romans, they considered such a punishment as ignominious. The man was stripped from the shoulders to the waist, made to lie prostrate on the ground, or to bend over a pillar, to which his hands were fastened, and was scourged on the back with a rod of twigs or thongs. The punishment, however, was restricted to certain limits, so that mercy was mingled with judgment. That he might not exceed the law, the executioner stopped at thirty-nine stripes (2 Cor. xi. 24). To exceed the law, might render permanent the marks on the body, and so make the man beaten an object of contempt in the eyes of his brethren.

4. In the East the sheaves are spread out on the threshing-floor, and the grain is pressed out from the ear by the continual tread of the oxen. While so employed, the oxen were in no case to be muzzled, and so prevented from eating any portion of the grain. To this law the Orientals adhere to the present day.

5—10. To loose the shoe from off the foot was to treat the man as a slave; for slaves went barefoot in token of their abject condition; and to spit in the face was a mark of the utmost contempt, as if to indicate that such a man was not worthy of the name of man.

13—16. The reading for "divers weights" is, in Hebrew, "a stone and a stone," showing that stones were used as weights among the Hebrews, as they are still used in Western Asia. But as all stones are not equally heavy, even when of the same apparent size, and as the eye of the customer had no standard by which it might detect the dishonesty of the trader, the Jew is here solemnly forbidden to use any stone but that of a fixed and known weight. There was to be one standard weight in buying and selling—one weight for all parties, and in all transactions. And so with the measure—the ephah—it was not to be an ephah and an ephah. Any departure from the principle and the practice of equity was, in the sight of God, an abomination, even as the sin of idolatry was an abomination.

CHAPTER XXVI.

1—11. In this basket of firstfruits, the Jews tell us that the barley was put at the bottom; above that the wheat—then the olives; above these the dates—then pomegranates; and on the top the figs; while the grapes' clusters hung gracefully over the sides;—that each sort of fruit was separated by leaves

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THE BASKET OF FIRSTFRUITS.

CHAPTER XXVI.

1 *The confession of him that offereth the basket of firstfruits.* 12 *The prayer of him that giveth his third year's tithes.* 16 *The covenant between God and the people.*

Before Christ 1451.

AND it shall be, when thou *art* come in unto the land which the LORD thy God giveth thee *for* an inheritance, and possessest it, and dwellest therein;

2 That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put *it* in a basket, and shalt go unto the place which the LORD thy God shall choose to place his name there.[a]

3 And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the LORD thy God, that I am come unto the country which the LORD sware unto our fathers for to give us.

4 And the priest shall take the basket out of thine hand, and set it down before the altar of the LORD thy God.

5 And thou shalt speak and say before the LORD thy God, A Syrian ready to perish *was* my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous:[b]

6 And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage:

7 And when we cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our oppression:

[a] ch. xii. 5; xvi. 10; Exod. xxiii. 19; xxxiv. 26; Numb. xviii. 13; Prov. iii. 9.

[b] ch. x. 22; Gen. xliii. 1, 2; xlv. 7, 11; xlvi. 1, 6, 27; Hos. xii. 12; Acts vii. 15.

of the palm, or some other tree;—that the Jews were wont to meet in the chief city of their tribe, and to go thence in compact bodies to Jerusalem, each man with his basket on his arm or shoulder;—that the baskets were often of gold and silver, in which case they were returned by the priests to the respective offerers, otherwise they were not returned.

We are also informed that, in later times, the Jews who lived out of Palestine, used to send a sum of money instead of the firstfruits.

On the interpretation of the words in the fifth verse—"a Syrian ready to perish was my father"—the critics and the commentators are not agreed; but the more general opinion is, that the reference is to the nomadic or wandering life of the Hebrew patriarchs. Abraham was a Syrian by birth; and at the call of God he left his country and his kindred, and sojourned in a strange land, subject to manifold privations and trials. Jacob was his lineal descendant, and, like his great progenitor, had to pass through the vicissitudes

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8 And the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders:[a]

9 And he hath brought us into this place, and hath given us this land, *even* a land that floweth with milk and honey.[b]

10 And now, behold, I have brought the firstfruits of the land, which thou, O LORD, hast given me. And thou shalt set it before the LORD thy God, and worship before the LORD thy God:

11 And thou shalt rejoice in every good *thing* which the LORD thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that *is* among you.[c]

12 ¶ When thou hast made an end of tithing all the tithes of thine increase the third year, *which is* the year of tithing, and hast given *it* unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled;[d]

13 Then thou shalt say before the LORD thy God, I have brought away the hallowed things out of *mine* house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten *them*:[e]

14 I have not eaten thereof in my mourning, neither have I taken away *ought* thereof for *any* unclean *use*, nor given *ought* thereof for the dead: *but* I have hearkened to the voice of the LORD my God, *and* have done according to all that thou hast commanded me.[f]

15 Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.[g]

16 ¶ This day the LORD thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul.

17 Thou hast avouched the LORD this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice:

18 And the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that *thou* shouldest keep all his commandments;

19 And to make thee high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the LORD thy God, as he hath spoken.[h]

BEFORE CHRIST 1451.

[a] ch. iv. 34; Exod. i. 11, 14; ii. 23—25; iii. 9; iv. 31; Exod. xii. 37, 51; xiii. 3, 14—16; xv. 1-13.

[h] ch. iv. 7, 8; vii. 6; xiv. 2; xxviii. 1, 9; Exod. vi. 7; xix. 5, 6; xx. 19; Ps. cxlviii. 14; 1 Peter ii. 9.

[b] Exod. iii. 8.

[c] ch. xii. 7, 12, 18; xvi. 11.

[d] ch. xiv. 28, 29; Lev. xxvii. 30; Numb. xviii. 24.

[e] Ps. cxix. 141, 153, 176.

[i] ch. xi. 29; Josh. iv. 1; viii. 30, 32.

[f] Lev. vii. 20; xxi. 1, 11; Hos. ix. 4.

[j] Exod. xx. 25; Josh. viii. 31.

[g] Isa. lxiii. 15; Zech. ii. 13.

[k] Lev. i. iii.

CHAPTER XXVII.

1 *The people are commanded to write the law upon stones,* 5 *and to build an altar of whole stones.* 11 *The tribes divided on Gerizim and Ebal.* 14 *The curses pronounced on mount Ebal.*

AND Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command you this day.

2 And it shall be on the day when ye shall pass over Jordan unto the land which the LORD thy God giveth thee, that thou shalt set thee up great stones, and plaister them with plaister:

3 And thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey; as the LORD God of thy fathers hath promised thee.

4 Therefore it shall be when ye be gone over Jordan, *that* ye shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaister them with plaister.[i]

5 And there shalt thou build an altar unto the LORD thy God, an altar of stones: thou shalt not lift up *any* iron *tool* upon them.[j]

6 Thou shalt build the altar of the LORD thy God of whole stones: and thou shalt offer burnt offerings thereon unto the LORD thy God:

7 And thou shalt offer peace offerings, and shalt eat there, and rejoice before the LORD thy God.[k]

8 And thou shalt write upon the stones all the words of this law very plainly.

9 ¶ And Moses and the priests the Levites spake unto all Israel, saying, Take heed, and hearken, O Israel; this day thou art become the people of the LORD thy God.

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of a purely nomadic life; and then, under the pressure of a famine, which threatened life itself, he was forced to take up his abode in Egypt.

12—14. The hallowed things, or the things set apart to God and his service, were not to be devoted to any other use. They were not to be given to any one in the period of mourning; far less were they to be offered as the Egyptians offered their firstfruits to their god Isis, with loud and doleful lamentations. Everything which could be regarded as lending support to the usages of the idolatrous nations around them, was to be faithfully avoided by the Israelites, since it was common among those nations to devote a portion of their firstfruits to the maintenance of the most licentious rites. No reverence, even for "the dead," could justify the appropriation of these products to do honour to their graves; or if "the dead" are to be taken in the sense of inanimate idols, then the whole three verses may be interpreted as a solemn prohibition against every form of idolatrous usage.

15. Acquiescing in the prohibition just laid down, how appropriate and how expressive is the prayer embodied in this verse! Turning away from the lifeless and inefficient idols of the nations, the people are now seen bending at the throne of grace, raising their eyes to the Living and All-sufficient One, acknowledging their dependence on his bounty, and interceding for his special favour and blessing. The land of promise would have been a dark and dreary spot without the sunshine of his presence—the cheering intimacy of whose presence fills the hidden recesses of every living thing, and makes all creation glad at heart.

CHAPTER XXVII.

1—8. Was the plaister used simply to cement these great stones together into one solid mass? Or was it employed to cover the surface of the stones, so as to render the process of writing more easy? Or was the writing on the stones themselves *in relievo*, and the hollow parts only filled up with the cement, as is seen in the East in the present day? The text clearly indicates that the stones were to be covered with plaister, and the law written on this added surface. The process was this:—"The ground was covered with a thick layer of fine plaister, consisting of lime and gypsum, which was carefully smoothed and polished; upon this a thin coat of lime whitewash was laid, and on it the colours were painted, which were bound fast, either with animal glue, or occasionally with wax." On such a surface the Hebrew is here commanded to write the words of the law.

Does "the law" mean the whole five books of Moses, or only the decalogue? Or does it refer to the blessings and the curses mentioned in this and the following chapter, and which are, indeed, a beautiful epitome of the whole law? Josephus and other Jewish authorities incline to this last opinion, and it seems the true one.

The words were to be written "very plainly," and were therefore engraven in large and conspicuous characters. But for what purpose, or to insure what end, was the law to be thus written on these stones? It might be that the people should have the means of making it the subject of a deeper and more frequent study, or that they might have the opportunity of transcribing it at their leisure, so as to have a copy of it in their own possession.

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GROUP OF IDOLS.

1. Athor.
2. Tpe' or Tiphe'.
3. Isis.
4. Osiris.
5. Neith.
6. Bubastis.
7. Apis (the Bull).
8. Beg (the Hawk).
9. Ibis (the Crane).
10. Shau (the Cat).
11. Scarabæus (Beetle)

10 Thou shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day.[a]

11 ¶ And Moses charged the people the same day, saying,

12 These shall stand upon mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin:[b]

13 And these shall stand upon mount Ebal [1]to curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.[c]

14 ¶ And the Levites shall speak, and say unto all the men of Israel with a loud voice,[d]

BEFORE CHRIST 1451.

a ch. xxvi. 16—18.
e ch. iv. 16, 23; v. 8; Exod. xx. 4, 23; xxxiv. 17; Lev. xix. 4; xxvi. 1; Numb. v. 22; Isa. xliv. 9; Jer. xi. 5; Hos. xiii. 2.
f ch. xxi. 18; Exod. xx. 12; xxi. 17; Lev. xix. 3.
b ch. xi. 29; Josh. viii. 33.
g ch. xix. 14; Prov. xxii. 28.
1 Heb. *for a cursing.*
h Lev. xix. 14.
c ch. xi. 29; Josh. viii. 33.
d ch. xxxiii. 10; Josh. viii. 33.
i ch. x. 18; Exod. xxii. 21, 22; Jer. vii. 6; Zech. vii. 10; Mal. iii. 5.

15 Cursed *be* the man that maketh *any* graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and putteth *it* in *a* secret *place*. And all the people shall answer and say, Amen.[e]

16 Cursed *be* he that setteth light by his father or his mother. And all the people shall say, Amen.[f]

17 Cursed *be* he that removeth his neighbour's landmark. And all the people shall say, Amen.[g]

18 Cursed *be* he that maketh the blind to wander out of the way. And all the people shall say, Amen.[h]

19 Cursed *be* he that perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen.[i]

For mount Ebal, in the fourth verse, the Samaritan text has mount Gerizim, which has given rise to a fierce and fiery controversy. There are those who think that the Jews have been guilty of corrupting this passage out of enmity towards the Samaritans, who had their temple on Gerizim; whilst others defend the wording of the text as genuine, and ascribe the corruption to the Samaritans. On this side lies the greater weight of critical opinion and authority.

11—26. These two mountains were separated by a narrow valley, in which the priests, surrounding the ark, stood, and pronounced the blessing or the curse. In pronouncing the benedictions, the priests turned their faces

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20 Cursed *be* he that lieth with his father's wife; because he uncovereth his father's skirt. And all the people shall say, Amen.[a]

21 Cursed *be* he that lieth with any manner of beast. And all the people shall say, Amen.[b]

22 Cursed *be* he that lieth with his sister, the daughter of his father, or the daughter of his mother. And all the people shall say, Amen.[c]

23 Cursed *be* he that lieth with his mother in law. And all the people shall say, Amen.[d]

24 Cursed *be* he that smiteth his neighbour secretly. And all the people shall say, Amen.[e]

25 Cursed *be* he that taketh reward to slay an innocent person. And all the people shall say, Amen.[f]

26 Cursed *be* he that confirmeth not *all* the words of this law to do them. And all the people shall say, Amen.[g]

CHAPTER XXVIII.

1 *The blessings for obedience.* 15 *The curses for disobedience.*

AND it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe *and* to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth:[h]

2 And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God.[i]

3 Blessed *shalt* thou *be* in the city, and blessed *shalt* thou *be* in the field.[j]

4 Blessed *shall be* the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.[k]

5 Blessed *shall be* thy basket and thy [1]store.

6 Blessed *shalt* thou *be* when thou comest in, and blessed *shalt* thou *be* when thou goest out.[l]

7 The LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.[m]

8 The LORD shall command the blessing upon thee in thy [2]storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee.[n]

9 The LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways.[o]

10 And all people of the earth shall see that thou art called by the name of the LORD; and they shall be afraid of thee.[p]

11 And the LORD shall make thee plenteous [3]in goods, in the fruit of thy [4]body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD sware unto thy fathers to give thee.[q]

12 The LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow.

13 And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do *them*:[r]

14 And thou shalt not go aside from any of the words which I command thee this day, *to* the right hand, or *to* the left, to go after other gods to serve them.[s]

15 ¶ But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:[t]

16 Cursed *shalt* thou *be* in the city, and cursed *shalt* thou *be* in the field.

17 Cursed *shall be* thy basket and thy store.

18 Cursed *shall be* the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

19 Cursed *shalt* thou *be* when thou comest in, and cursed *shalt* thou *be* when thou goest out.

20 The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto [5]for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.[u]

21 The LORD shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it.

22 The LORD shall smite thee with a consumption,

BEFORE CHRIST 1451.

n ch. xv. 10.

a ch. xxii. 30; Lev. xviii. 8; xx. 11.

b Lev. xviii. 23; xx. 15.

c Lev. xviii. 9; xx. 17.

d Lev. xviii. 17; xx. 14.

3 Or, *for good.*

4 Heb. *belly.*

e ch. xix. 11; Exod. xx. 13; xxi. 12, 14; Lev. xxiv. 17; Numb. xxxv. 31.

f ch. x. 17; xvi. 19; Exod. xxiii. 7, 8; Ezek. xxii. 12.

g ch. xxviii. 15; Ps. cxix. 21; Jer. xi. 3; Gal. iii. 10.

h ch. xxvi. 19; Exod. xv. 26; Lev. xxvi. 3; Isa. lv. 2.

i ver. 15; Zech. i. 6.

j ver. 11; Ps. cxxviii. 1–4.

k ch. vii. 13; Ps. cvii. 38; cxxvii. 3; cxxviii. 3; Prov. x. 22; 1 Tim. iv. 8.

1 Or *dough*, or, *kneading trough.*

l Ps. cxxi. 8.

5 Heb. *which thou wouldst do.*

m ver. 25; Lev. xxvi. 7, 8; 2 Sam. xxii. 38–41; Ps. lxxxix. 23.

2 Or, *barns.*

n ch. xv. 10.

o ch. vii. 6; xxvi. 18, 19; xxix. 13; Exod. xix. 5, 6.

p ch. xi. 25; Numb. vi. 27; 2 Chron. vii. 14; Isa. lxiii. 19; Dan. ix. 18, 19.

q ver. 4; ch. xxx. 9; Prov. x. 22.

r ch. xi. 14; xiv. 29; xv. 6; Lev. xxvi. 4; Isa. ix. 14, 15.

s ch. v. 32; xi. 16.

t Lev. xxvi. 14–39; Lam. ii. 17; Dan. ix. 11; Mal. ii. 2.

u ver. 15; Ps. lxxx. 16; Isa. xxx. 17; li. 20; lxvi. 15; Zech. xiv. 13.

m ver. 25; Lev. xxvi. 7, 8; 2 Sam. xxii. 38–41; Ps. lxxxix. 23.

towards the crowded throng which stood on the ascent of Gerizim, and from that mighty multitude there came back one full burst of sound, ratifying and confirming each successive blessing as it was uttered; and then, turning to the corresponding host on the ascent of Ebal, in slow and solemn tone did the priests speak out the fearful maledictions of the text, and received back, in a tone of still deeper solemnity, the dread response of Amen! If each blessing and each curse was uttered alternately, then it is impossible to conceive of any ceremony more solemn or more impressive. Each curse was but the reverse form of the preceding blessing.

CHAPTER XXVIII.

1, 2. How true is it that the lovingkindness of the Lord is better than life! If he frown, the world smiles in vain; but if he smile, the frown of worlds may well be borne! To enjoy his favour, we have but to yield to his will, and do his commands.

5. It is thought by some that the Hebrew word here rendered "basket," means a travelling basket, and the word "store," a leathern bag, in both of which the Hebrews were wont to carry certain things needed in travelling. If so, then the passage promises Israel success in their commerce, as the next verse promises them personal safety in their going out and in their coming in. Others understand by the term "basket" the olive-gathering and the vintage, in both of which the basket was employed; and by "store," the remainder, or what was laid up for future use. Others, again, translate the word "store" by kneading trough, and think that the promise includes abundance of fruit for the basket and of meal for the kneading trough.

13. "The head, and not the tail," is a phrase in constant use in the East, to express the most exalted and the most degraded conditions. A servant is but a tail; the master is the head. The promise is that of precedence and pre-eminence.

16–19. These curses are but the reverse form of the blessings expressed in verses 3–6.

21, 22. The pestilence is only another name for the plague—a disease of the most deadly type, which has been known to cut off from four to five thousand persons in one single day, and within the precincts of a single city. Though Syria, which includes Palestine, is less frequently visited by the plague than Egypt and some other places, yet, when it does arrive, its ravages are most fatal and fearful. With this deadly agent does God threaten to consume the people, should they prove unfaithful to him, and walk contrary to his ways.

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and with a fever, and with an inflammation, and with an extreme burning, and with the [1]sword, and with blasting, and with mildew; and they shall pursue thee until thou perish.[a]

23 And thy heaven that *is* over thy head shall be brass, and the earth that *is* under thee *shall be* iron.[b]

24 The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.

25 The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be [2]removed into all the kingdoms of the earth.[c]

26 And thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray *them* away.[d]

27 The LORD will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed.

28 The LORD shall smite thee with madness, and blindness, and astonishment of heart:

29 And thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save *thee*.[e]

30 Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt [3]not gather the grapes thereof.[f]

31 Thine ox *shall be* slain before thine eyes, and thou shalt not eat thereof: thine ass *shall be* violently taken away from before thy face, and [4]shall not be restored to thee: thy sheep *shall be* given unto thine enemies, and thou shalt have none to rescue *them*.

32 Thy sons and thy daughters *shall be* given unto another people, and thine eyes shall look, and fail *with longing* for them all the day long: and *there shall be* no might in thine hand.

33 The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed alway:

34 So that thou shalt be mad for the sight of thine eyes which thou shalt see.

35 The LORD shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.[g]

36 The LORD shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone.[h]

BEFORE CHRIST 1451.

1 Or, *drought.*

i 1 Kings ix. 7, 8; Ps. xliv. 14; Jer. xxiv. 9; xxv. 9; Zech. viii. 13.

a Lev. xxvi. 16, 25; Jer. xxix. 10; Amos iv. 9.

j Joel i. 4; Micah vi. 15; Hagg. i. 6.

b Lev. xxvi. 19.

5 Heb. *they shall not be thine.*

2 Heb. *for a removing.*

c ver. 7; ch. xxxii. 30; Lev. xxvi. 17, 37; Isa. xxx. 17; Jer. xv. 4; xxiv. 9; Ezek. xxiii. 46.

k Lam. i. 5.

6 Or, *possess.*

d 1 Sam. xvii. 44, 46; Ps. lxxix. 2; Jer. vii. 33; xvi. 4; xxxiv. 20.

l ver. 12, 13; Lam. i. 5.

e ver. 35; Exod. ix. 9; xv. 26; 1 Sam. v. 6; Job v. 14; Ps. lxxviii. 66; Isa. lix. 10; Jer. iv. 9.

m ver. 15; Isa. viii. 18; Ezek. xiv. 8.

3 Heb. *profane*, or, *use it as common meat.*

f ch. xx. 6; Job xxxi. 8, 10; Jer. viii. 10; xii. 13; Amos v. 11; Micah vi. 15; Zeph. i. 13.

4 Heb. *shall not return to thee.*

n ch. xxxii. 15; Neh. ix. 35—37; Jer. xxviii. 14.

7 Heb. *hear.*

o Jer. v. 15; vi. 22, 23; xlviii. 40; xlix. 22; Lam. iv. 19; Ezek. xvii. 3, 12; Hos. viii. 1

8 Heb. *strong of face.*

g vs. 27, 51, 67; Lev. xxvi. 16; Ps. cxix. 82; Jer. v. 17.

h ver. 64; ch. iv. 28; 2 Kings xvii. 4, 6; xiv. 12, 14; xxv. 7, 11; 2 Chron. xxxiii. 11; xxxvi. 6, 20; Jer. xvi. 13.

37 And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the LORD shall lead thee.[i]

38 Thou shalt carry much seed out into the field, and shalt gather *but* little in; for the locust shall consume it.[j]

39 Thou shalt plant vineyards, and dress *them*, but shalt neither drink *of* the wine, nor gather *the grapes*, for the worms shall eat them.

40 Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint *thyself* with the oil; for thine olive shall cast *his fruit*.

41 Thou shalt beget sons and daughters, but [5]thou shalt not enjoy them; for they shall go into captivity.[k]

42 All thy trees and fruit of thy land shall the locust [6]consume.

43 The stranger that *is* within thee shall get up above thee very high; and thou shalt come down very low.

44 He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.[l]

45 Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee:

46 And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever.[m]

47 Because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, for the abundance of all *things*;

48 Therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all *things*: and he shall put a yoke of iron upon thy neck, until he have destroyed thee.[n]

49 The LORD shall bring a nation against thee from far, from the end of the earth, *as swift* as the eagle flieth; a nation whose tongue thou shalt not [7]understand;[o]

50 A nation of [8]fierce countenance, which shall not regard the person of the old, nor shew favour to the young:

51 And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which *also* shall not leave thee *either* corn, wine, or oil, *or* the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

52 And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou

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Consumption is not to be confounded with the disease of that name so well known among ourselves, but to some consuming disorder which ate into the very vitals of the system. The fever, the inflammation, and the extreme burning, seem to point to those feverish distempers which drink up the moisture of the body so as to render it dry and parched: hence the propriety of rendering the word "sword" by the more appropriate term "drought," as in the margin. With disease of body would come those atmospheric changes and prejudicial agencies which would destroy the produce of the field.

23, 24. A primitive mode of speech, denoting a continuous drought, in which the heavens should yield no rain, and the earth, becoming hard like iron, should present the most bleak and barren appearance. In consequence of this continuous drought, the surface of the land would be reduced to dust or powder, which the winds, as they swept over the ground, would take up into the air, whirl and hurl it along, darkening the light of day, and exposing the traveller to the most imminent danger. Whole caravans of travellers have been known to be buried in the East under the fall of these uplifted sands. The testimony is most explicit that these "sand storms occur in their most awful form in those deserts, where the fine sand is thrown into hillocks, which being swept by furious winds, the sand of which they are formed is tossed on high, and whirled rapidly and densely through the air, and at last falls heavily, forming other hillocks, to be swept and whirled again. Thus the storm proceeds—wave following wave—that newly raised mounting over that nearly spent, and the looser spray of both the rising and the subsiding waves continuing to fill the upper and the surrounding air until the storm has finally subsided."

27. The botch was a species of leprosy, endemic in Egypt;—the emerods were our common hæmorrhoids, or bleeding piles;—the scab, a kind of malignant scurvy;—and the itch, a disease which is more common, and incomparably more offensive, in the East than with us. A man may be seen covered from head to foot with this disorder.

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trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the LORD thy God hath given thee.[a]

53 And thou shalt eat the fruit of thine own [1]body, the flesh of thy sons and of thy daughters, which the LORD thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee:[b]

54 *So that* the man *that is* tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave:[c]

55 So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates.

56 The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,

57 And toward her [2]young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all *things* secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.

58 If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD;

59 Then the LORD will make thy plagues wonderful, and the plagues of thy seed, *even* great plagues, and of long continuance, and sore sicknesses, and of long continuance.

60 Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee.

61 Also every sickness, and every plague, which *is* not written in the book of this law, them will the LORD [3]bring upon thee, until thou be destroyed.[d]

62 And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God.[e]

63 And it shall come to pass, *that* as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it.[f]

64 And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, *even* wood and stone.[g]

65 And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind:

66 And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life:

67 In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.[h]

68 And the LORD shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy *you*.[i]

BEFORE CHRIST 1451.

[a] ver. 33; 2 Kings xxv. 1—7; 2 Chron. xxxvi. 17; Prov. vii. 13; Eccles. viii. 1; Isa. i. 7; xlvii. 6; lxii. 8; Dan. viii. 23.

1 Heb. *belly.*

[g] ver. 36; ch. iv. 27, 28; Lev. xxvi. 33; Neh. i. 8; Jer. xvi. 13.

[b] Lev. xxvi. 29; 2 Kings vi. 28, 29; Jer. xix. 9; Lam. ii. 20; iv. 10.

[c] ver. 56; ch. xv. 9

[h] ver. 34; Lev. xxvi. 16, 36; Job vii. 4; Amos ix. 4.

[i] ch. xvii. 16; Jer. xliii. 7; Hos. viii. 13; ix. 3.

2 ver. 54. Heb. *after birth*

[j] ch. iv. 34; v. 2, 3; vii. 19; Exod. xix. 4.

3 Heb. *cause to ascend.*

[d] ch. vii. 15; Dan. ix. 12.

[k] Isa. vi. 9, 10; lxiii. 17; John viii. 43; Acts xxviii. 26, 27; Eph. iv. 18; 2 Thess. ii. 11, 12.

[e] ch. iv. 27; x. 22; Neh. ix. 23.

[l] ch. i. 3; viii. 2—4.

[f] ch. xxx. 9; Prov. i. 26; Isa. i. 24; xxxii. 41.

CHAPTER XXIX.

1 *Moses exhorteth them to obedience, by the memory of the works they have seen.* 10 *All are presented before the Lord to enter into his covenant.* 18 *The great wrath on him that flattereth himself in his wickedness.* 29 *Secret things belong unto God.*

THESE *are* the words of the covenant, which the LORD commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb.

2 ¶ And Moses called unto all Israel, and said unto them, Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land;

3 The great temptations which thine eyes have seen, the signs, and those great miracles:[k]

4 Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.[l]

5 And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.[l]

6 Ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that I *am* the LORD your God.

7 And when ye came unto this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them:

33—37. How literally and how affectingly have these predictions been fulfilled in the history of this peculiar people!

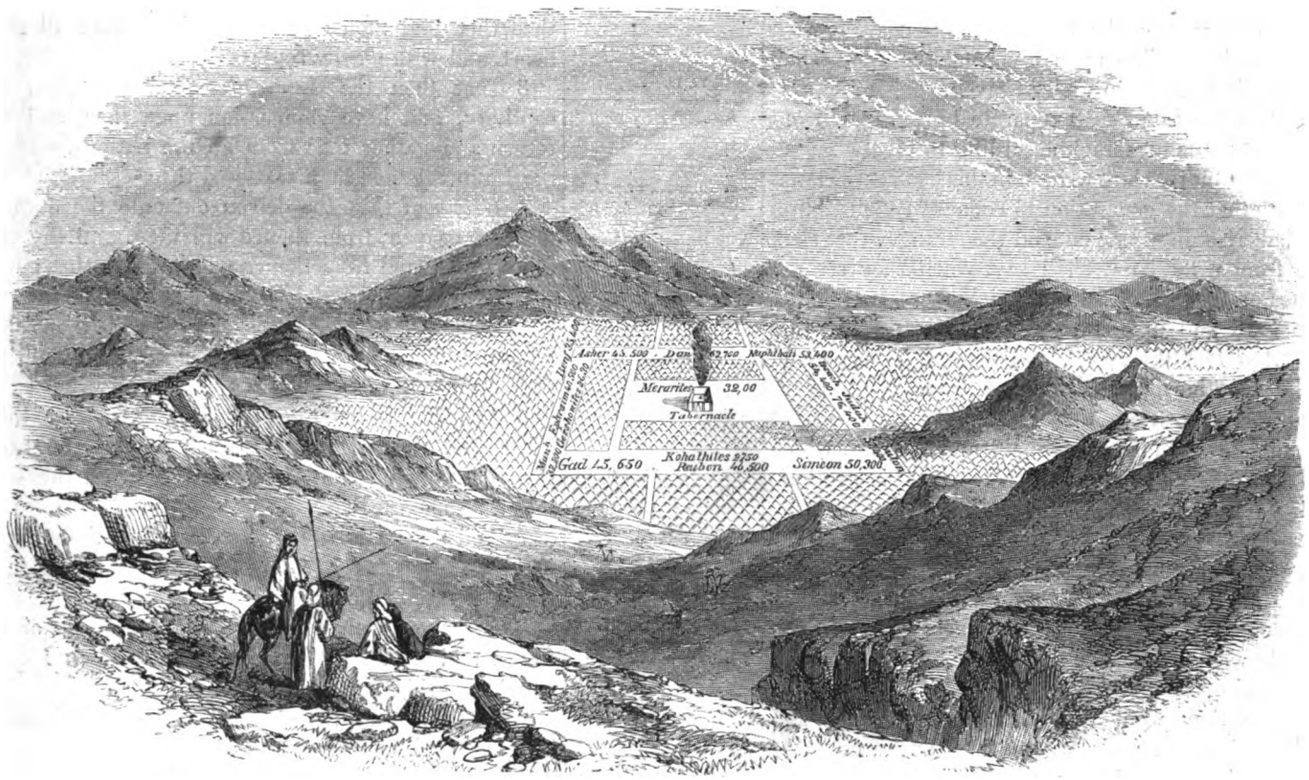
49—57. These verses predict the desolation brought upon the Jews by the Romans, who came from a far country, whose conquests were rapid as the eagle's flight, and on whose standard was the figure of this very bird, and who spoke a language then unknown to the Hebrew. During the siege of Jerusalem, the famine was so extreme, that parents ate the flesh of their own children, and the nearest relations and the dearest friends actually fought for any morsel of food that was anywhere to be found.

62. In the siege of Jerusalem, it has been stated that not fewer than one million of souls were cut off, and that nearly one hundred thousand were carried away captive. The process of eradication has ever since been going on, and at present the number of the Jews bears no proportion to what it was.

64, 65. After the conquest of their country by the Romans, the Emperor Hadrian, by public decree, ratified by the senate, forbade any Jew to come even within sight of Judea, and hence they were dispersed over every portion of the globe, but found no alleviation or respite from their misery.

68. Thousands of Jews were sent by sea into Egypt and other countries, and there sold for slaves, and were doomed to fulfil the meanest and the most degrading offices. Such were their numbers, that the market was literally glutted—men were sold at a mere nominal price, and many, for want of purchasers, were left to die of neglect and want.

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ENCAMPMENT OF THE ISRAELITES.

8 And we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half tribe of Manasseh.[a]

9 Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do.[b]

10 ¶ Ye stand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers, *with* all the men of Israel,

11 Your little ones, your wives, and thy stranger that *is* in thy camp, from the hewer of thy wood unto the drawer of thy water:[c]

12 That thou shouldest [1]enter into covenant with the LORD thy God, and into his oath, which the LORD thy God maketh with thee this day:[d]

13 That he may establish thee to day for a people unto himself, and *that* he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.[e]

14 Neither with you only do I make this covenant and this oath;[f]

BEFORE CHRIST 1451.

a ch. ii. 32; iii. 1, 12, 13; Numb. xxi. 23, 24, 33; xxxii. 33.

b ch. iv. 6; Josh. i. 7; 1 Kings ii. 3.

2 Heb. *dungy gods.*

c Josh. ix. 21, 23, 27

1 Heb. *pass.*

d Neh. x. 29.

3 Or, *a poisonful herb.* Heb. *rosh.*

g ch. xi. 16; Heb. xii. 15.

e ch. xxviii. 9; Gen. xvii. 7; Exod. vi. 7.

4 Or, *stubbornness.*

5 Heb. *the drunken to the thirsty.*

h Numb. xv. 39; Eccles. xi. 9; Isa. xxx. 1; Jer. iii. 17; vii. 24.

f Jer. xxxi. 31—33; Acts ii. 39; Heb. viii. 8—13.

15 But with *him* that standeth here with us this day before the LORD our God, and also with *him* that *is* not here with us this day:

16 (For ye know how we have dwelt in the land of Egypt; and how we came through the nations which ye passed by;

17 And ye have seen their abominations, and their [2]idols, wood and stone, silver and gold, which *were* among them:)

18 Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go *and* serve the gods of these nations; lest there should be among you a root that beareth [3]gall and wormwood;[g]

19 And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the [4]imagination of mine heart, to add [5]drunkenness to thirst:[h]

20 The LORD will not spare him, but then the

CHAPTER XXIX.

1—9. It is clear that this covenant in the land of Moab pre-supposes the covenant which had been given in Sinai, and is based upon it. But why this renewal of the covenant? To borrow the words of an able foreign expositor, it "arose from the fact that the *whole* of the generation, which had taken part in the covenant of Sinai, had cut itself off from that covenant at Kadesh, and had, consequently, been rejected, and had died in the wilderness. But if the family of the desert was rejected, the covenant of the desert was not rejected in consequence. On the contrary, the covenant had been in existence even during the thirty-eight years of rejection. The Israelites in the Arboth-Moab were a new generation—a renewed Israel—and hence the renewal of the covenant. But as they were also the children and heirs of those who had entered at Sinai into the duties and the privileges of the covenant with Jehovah, and as this covenant was for children and for children's children, even for all the future generations of Israel, nothing more was needed than a verbal renewal of it, without either a covenant-sacrifice or a covenant-meal." If, however, we compare the covenant given at Sinai with the law as recorded in this book of Deuteronomy, we shall find in this latter a peculiar adaptation to the circumstances of the congregation, and to the necessities consequent on their possession of the promised land, and the facts involved in their future history.

For verse 5, see the notes and commentary on chapter viii. 4.

11. The hewing of wood and the drawing of water being looked upon by the Hebrews as the lowest and most menial offices, were assigned to aliens or to slaves. In Eastern countries the water is not conveyed through pipes, as with us, to the houses of the people, but is fetched from the river or the well, either by men in a well-prepared goat skin, which is slung on the back, or by an ass which carries two skins at once—one on each side, like panniers. Whenever the water-carriers discontinue their labours, it is a sad but sure indication of a time of great public calamity.

12. The foreign expositor, whose words we have quoted above, asserts that the renewal of this covenant took place at Moab, without either sacrifice or meal. There are others, however, who think that there is a reference here to

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anger of the LORD and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven.

21 And the LORD shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that [1]are written in this book of the law:[a]

22 So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses [2]which the LORD hath laid upon it;

23 *And that* the whole land thereof *is* brimstone, and salt, *and* burning, *that* it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger, and in his wrath:[b]

24 Even all nations shall say, Wherefore hath the LORD done thus unto this land? what *meaneth* the heat of this great anger?[c]

25 Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt:

26 For they went and served other gods, and worshipped them, gods whom they knew not, and [3]*whom* he had not given unto them:

27 And the anger of the LORD was kindled against this land, to bring upon it all the curses that are written in this book:

28 And the LORD rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as *it is* this day.[d]

29 The secret *things belong* unto the LORD our God: but those *things which are* revealed *belong* unto us and to our children for ever, that *we* may do all the words of this law.

CHAPTER XXX.

1 *Great mercies promised unto the repentant.* 11 *The commandment is manifest.* 15 *Death and life are set before them.*

AND it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call *them* to mind among all the nations, whither the LORD thy God hath driven thee,[e]

2 And shalt return unto the LORD thy God, and

BEFORE CHRIST 1451.

[f] Neh. i. 9; Isa. lv. 7; Lam. iii. 40; Joel ii. 12, 13.

1 Heb. *is written.*

[a] ch. ix. 14; Ps. lxxiv. 1; lxxix. 5; Ezek. xiv. 7, 8; xxiii. 25.

[g] Ps. cvi. 45; cxxvi. 1, 4; cxlvii. 2; Jer. xxix. 14; xxxii. 37; Lam. iii. 22, 32; Ezek. xxxiv. 13; xxxvi. 24.

2 Heb. *wherewith the Lord hath made it sick.*

[b] Gen. xix. 24, 25; Ps. cvii. 34; Jer. xvii. 6; xx. 16; Zeph. ii. 9.

[h] ch. x. 16; xxviii. 64; Neh. i. 9; Jer. xxxii. 39; Ezek. xi. 19; xxxvi. 26.

[c] 1 Kings ix. 8, 9; Jer. xxii. 8, 9.

3 Or, *who had not given to them any portion.* Heb. *divided.*

[i] ch. xxviii. 11, 63; Jer. xxxii. 41.

[d] 1 Kings xiv. 15; 2 Chron. vii. 20; Ps. lii. 5; Prov. ii. 22; Dan. ix. 11—14.

[j] ver. 6.

[k] Isa. xlv. 19; Rom. x. 6—8.

[l] vs. 1, 19; ch. xi. 26.

[e] ch. iv. 29; xxviii.; Lev. xxvi. 40; 1 Kings viii. 47, 48.

[m] ch. vi. 5; x. 12-14; xi. 1, 13, 22; xix. 9; xx. 6.

shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;[f]

3 That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee.[g]

4 If *any* of thine be driven out unto the outmost *parts* of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee:

5 And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.

6 And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.[h]

7 And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

8 And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day.

9 And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers:[i]

10 If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes which are written in this book of the law, *and* if thou turn unto the LORD thy God with all thine heart, and with all thy soul.[j]

11 ¶ For this commandment which I command thee this day, it *is* not hidden from thee, neither *is* it far off.

12 It *is* not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

13 Neither *is* it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

14 But the word *is* very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.[k]

15 ¶ See, I have set before thee this day life and good, and death and evil;[l]

16 In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it.[m]

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the slaying and dividing such sacrificial victim, when the contracting parties passed between the divided portions, imprecating a curse on any violation of the sacred compact. (See Genesis xv. 7—18.)

18. The root bearing gall and wormwood denotes any bitter or poisonous potion derived from vegetation. (See Jer. ix. 15; xxiii. 15.)

19. Some critics transpose the words of the last clause thus:—"To add thirst to drunkenness," which implies the insatiable nature of all sinful passions; and the whole verse points to the growing strength and avidity of man's depraved inclinations.

26. For the phrase, "whom he had not given unto them," it would be better to read, "who had not given to them any portion:" that is, the idols after whom they had gone, and at whose shrines they had bowed and worshipped, had done nothing for them; while they owed a debt of unspeakable obligation to Jehovah for his deeds of power and mercy. Their history was the record of his goodness.

CHAPTER XXX.

1, 2. The preceding chapter goes upon the assumption that this chosen people had become settled in the promised land, that there, through a variety of influences, their heart had become estranged from God, and that, as a retribution for their sin, they had been driven out of their possession, and had been scattered through other lands. So this chapter assumes the same fact, and represents the Israelites in their dispersion, calling to mind the conduct of God, confessing their sins, falling as suppliants before the throne of mercy, and there receiving the assurance of renewed favour and blessing.

3—8. These verses seem to point forward to a yet more widespread captivity than that which the Jews suffered in Babylon, and, consequently, their repossession of their own land must be different from that which was consequent on their return from Babylon. The prediction is, perhaps, still unfulfilled, and must wait for its accomplishment till that day, when, as a people, they will be restored to their own land, be converted to the

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17 But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them;[a]

18 I denounce unto you this day, that ye shall surely perish, *and that* ye shall not prolong *your* days upon the land, whither thou passest over Jordan to go to possess it.[b]

19 I call heaven and earth to record this day against you, *that* I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:[c]

20 That thou mayest love the LORD thy God, *and* that thou mayest obey his voice, and that thou mayest cleave unto him: for he *is* thy life, and the length of thy days: that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.[d]

CHAPTER XXXI.

1 *Moses encourageth the people.* 7 *He encourageth Joshua.* 9 *He delivereth the law unto the priests to read it in the seventh year to the people.* 14 *God giveth a charge to Joshua,* 19 *and a song to testify against the people.* 24 *Moses delivereth the book of the law to the Levites to keep.* 28 *He maketh a protestation to the elders.*

AND Moses went and spake these words unto all Israel.

2 And he said unto them, I *am* an hundred and twenty years old this day; I can no more go out and come in: also the LORD hath said unto me, Thou shalt not go over this Jordan.

3 The LORD thy God, he will go over before thee, *and* he will destroy these nations from before thee, and thou shalt possess them: *and* Joshua, he shall go over before thee, as the LORD hath said.

4 And the LORD shall do unto them as he did to Sihon and to Og, kings of the Amorites, and unto the land of them, whom he destroyed.

5 And the LORD shall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you.[e]

6 Be strong and of a good courage, fear not, nor be afraid of them: for the LORD thy God, he *it is* that doth go with thee; he will not fail thee, nor forsake thee.[f]

7 ¶ And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.[g]

BEFORE CHRIST 1451.

[a] ch. iv. 19; viii. 19; xi. 16; xxx. 17; Exod. xxxiv. 14; 1 Kings ix. 9; 2 Kings xxi. 21; 2 Chron. vii. 22; Jer. i. 16; xvi. 11; xxii. 9.

[b] ch. iv. 26; viii. 19.

[c] vs. 15, 18; xxxi. 28.

[d] vs. 6, 16; Ps. xxvii. 1; lxvi. 9.

[e] ch. iii. 21, 27, 28; vii 2; ix. 3; xxxiv. 7; Exod. vii. 7; Numb. xx. 12; xxi. 24, 33; xxvii. 13, 21.

[f] ch. i. 29; vii. 18; xx. 4; Josh. i. 5; x. 25; 1 Chron. xxii. 13; Heb. xiii. 5.

[g] vs. 6, 23; ch. i. 38; iii. 28; Josh. i. 6.

[h] ch. ix. 3; Exod. xiii. 21, 22; xxxiii. 14; Josh. i. 5, 9; 1 Chron. xxviii. 20.

[i] ver. 25; ch. xvii. 18; Numb. iv. 15; Josh. iii. 3; 1 Chron. xv. 12, 15.

[j] ch. iv. 10; xi. 2; xv. 1; xvi. 16; Lev. xxiii. 34; Josh. viii. 34, 35; 2 Kings xxiii. 2; Neh. viii. 1—8; Ps. lxxviii. 6—8.

[k] ver. 23; ch. xxxiv. 5; Exod. xxxiii. 9; Numb. xxvii. 13, 19.

[l] Heb. *lie down.*

[m] ch. xxxii. 20; Numb. xiv. 42; Judg. vi. 13; Neh. ix. 32; 2 Chron. xv. 2; Ps. civ. 29; Isa. viii. 17; lxiv. 7; Ezek. xxxix. 23.

[n] ver. 17.

8 And the LORD, he *it is* that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.[h]

9 ¶ And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the LORD, and unto all the elders of Israel.[i]

10 And Moses commanded them, saying, At the end of *every* seven years, in the solemnity of the year of release, in the feast of tabernacles,

11 When all Israel is come to appear before the LORD thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing.

12 Gather the people together, men, and women, and children, and thy stranger that *is* within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law:

13 And *that* their children, which have not known *any thing,* may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it.[j]

14 ¶ And the LORD said unto Moses, Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that I may give him a charge. And Moses and Joshua went, and presented themselves in the tabernacle of the congregation.

15 And the LORD appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle.[k]

16 ¶ And the LORD said unto Moses, Behold, thou shalt [1]sleep with thy fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they go *to be* among them, and will forsake me, and break my covenant which I have made with them.[l]

17 Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall [2]befall them; so that they will say in that day, Are not these evils come upon us, because our God *is* not among us?[m]

18 And I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods.[n]

19 Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel.

Christian faith, and, in newness of heart and life, serve the God of their fathers.

11—14. The commandment was a clear revelation of the mind and will of God. It was not too wonderful to comprehend, or too difficult to perform; neither was it far off, having been formerly proclaimed on Sinai, and now repeated in their ears at Moab; so that it might have a place in their very heart, to be then expressed in the life and the character.

CHAPTER XXXI.

1—8. Forty years had Moses passed under the regal roof and in the court of Pharaoh; forty years had he spent in deeper retirement in preparation for his great work; and forty years had he sustained the rank and office of Israel's head and leader under the direction of God himself, armed with supernatural power and authority. Now that his life and his labours are drawing to a close, he mingles his sympathies and his joys with those of the people, in the prospect of their immediate possession of the land of promise, encourages them to urge their way forward, inaugurates Joshua, in the sight of all the congregation, as their future leader, and assures both him and them of the favour and love of God.

9—13. After Moses had written out this revised, enlarged edition of the law, he gave it to the priests, with a charge to place it by the side of the ark of the covenant in the holiest of all, that it might remain there as the sacred record of the renewed covenant, and as an enduring testimony against Israel on their future departure from God. The priests were commanded to read it to the assembled congregation once in every seven years, during the feast of tabernacles, so as to produce in their minds a holy fear, and incite them to constant and cheerful obedience.

14—18. Moses having finished his charge to the people, turned once more to Joshua, took him into the tabernacle of the congregation, and in the sight of Jehovah, whose presence was attested by the fact of the pillar of cloud

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MOSES DELIVERING THE LAW INTO THE HANDS OF THE PRIESTS.

20 For when I shall have brought them into the land which I sware unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant.

21 And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify [1]against them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they [2]go about, even now, before I have brought them into the land which I sware.[a]

22 ¶ Moses therefore wrote this song the same day, and taught it the children of Israel.

23 And he gave Joshua the son of Nun a charge, and said, Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I sware unto them: and I will be with thee.

24 ¶ And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished,

25 That Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying,

26 Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee.

27 For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the LORD; and how much more after my death?[b]

BEFORE CHRIST 1451.

1 Heb. *before.*

2 Heb. *do.*

a vs. 16, 17, 28; ch. xxxii. 15; Neh. ix. 25; Hos. v. 3; xiii. 5, 6; Amos v. 25, 26.

b vs. 7, 9, 14, 19; ch. ix. 6, 24; xxxii. 20; Exod. xxxii. 9; Josh. i. 6; 2 Kings xxii. 8.

standing at the door, passed the rod of office into Joshua's hand, received another intimation of his own approaching decease, and with this intimation the sad but distinct announcement of the future apostasy of his people.

19—21. The song which he is commanded to write, with the future apostasy of his people as its basis or subject, is the inimitable poem which we find in the chapter following; and he was to teach, or repeat it, so as to impress it upon the memory of the people, to the end that, whenever the curse denounced should come upon them, this song might testify against them.

Poetry is in itself not only attractive and pleasing, but it is peculiarly fitted to lay hold on the memory, and therefore, among the ancients, things

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28 ¶ Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them.

29 For I know that after my death ye will utterly corrupt *yourselves*, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands.

30 And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.[a]

CHAPTER XXXII.

1 *Moses' song, which setteth forth God's mercy and vengeance.* 46 *He exhorteth them to set their hearts upon it.* 48 *God sendeth him up to mount Nebo, to see the land, and die.*

GIVE ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

2 My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:

3 Because I will publish the name of the LORD: ascribe ye greatness unto our God.[b]

4 *He is* the Rock, his work *is* perfect: for all his ways *are* judgment: a God of truth and without iniquity, just and right *is* he.[c]

5 [1]They have corrupted themselves, [2]their spot *is* not *the spot* of his children: *they are* a perverse and crooked generation.[d]

6 Do ye thus requite the LORD, O foolish people and unwise? *is* not he thy father *that* hath bought thee? hath he not made thee, and established thee?

7 ¶ Remember the days of old, consider the years of [3]many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee.[e]

8 When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.[f]

9 For the LORD'S portion *is* his people; Jacob *is* the [4]lot of his inheritance.[g]

10 He found him in a desert land, and in the waste howling wilderness; he [5]led him about, he instructed him, he kept him as the apple of his eye.[h]

11 As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings:[i]

12 *So* the LORD alone did lead him, and *there was* no strange god with him.

13 He made him ride on the high places of the earth, that he might eat the increase of the fields, and he made him to suck honey out of the rock, and oil out of the flinty rock;

14 Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape.[j]

15 ¶ But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered *with fatness;* then he forsook God *which* made him, and lightly esteemed the Rock of his salvation.[k]

16 They provoked him to jealousy with strange *gods*, with abominations provoked they him to anger.

17 They sacrificed unto devils, [6]not to God; to gods whom they knew not, to new *gods that* came newly up, whom your fathers feared not.[l]

18 Of the Rock *that* begat thee thou art unmindful, and hast forgotten God that formed thee.[m]

19 And when the LORD saw *it*, he [7]abhorred *them*, because of the provoking of his sons, and of his daughters.[n]

20 And he said, I will hide my face from them, I will see what their end *shall be:* for they *are* a very froward generation, children in whom *is* no faith.

21 They have moved me to jealousy with *that which is* not God; they have provoked me to anger with their vanities: and I will move them to jealousy with *those which are* not a people; I will provoke them to anger with a foolish nation.[o]

22 For a fire is kindled in mine anger, and [8]shall burn unto the lowest hell, and [9]shall consume the earth with her increase, and set on fire the foundations of the mountains.[p]

23 I will heap mischiefs upon them; I will spend mine arrows upon them.[q]

24 *They shall be* burnt with hunger, and devoured with [10]burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust.[r]

25 The sword without, and terror [11]within, shall [12]destroy both the young man and the virgin, the suckling *also* with the man of gray hairs.[s]

26 I said, I would scatter them into corners, I would make the remembrance of them to cease from among men:

BEFORE CHRIST 1451.

s cn. i. 31; Exod. xix. 4; Isa. xxxi. 5; xlvi. 4; lxiii. 9; Hos. xi. 3.

j ch. xxxiii. 29; Job xxix. 6; Ps. lxxxi. 16; cxlvii. 14.

a ch. iv. 30; xxviii. 15; xxx. 19; xxxi. 1, 5; Gen. xlix. 1; Judg. ii. 19; Hos. ix. 9.

k ch. xxxi. 20; 1 Sam. ii. 29; 2 Sam. xxii. 47; Neh. ix. 25; Ps. lxxxix. 26; Jer. ii. 7; v. 7, 28.

6 Or, *which were not God.*

l ver. 21; Lev. xvii. 7; 1 Kings xiv. 22; Ps. cvi. 37; 1 Cor. x. 20, 22; Rev. ix. 20.

m Isa. xvii. 10; Jer. ii. 32.

7 Or, *despised.*

n Judg. ii. 14; Isa. l. 2; Lam. ii. 6.

b ch. iv. 26; xxx. 19; xxxi. 28; 1 Chron. xxix. 11; Ps. l. 4; lxxii. 6; Isa. l. 2; lv. 10, 11; Jer. ii. 12; vi. 19; Micah v. 7; 1 Cor. iii. 6—8.

c 2 Sam. xxii. 3, 31; xxiii. 3; Ps. xviii. 2; xxxi. 46; xcii. 15; Jer. x. 10; Dan. iv. 37; Hab. i. 12; Rev. xv. 3.

1 Heb. *he hath corrupted to himself.*

2 Or, that they are *not his children;* that is, *their blot.*

d ch. xxxi. 29; Matt. xvii. 17; Luke ix. 41; Philipp. ii. 15.

o ver. 16; ch. xxxi. 17; 1 Sam. xii. 21; 1 Kings xvi. 13, 26; Ps. xxxi. 6; lxxviii. 58; Jer. viii. 19; x. 8; xiv. 22; Jonah ii. 8; Rom. x. 19.

8 Or, *hath burned.*

9 Or, *hath consumed.*

p Jer. xv. 14; xvii. 4; Lam. iv. 11.

3 Heb. *generation and generation.*

e ver. 15; Exod. xiii. 14; Ps. xliv. 1; Isa. lxiii. 16; xxvii. 11; xliv. 2; Matt. xvii. 17.

q Ps. vii. 12, 13; Isa. xxvi. 15; Ezek. v. 16.

10 Heb. *burning coals.*

f Gen. xi. 8; Zech. ix. 1, 2; Acts xvii. 26.

r Lev. xxvi. 22; Hab. iii. 5.

4 Heb. *cord.*

g Exod. xv. 16; xix. 5; 1 Sam. x. 1; Ps. lxxviii. 71.

11 Heb. *from the chambers.*

12 Heb. *bereave.*

s Lam. i. 20; Ezek. vii. 15.

5 Or, *compassed him about.*

h ch. iv. 36; viii. 15; Ps. xvii. 8; Jer. ii. 6; Hos. xiii. 5; Zech. ii. 8.

i Exod. xix. 4; Isa. xxxi. 5; Matt. xxiii. 37.

6 Heb. *not to God.*

l Jer. ii. 28; viii. 19; xiv. 22.

7 Heb. *provoked.*

m Ps. cvi. 21; Isa. xvii. 10; Jer. iii. 21; Hos. ii. 13; viii. 14.

n ch. ix. 19; Ps. cvi. 40; Jer. xiv. 19; Lam. ii. 7.

8 Heb. *shall kindle.*

9 Heb. *devour.*

o ch. xxxi. 16, 17; Judg. ii. 12; 1 Kings ix. 6—9; 2 Chron. vii. 19—22; Jer. v. 19; xvi. 10—13; xxii. 8, 9; Dan. ix. 11; Hos. iv. 6; Zech. vii. 14; Rom. x. 19.

p Jer. xv. 14; xvii. 4; Lam. iv. 11.

q Ps. vii. 12, 13; Isa. xxvi. 15; Ezek. v. 16.

10 Heb. *burning coals.*

r Lev. xxvi. 22; Hab. iii. 5.

s Lam. i. 20; Ezek. vii. 15.

11 Heb. *from the chambers.*

12 Heb. *bereave.*

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of interest and importance were thrown into the form of verse. From the fulness of the Spirit which dwelt within him, Moses sat down and wrote this song, which is "as majestic in form, as it is terribly earnest and electrifying in its substance." The people were not only required to learn it, but to teach it to their children from generation to generation, so that in the event of its predictions ever coming to be verified, they would be forced to acknowledge that they had been faithfully warned, and that God was as just in his inflictions as he was loving and gracious in his promises.

CHAPTER XXXII.

1—4. That Moses was the author of this song there is incontrovertible and conclusive evidence, and we cannot fail to feel that its exhortations are distinguished by uncommon force and weight, its sentiments by the most exquisite tenderness and excellence, and its conceptions by the highest sublimity and grandeur.

11. This beautiful figure points to the first efforts of the parent eagle to teach her young to fly. While very attentive to them so long as they are helpless in the nest, she yet rouses them to exertion as soon as possible, and teaches them to provide for themselves. She not only watches, but carefully directs their energies, and assists by her own stronger pinion their first effort at flight, till, at length conscious of their own strength, they plunge boldly into the air, and return no more to the nest of their infant life.

13, 14. These words are prophetic, and foretell the future prosperity of the people. Dominion or rule is promised—abundance of this world's good—delicacies in every form—honey from the hive in the cleft of the rock, and oil extracted from trees which were planted on the flinty ridge—the choicest of provisions, and wine of the first grapes.

15. It has been conjectured that the last two letters in the Hebrew word ISRAEL have been dropped, and the two letters U N been substituted in their room, so as to form the word Jeshurun, as a diminutive of endearment.

23. A mode of expression to denote the judgments of God. (See Job vi. 4; Ps. xxxviii. 2; xci. 5; Lam. iii. 12, 13.)

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27 Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, *and* lest they should say, [1]Our hand *is* high, and the LORD hath not done all this.[a]

28 For they *are* a nation void of counsel, neither *is there any* understanding in them.

29 O that they were wise, *that* they understood this, *that* they would consider their latter end![b]

30 How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the LORD had shut them up?

31 For their rock *is* not as our Rock, even our enemies themselves *being* judges.[c]

32 For their vine [2]*is* of the vine of Sodom, and of the fields of Gomorrah: their grapes *are* grapes of gall, their clusters *are* bitter:[d]

33 Their wine *is* the poison of dragons, and the cruel venom of asps.

34 *Is* not this laid up in store with me, *and* sealed up among my treasures?[e]

35 To me *belongeth* vengeance, and recompence; their foot shall slide in *due* time: for the day of their calamity *is* at hand, and the things that shall come upon them make haste.[f]

36 For the LORD shall judge his people, and repent himself for his servants, when he seeth that *their* [3]power is gone, and *there is* none shut up, or left.[g]

37 And he shall say, Where *are* their gods, *their* rock in whom they trusted,[h]

38 Which did eat the fat of their sacrifices, *and* drank the wine of their drink offerings? let them rise up and help you, *and* be [4]your protection.

39 See now that I, *even* I, *am* he, and *there is* no god with me: I kill, and I make alive; I wound, and I heal: neither *is there any* that can deliver out of my hand.

40 For I lift up my hand to heaven, and say, I live for ever.

41 If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me.

42 I will make mine arrows drunk with blood, and my sword shall devour flesh; *and that* with the blood of the slain and of the captives, from the beginning of revenges upon the enemy.[i]

43 [5]Rejoice, O ye nations, *with* his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, *and* to his people.[j]

44 ¶ And Moses came and spake all the words of this song in the ears of the people, he, and [6]Hoshea the son of Nun.

45 And Moses made an end of speaking all these words to all Israel:

BEFORE CHRIST 1451.

1 Or, *Our high hand, and not the Lord, hath done all this.*

a Ps. cxl. 8; Jer. xix. 4; Ezek. xx. 13, 14, 23.

b ch. v. 29; Ps. lxxxi. 13; cvii. 43; Isa. xxvii. 11; xlvii. 7; Jer. iv. 22; Lam. i. 9; Luke xix. 42.

k ch. vi. 6; xi. 18; xxx. 19; Lev. xviii. 5; Prov. iii. 2, 22; iv. 22; Ezek. xl. 4; Rom. x. 5.

c Lev. xxvi. 8; Josh. xxiii. 10; 2 Chron. xxiv. 24; 1 Sam. ii. 2; iv. 8; Ps. xliv. 12; Isa. xxx. 17; l. 1; lii. 3; Jer. xl. 3.

2 Or, *is worse than the vine of Sodom.*

d Isa. i. 10.

e Job xiv. 17; Ps. lviii. 4; cxl. 3; Jer. ii. 22; Hos. xiii. 12; Rom. ii. 5; Heb. x. 26, 27.

7 Or, *strife at Kadesh.*

l ch. xxxiv. 1; Lev. x. 3; Numb. xx. 11—13, 25, 28; xxvii. 12—14; xxxiii. 47, 48.

f Ps. xciv. 1; Rom. xii. 19; Heb. x. 30; 2 Peter ii. 3.

m ch. xxxiv. 4; Numb. xxvii. 12.

3 Heb. *hand.*

g Judg. ii. 18; 1 Kings xiv. 10; Ps. cvi. 45; cxxxv. 14; Jer. xxxi. 20; Joel ii. 14.

h Judg. x. 14; Jer. ii. 28.

4 Heb. *an hiding for you.*

n Ps. xc. title.

8 Heb. *a fire of law.*

o Exod. xix. 18—20; Judg. v. 4, 5; Ps. lxviii. 17; Dan. vii. 10; Hab. iii. 3; Acts vii. 53; Gal. iii. 19; Heb. ii. 2; Rev. v. 11.

i ch. iv. 35; Gen. xiv. 22; Exod. vi. 8; 1 Sam. ii. 6; Job v. 18; Ps. lxviii. 20; Isa. xxvii. 1; xxxiv. 5; xli. 4; xlv. 5, 18, 22; Jer. xlvi. 10.

p ch. vii. 6—8; Exod. xix. 5; 1 Sam. ii. 9; Ps. xlvii. 4; l. 5; Hos. xi. 1; Mal. i. 2.

5 Or, *Praise his people, ye nations;* or, *Sing ye.*

q Ps. cxix. 11; John i. 17; vii. 19.

j ver. 41; Ps. lxxxv. 1; Rom. xv. 10; Rev. vi. 10.

r ch. xxxii. 15; Gen. xxxvi. 31; Judg. ix. 2; xvii. 6.

6 Or, *Joshua.*

46 And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law.

47 For it *is* not a vain thing for you; because it *is* your life: and through this thing ye shall prolong *your* days in the land, whither ye go over Jordan to possess it.[k]

48 And the LORD spake unto Moses that selfsame day, saying,

49 Get thee up into this mountain Abarim, *unto* mount Nebo, which *is* in the land of Moab, that *is* over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession:

50 And die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people:

51 Because ye trespassed against me among the children of Israel at the waters of [7]Meribah-Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel.[l]

52 Yet thou shalt see the land before *thee;* but thou shalt not go thither unto the land which I give the children of Israel.[m]

CHAPTER XXXIII.

1 *The majesty of God.* 6 *The blessings of the twelve tribes.* 26 *The excellency of Israel.*



AND this *is* the blessing, wherewith Moses the man of God blessed the children of Israel before his death.[n]

2 And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand *went* a [8]fiery law for them.[o]

3 Yea, he loved the people; all his saints *are* in thy hand: and they sat down at thy feet; *every one* shall receive of thy words.[p]

4 Moses commanded us a law, *even* the inheritance of the congregation of Jacob.[q]

5 And he was king in Jeshurun, when the heads of the people *and* the tribes of Israel were gathered together.[r]

6 ¶ Let Reuben live, and not die; and let *not* his men be few.

7 ¶ And this *is the blessing* of Judah: and he said, Hear, LORD, the voice of Judah, and bring him unto

32. The plant here called the "vine of Sodom" may have been the MOMORDICA ELATERIUM, which produces fruit that is intensely bitter, and violently purgative.

42. To make an arrow drunk or mad with blood, is a figure of speech very common in the East.

For the phrase, "the beginning of revenges upon the enemy," the Septuagint reads, "from the head of the chiefs of the enemy;" and the whole verse might be read thus:—"I will make mine arrows drunk with blood—with the blood of the slain and of the captives, and my sword shall devour flesh from the head of the chiefs of the enemy;" that is, down to the least and the lowest in the ranks of the foe.

49. Abarim was the general and comprehensive name of a range of mountains, of which Nebo was one, and Pisgah was the highest peak of Nebo. (See chap. xxxiv. 1.)

CHAPTER XXXIII.

1—5. Moses being once more warned of his approaching end, now pronounces his parting benediction upon the respective tribes of Israel, just as Jacob had before done when he was laid on the bed of death.

6. As Simeon is the only tribe left out in this enumeration, it is proposed to read the sixth verse thus:—"Let Reuben live, and not die; and Simeon let his men be few." It has been conjectured that, somehow or other, the word

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his people: let his hands be sufficient for him; and be thou an help *to him* from his enemies.[a]

8 ¶ And of Levi he said, *Let* thy Thummim and thy Urim *be* with thy holy one, whom thou didst prove at Massah, *and with* whom thou didst strive at the waters of Meribah;[b]

9 Who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant.[c]

10 [1]They shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, and whole burnt sacrifice upon thine altar.[d]

11 Bless, LORD, his substance, and accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again.[e]

12 ¶ *And* of Benjamin he said, The beloved of the LORD shall dwell in safety by him; *and the LORD* shall cover him all the day long, and he shall dwell between his shoulders.

13 ¶ And of Joseph he said, Blessed of the LORD *be* his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath,

14 And for the precious fruits *brought forth* by the sun, and for the precious things [2]put forth by the [3]moon,[f]

15 And for the chief things of the ancient mountains, and for the precious things of the lasting hills,

16 And for the precious things of the earth and fulness thereof, and *for* the good will of him that dwelt in the bush: let *the blessing* come upon the head of Joseph, and upon the top of the head of him *that was* separated from his brethren.[g]

17 His glory *is like* the firstling of his bullock, and his horns *are like* the horns of [4]unicorns: with them he shall push the people together to the ends of the earth: and they *are* the ten thousands of Ephraim, and they *are* the thousands of Manasseh.[h]

18 ¶ And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents.

19 They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck *of* the abundance of the seas, and *of* treasures hid in the sand.[i]

20 ¶ And of Gad he said, Blessed *be* he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head.

21 And he provided the first part for himself, because there, *in* a portion of the lawgiver, *was he* [5]seated; and he came with the heads of the people, he executed the justice of the LORD, and his judgments with Israel.[j]

22 ¶ And of Dan he said, Dan *is* a lion's whelp: he shall leap from Bashan.[k]

23 ¶ And of Naphtali he said, O Naphtali, satisfied with favour, and full with the blessing of the LORD: possess thou the west and the south.[l]

24 ¶ And of Asher he said, *Let* Asher *be* blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil.[m]

25 [6]Thy shoes *shall be* iron and brass; and as thy days, *so shall* thy strength *be*.[n]

26 ¶ *There is* none like unto the God of Jeshurun, *who* rideth upon the heaven in thy help, and in his excellency on the sky.

27 The eternal God *is thy* refuge, and underneath *are* the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy *them*.[o]

28 Israel then shall dwell in safety alone: the fountain of Jacob *shall be* upon a land of corn and wine, also his heavens shall drop down dew.

29 Happy *art* thou, O Israel: who *is* like unto thee, O people saved by the LORD, the shield of thy help, and who *is* the sword of thy excellency! and thine enemies [7]shall be found liars unto thee; and thou shalt tread upon their high places.[p]

CHAPTER XXXIV.

1 *Moses from mount Nebo vieweth the land.* 5 *He dieth there.* 6 *His burial.* 7 *His age.* 8 *Thirty days' mourning for him.* 9 *Joshua succeedeth him.* 10 *The praise of Moses.*

AND Moses went up from the plains of Moab unto the mountain of Nebo, to the top of [8]Pisgah, that *is* over against Jericho. And the LORD shewed him all the land of Gilead, unto Dan,[q]

2 And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea,

3 And the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar.

4 And the LORD said unto him, This *is* the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see *it* with thine eyes, but thou shalt not go over thither.[r]

5 ¶ So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD.

BEFORE CHRIST 1451.

5 Heb. *cleled.*

a Gen. xlix. 8; Ps. cxlvi. 5.

b ch. viii. 2, 3, 16; Exod. xvii. 7; xxviii. 30; Numb. xx. 13.

c Jer. xviii. 18; Mal. ii. 5, 6.

1 Or, *Let them teach.*

d ch. xvii. 9, 11; xxiv. 8; Exod. xxx. 7, 8; Lev. i. 9, 13, 17; x. 11; Numb. xvi. 40; 1 Sam. ii. 28; Ps. li. 19; Ezek. xliii. 27; Mal. ii. 7.

e 2 Sam. xxiv. 23; Ps. xx. 3; Ezek. xx. 40, 41; xliii. 27.

2 Heb. *thrust forth.*

3 Heb. *moons.*

f Gen. xxvii. 28; xlix. 25.

g Gen. xlix. 26; Exod. iii. 2—4; Acts vii. 30, 35.

4 Heb. *an unicorn.*

h Gen. xlviii. 19; Numb. xxiii. 22; Ps. xliv. 5; xcii. 10.

i Gen. xlix. 13—15; Ps. lv. 5; Isa. ii. 3.

j ch. xxxiii. 5.

k Josh. xix. 47; Judg. xviii. 27.

l Gen. xlix. 21; Josh. xix. 32—39.

m Gen. xlix. 20; Job xxix. 6.

6 Or, *Under thy shoes shall be iron.*

n ch. viii. 9.

o ch. ix. 3—5; Exod. xv. 11; Ps. xxxiii. 34; lxviii. 4; xc. 1; civ. 3; Hab. iii. 8.

7 Or, *shall be subdued.*

p ch. viii. 7, 8; xi. 11; xxxii. 13; Gen. xxvii. 28; Numb. xxiii. 9; 2 Sam. vii. 23; xxii. 45; Ps. xviii. 44; cxv. 9—11; cxliv. 15; Jer. xxiii. 6; xxxiii. 16.

8 Or, *the hill.*

q ch. iii. 27; xxxii. 49; Numb. xxvii. 12; xxxiii. 47; Josh. xix. 40, 48.

r ch. iii. 27; xi. 24; xxxii. 52; Gen. xii. 7; xiii. 5; xv. 18; Deut. xi. 24; Judg. iii. 13.

"Simeon" has been allowed to drop out of the text; and the fact stands recorded on the page of Inspiration, that Simeon was the smallest of all the tribes.

9. In the matter of the golden calf, the Levites punished all, without respect of person; hence the commendation here expressed.

12. In the tribe of Benjamin was Jerusalem; in Jerusalem was the temple; in the temple was the Shekinah, or manifestation of the divine presence and glory.

14. The influence of the moon as well as of the sun on the process and progress of vegetation is received as a fact, even at the present day, among the Hindoo tribes.

19. Both Zebulun and Issachar dwelt in close vicinity to the commercial Phœnicians.

"Treasures hid in the sand" seem to point forward to the fact, that from the various sands found in the rivers Belus and Kishon was glass to be manufactured; and on the immediate border of these tribes the Phœnicians actually had extensive works for the manufacture of glass.

22. That is, Dan is like the lion's whelp, that leaps from Bashan.

25. This may mean, that wondrous or supernatural strength would be vouchsafed to him; or, that in the territory assigned to him, his foot would tread upon masses of iron and copper; or, that his fortifications should be such as to represent bars of iron and brass.

26—29. How favoured the position of Israel! How safe under the wings and within the encircling power of God! How blessed—how supremely happy in his love!

CHAPTER XXXIV.

1—4. This chapter is the production of some later hand, but whether written by Joshua or Ezra we are not prepared to say. There are those who think that it formed the first chapter of the book of Joshua, but this is very doubtful.

5—8. Having ascended the mount, from Pisgah's proud and lofty height Moses cast his eye over the fair and enchanting scenery of Canaan, and while feasting his vision with its physical beauties, the glance of a higher and a holier

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MOSES VIEWING THE PROMISED LAND FROM PISGAH.

6 And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day.[a]

7 ¶ And Moses *was* an hundred and twenty years old when he died: his eye was not dim, nor his [1]natural force [2]abated.

8 ¶ And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping *and* mourning for Moses were ended.[b]

9 ¶ And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses.[c]

10 ¶ And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face,[d]

11 In all the signs and the wonders, which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land,

12 And in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.[e]

BEFORE CHRIST 1451.

a ch. xxxii. 50; Josh. i. 1, 2; Jude 9.

c Numb. xxvii. 18, 23.

d ch. v. 4; xviii. 15, 18; Exod. xxxiii. 11; Numb. xii. 6—8.

1 Heb. *moisture.*

2 Heb. *fled.*

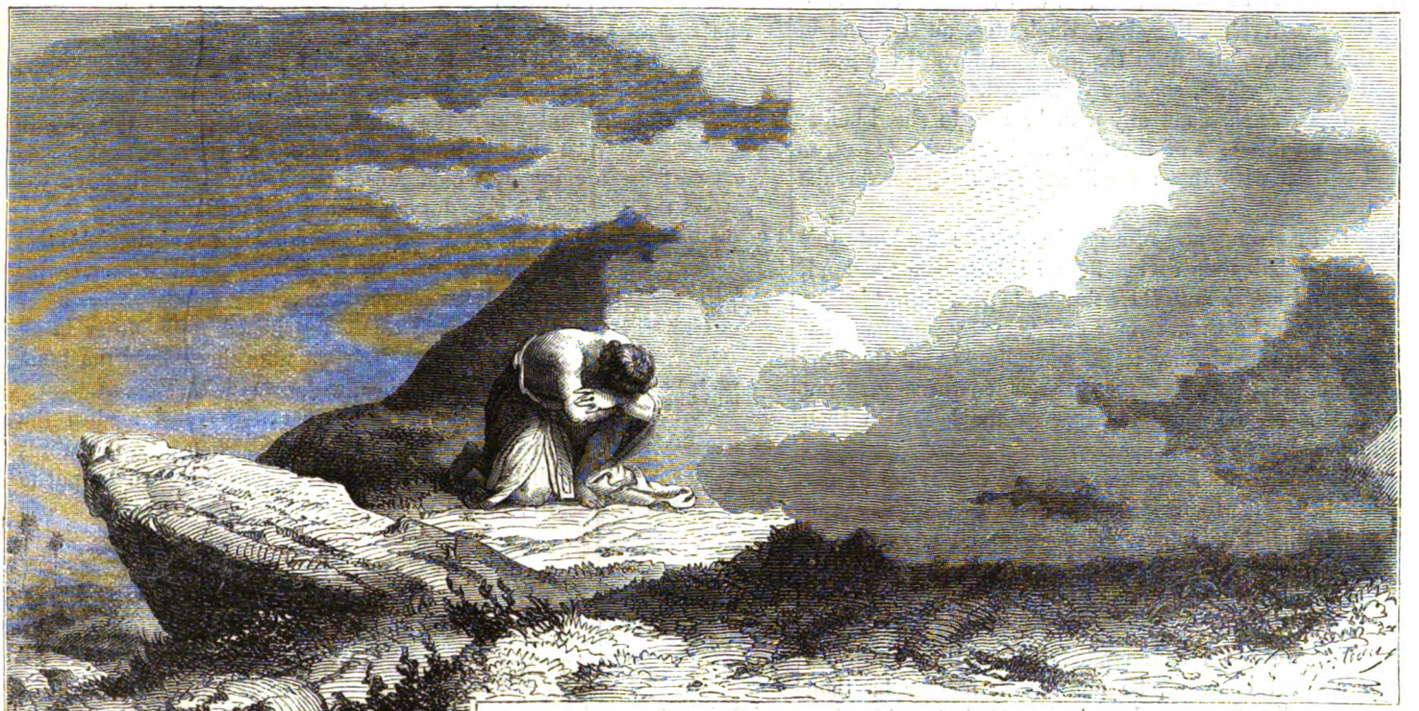
b Gen. l. 3, 10; Numb. xx. 29.

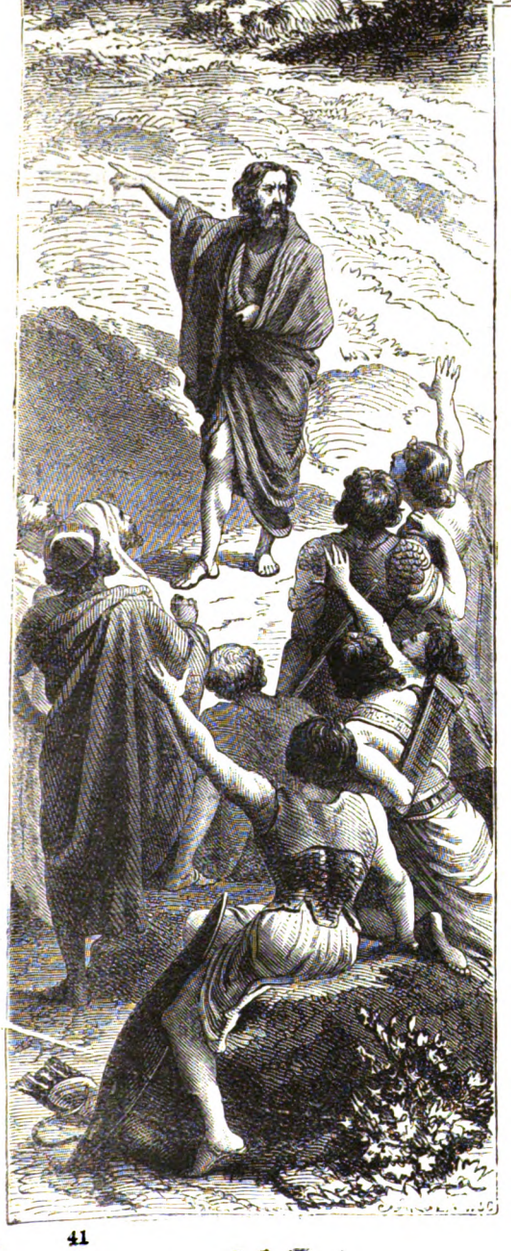
e ch. iv. 34; vii. 19.

world burst upon his enraptured soul, and on the very borders of the promised land he dropped mortality, and in a moment—in the twinkling of an eye—exchanged earth for heaven. He was alone in death; and though he was not permitted to tread the soil of Canaan, unequalled honours were given to him in the hour of his departure; angels followed him to the grave, and God himself laid the ashes of his servant in their final resting-place to await the resurrection of the blessed.

The spot which conceals his remains is unknown to the present day. It was kept secret, that he might be alone in the honours of his sepulture, as he was alone in the duties and the sufferings of his active and devoted life.

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THE BOOK OF JOSHUA.

CHAPTER I.

BEFORE CHRIST 1451.

There are those who maintain that Joshua himself was the penman of this section of Sacred History; others ascribe it to Ezra; but Calvin favours the conjecture that Eleazar collated the materials, and out of these materials constructed the narrative, it being the office of the priest, not only to teach the existing generation through the medium of the living voice, but also to instruct posterity in the ways of God through the medium of written information. (See note at the foot of the page.)

1 *The Lord appointeth Joshua to succeed Moses.* 3 *The borders of the promised land.* 5, 9 *God promiseth to assist Joshua.* 8 *He giveth him instructions.* 10 *He prepareth the people to pass over Jordan.* 12 *Joshua putteth the two tribes and half in mind of their promise to Moses.* 16 *They promise him fealty.*

NOW after the death of Moses the servant of the LORD it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' minister, saying,

2 Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, *even* to the children of Israel.

3 Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.[a]

a ch. xiv. 9; Exod. xxiv. 13; Deut. i. 38; xi. 24; xxxiv. 5.

CHAPTER I.

1, 2. The book of Joshua derives its name from its contents, which continue the history of the Theocracy under the presidency of Joshua, the son of Nun. To him it was given to carry on and complete the work of Moses, by leading the chosen people into Canaan.

The book is made up of two sections—the conquest of the land, chapters i.—xii.; and then the division and distribution of the country among the tribes of Israel, chapters xiii.—xxiv. Under the first head, we have the commission of Joshua as the divinely-selected leader of the redeemed nation; the history of Rahab and the two spies; the miraculous passage of the Jordan; and the no less miraculous manner in which the conquest of the land was effected. Then, under the second head, we have the division of the land; the return of the two tribes and a half beyond Jordan; the closing scene in Joshua's public life; his farewell address and counsel; his death and burial; the conduct of the people after his removal; and the decease of Eleazar, the high priest, during the lifetime of Joshua.

The book is a continuation of the five books of Moses, and there is every reason to think that the greater part of its contents was written by Joshua himself. It furnishes the best

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4 From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast.[a]

5 There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, *so* I will be with thee: I will not fail thee, nor forsake thee.

6 Be strong and of a good courage: for [1]unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them.[b]

7 Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it *to* the right hand or *to* the left, that thou mayest [2]prosper whithersoever thou goest.[c]

8 This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt [3]have good success.[d]

9 Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God *is* with thee whithersoever thou goest.

10 ¶ Then Joshua commanded the officers of the people, saying,

11 Pass through the host, and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess the land, which the LORD your God giveth you to possess it.[e]

12 ¶ And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying,

13 Remember the word which Moses the servant of the LORD commanded you, saying, The LORD your God hath given you rest, and hath given you this land.

14 Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren [4]armed, all the mighty men of valour, and help them;[f]

15 Until the LORD have given your brethren rest, as *he hath given* you, and they also have possessed the land which the LORD your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses the LORD'S servant gave you on this side Jordan toward the sunrising.[g]

16 ¶ And they answered Joshua, saying, All that thou commandest us we will do, and whithersoever thou sendest us, we will go.

17 According as we hearkened unto Moses in all things, so will we hearken unto thee: only the LORD thy God be with thee, as he was with Moses.[h]

18 Whosoever *he be* that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death: only be strong and of a good courage.

CHAPTER II.

1 *Rahab receiveth and concealeth the two spies sent from Shittim.* 8 *The covenant between her and them.* 23 *Their return and relation.*



AND Joshua the son of Nun [5]sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into an harlot's house, named Rahab, and [6]lodged there.[i]

2 And it was told the king of Jericho, saying, Behold, there came men in hither to night of the children of Israel to search out the country.

3 And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country.

4 And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they *were*:[j]

5 And it came to pass *about the time* of shutting of

BEFORE CHRIST 1451.

4 Heb. *marshalled by fire.*

f ch. xxii. 2-4; Exod. xiii. 18; Numb. xxxii. 20—28.

a Gen. xv. 18; Exod. xxiii. 31; Numb. xxxiv. 3—12.

g ch. xxii. 4—9.

1 Or, *thou shalt cause this people to inherit the land.*

b vs. 9, 17; ch. iii. 7; vi. 27; Deut. vii. 24; xxxi. 6—8, 23; Heb. xiii. 5.

h ver. 5; 1 Sam. xx. 13; 1 Kings i. 37.

2 Or, *do wisely.*

c ch. xi. 15; Numb. xxvii. 23; Deut. v. 32; xxviii. 14; xxix. 9; xxxi. 7.

3 Or, *do wisely.*

d ver. 7; Deut. xvii. 18, 19; Ps. i. 1, 2.

5 Or, *had sent.*

6 Heb. *lay.*

i Numb. xxv. 1; Heb. xi. 31; James ii. 25.

e ch. iii. 2; Deut. ix. 1; xi. 31.

j 2 Sam. xvii. 19, 20.

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historical evidence that Joshua, in simple dependence on the help of God, had faithfully performed the work to which he had been called, and that God, in fulfilling the promises which he gave to the fathers of the Hebrews, had established his claim to their deepest love, gratitude, and obedience.

At the end of the thirty days, during which the people mourned for the removal of Moses, their illustrious leader, it appears that Joshua was divinely instructed to enter upon his office, proceed with the congregation across the Jordan, and take possession of the promised land. But here the question arises, What was the precise office which Joshua was called to fill? In the proper sense of the word, Moses had no successor. He stood alone in the position which he occupied; and his office beginning in himself, closed with his own individual life. Joshua's commission was that of a military leader, raised up for conquest and empire; and his office, like that of Moses, terminated with the peculiar circumstances out of which it arose.

Joshua, who was the son of Nun, and of the tribe of Ephraim, was originally named Oshea or Hosea, and received the name of Joshua—that is, the "help of God"—from Moses, either when he entered his service, or before the war with the Amalekites. He was born in Egypt, and, while yet a youth, was selected by Moses as his attendant; and faithful was the service which he rendered. He fought at the head of the Israelites against the Amalekites, in the very first year of the journey through the desert; at a later period, when the land was explored by the spies, he proved himself to be a man of great courage, full of mighty faith, and wholly devoted to God; and now he was to wear the laurel of Canaan's conquest. (Numbers xiii. 8, 16; xi. 28; xiv. 6—14; Exodus xvii. 9—14; Deuteronomy xxxii. 44.)

3, 4. These verses are based upon the promise given to Abraham (Genesis xv. 18), and determine the boundaries of the promised land. The limits are from the desert of Arabia Petrea on the south, to Lebanon on the north; and from the Euphrates on the east, to the Great Sea, or Mediterranean, on the west; but it was not till the time of David that they possessed this extent of land.

10—18. Fully installed into his office, Joshua immediately prepares for the work assigned to him. Through the officers of the people, he gives orders for the providing of suitable stores, so that the people might be ready in three days to make the passage of the Jordan, and then to enter on the work of conflict and conquest.

The officers through whom Joshua conveyed his orders, were subordinate to the judges; were intrusted with the genealogical affairs of the nation; as the writers and keepers of the genealogical texts, had to assist in levying troops for military service, and to mark off those whom the law exempted; and, since all questions of property were connected with correct lineal descent, they had to stand by the side of the judges during the administration of the law.

It will be remembered that, on account of their numerous flocks, and in answer to their own request, Moses gave to the tribes of Reuben and Gad, and the half tribe of Manasseh, the rich pasture land of Gilead as their possession; but this gift was made on the express condition that those amongst them who were fit for war should go with their brethren across the Jordan, and unite with them in the subjugation of Canaan. Joshua now demands the fulfilment of this condition; and they honourably and without hesitation comply, express their hearty and earnest desire to support their brethren, and their determination not to leave them till they were in peaceful possession of the land promised to their fathers.

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the gate, when it was dark, that the men went out: whither the men went I wot not: pursue after them quickly; for ye shall overtake them.

6 But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof.

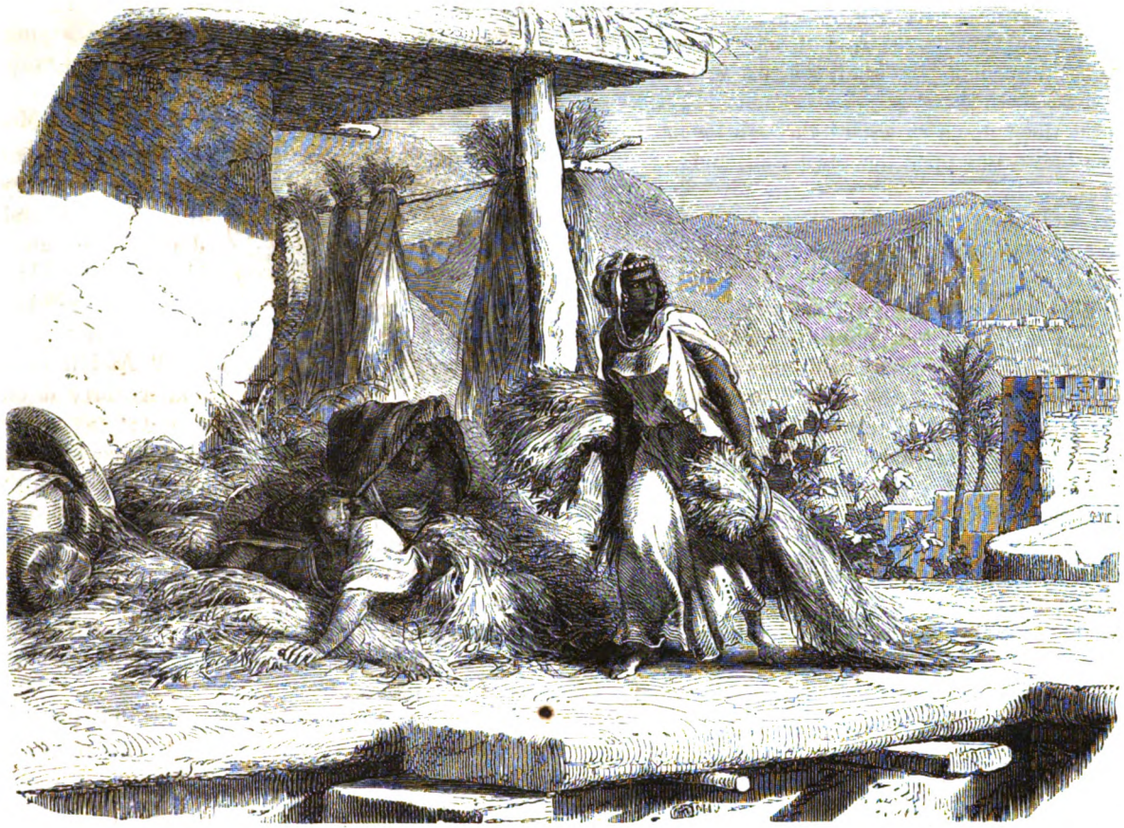
BEFORE CHRIST 1451.

1 Heb. *melt.*

a Gen. xxxv. 5; Exod. xv. 15; xxiii. 27; Deut. ii. 25; xi. 25.

LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land [1]faint because of you.[a]

10 For we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt, and what ye did unto the two kings of the



RAHAB CONCEALING THE SPIES.

7 And the men pursued after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate.

8 ¶ And before they were laid down, she came up unto them upon the roof;

9 And she said unto the men, I know that the

b ch. iv. 23; Exod. xiv. 21; Numb. xxi. 24, 34, 35.

2 Heb. *rose up*

c ch. v. 1; vii. 5; Exod. xv. 14, 15; Deut. iv. 39; Isa. xiii. 7.

Amorites, that *were* on the other side Jordan, Sihon and Og, whom ye utterly destroyed.[b]

11 And as soon as we had heard *these things*, our hearts did melt, neither [2]did there remain any more courage in any man, because of you: for the LORD your God, he *is* God in heaven above, and in earth beneath.[c]

CHAPTER II.

1—7. Though Joshua had been divinely assured of the conquest of Canaan, this did not lead him to neglect the various means which lay within his reach for the accomplishment of his object. He therefore sent two spies away secretly from Shittim to Jericho, to procure information concerning the country. Shittim was situated in the Arboth of Moab, at the foot of the mountain range Abarim, immediately under Nebo, opposite to Jericho, and was the last place in which the Israelites encamped before they removed to the Jordan, and was the place where Moses delivered his last address. Jericho was the border-fortress of Canaan, and a correct knowledge of this fortified town would greatly facilitate Joshua's future movements, for it was the key to the subjugation of the whole land. It was situated in the valley of the Jordan, which is surrounded by a naked and rugged range of mountains, extending in the form of an amphitheatre from Bethsean, in the north, to the Dead sea, on the south.

On their arrival at Jericho, the two spies took up their abode in the house of Rahab, the harlot. Notwithstanding the many attempts which have been made to modify and soften the term HARLOT, it must yet be taken in the sense of prostitute. It is true that among the ancients, it was customary for women to keep houses of entertainment, corresponding to our inns or taverns; but there is nothing in the structure of the passage to lead us to believe that such was the calling of Rahab. But why should the spies go to the house of such a woman? Could it be that they would not be so likely to arouse suspicion? There is no proof that they had any previous knowledge of her character, and therefore could not on that account prefer her house as the one in which they were most likely to escape detection. Their preference rather arose out of the fact, that the house stood close to the wall of the town, and therefore it would be comparatively easy for them to make their escape. Nor must it be overlooked, that these men were under divine guidance:—"The hand of the Lord led them thither, and the power of God had so renewed the heart of Rahab as to make her the efficient agent of accomplishing his will."

If, as is usual in the prospect of war, guards were set to watch the approach of strangers, it cannot be matter of surprise that the men were observed, and that information was immediately sent to the king, who at once sent to Rahab, and demanded that the men should be delivered up. On the principle that she was not bound to tell all the truth, Rahab kept back what she conceived to be essential to the safety of the men, whom she had succeeded in concealing before the arrival of the king's messengers. But does her language amount to a lie? If we can by any process free our minds from the idea of falsehood, it is yet impossible to deny that she had recourse to what at least seems a sinful expedient to save herself and her family. Her faith in God's purpose was deep and strong, but her faith in God's protecting power was correspondingly shallow and feeble. For the first she was rewarded; for the second she was forgiven.

8—24. The royal messengers having left in pursuit of the spies, and the watchmen having taken the precaution to shut the gates, since it was just possible that the spies might still be in the city, Rahab, finding all quiet, went up to the roof of the house where the two men lay covered over with stalks of undressed flax, and there made a covenant with them; she solemnly promising not to reveal their movements, and they as solemnly swearing to save

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12 Now therefore, I pray you, swear unto me by the LORD, since I have shewed you kindness, that ye will also shew kindness unto my father's house, and give me a true token:

13 And *that* ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.

14 And the men answered her, [1]Our life for your's, if ye utter not this our business. And it shall be, when the LORD hath given us the land, that we will deal kindly and truly with thee.[a]

15 Then she let them down by a cord through the window: for her house *was* upon the town wall, and she dwelt upon the wall.

16 And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way.

17 And the men said unto her, We *will be* blameless of this thine oath which thou hast made us swear.

18 Behold, *when* we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt [2]bring thy father, and thy mother, and thy brethren, and all thy father's houshold, home unto thee.[b]

19 And it shall be, *that* whosoever shall go out of the doors of thy house into the street, his blood *shall be* upon his head, and we *will be* guiltless: and whosoever shall be with thee in the house, his blood *shall be* on our head, if *any* hand be upon him.

20 And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear.

21 And she said, According unto your words, so *be* it. And she sent them away, and they departed: and she bound the scarlet line in the window.

22 And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought *them* throughout all the way, but found *them* not.

BEFORE CHRIST 1451.

3 Heb. *melt.*

1 Heb. *Instead of you to die.*

c ver. 9; ch. vi. 2; xxi. 44; Exod. xxiii. 31.

a ver. 18.

d ch. ii. 1.

e ch. i. 10, 11

2 Heb. *gather.*

b ver. 12.

f Numb. x. 33; Deut. xxxi. 9, 25.

4 Heb. *since yesterday, and the third day.*

g Exod. xix. 12.

h ch. vii. 13; Exod. xix. 10, 14, 15; Lev. xx. 7; Numb. iv. 15; xi. 18; 1 Sam. xvi. 5; Joel. ii. 16.

23 ¶ So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all *things* that befell them:

24 And they said unto Joshua, Truly the LORD hath delivered into our hands all the land; for even all the inhabitants of the country do [3]faint because of us.[c]

CHAPTER III.

1 Joshua cometh to Jordan. 2 The officers instruct the people for the passage. 7 The Lord encourageth Joshua. 9 Joshua encourageth the people. 14 The waters of Jordan are divided.

AND Joshua rose early in the morning; and they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over.[d]

2 And it came to pass after three days, that the officers went through the host;[e]

3 And they commanded the people, saying, When ye see the ark of the covenant of the LORD your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it.[f]

4 Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed *this* way [4]heretofore.[g]

5 And Joshua said unto the people, Sanctify yourselves: for to morrow the LORD will do wonders among you.[h]

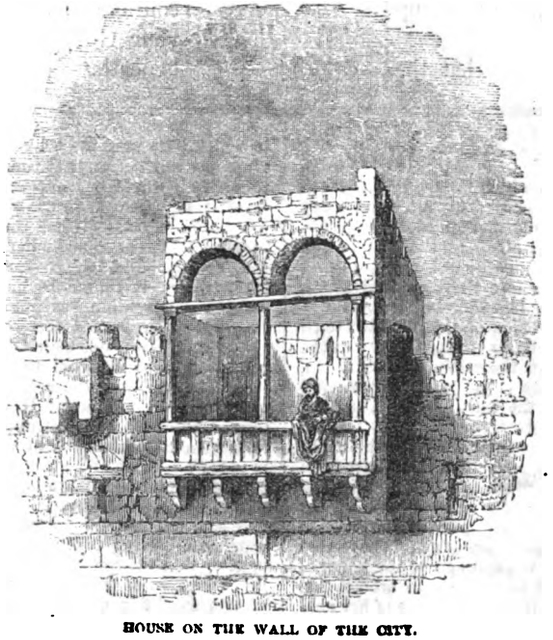
6 And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

7 ¶ And the LORD said unto Joshua, This day will I begin to magnify thee in the sight of all Israel,

her and her family on the taking of Jericho, and after the conquest of the land. In addition to their oath, she asked a token, or pledge, by which they bound themselves to the performance of their oath. To this they consented, and this they gave. She then let them down by a rope close to the wall of the city, and advised them to betake themselves to the surrounding mountains, which were easy of access. This rope was spun of crimson threads, and became to her the pledge of her safety when the town came to be sacked, and the lives of the people were in danger.

CHAPTER III.

1—4. The spies having followed Rahab's advice, and having eluded the discovery of those who were in pursuit of them, left their mountain retreat, returned to Joshua, and related to him all that had taken place. Joshua at once prepared to cross the Jordan, and removed from Shittim to a position close to the river, and rested there before making the passage. At the end of three days, the encampment was broken up, the arrangements were complete, the people full of heart and hope, and with the priests bearing the ark of the covenant at their head, they followed at a given distance. The ark was both to open and to show the way through the Jordan, and therefore it was carried in advance of the procession, till



HOUSE ON THE WALL OF THE CITY.

they came to the brink of the river, and there the priests stood with the sacred symbol—the symbol of God's truth and love—till the people had all passed over. Had they pressed too closely upon the ark, it could not have been seen by all, and thus confusion would have ensued.

The Jordan takes its rise in Anti-libanus, receives in its current additional streams, passes through the Lake of Gennessaret, and then runs southward till it loses itself in the Dead sea. Its whole course is about one hundred and sixty miles.

5, 6. The sanctification here enjoined refers to a right state of heart and conduct as essential to a higher trust in God, and as one of the conditions which were required to apprehend and appreciate the now signal displays of God's wondrous power and love.

7—17. The hour has struck for the passage of the Jordan. Joshua first receives a message from God to himself, and then he gives an address to the people of the most animating character. He assures them that, by the exertion of God's ever-active power, the waters of the river would be made to divide and stand as an heap, and that this same power would insure their victory in Canaan.

The overflowing of the Jordan is caused by the sun melting the snow on Lebanon

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THE PASSAGE OF THE JORDAN.

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that they may know that, as I was with Moses, *so* I will be with thee.

8 And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan.[a]

9 ¶ And Joshua said unto the children of Israel, Come hither, and hear the words of the LORD your God.

10 And Joshua said, Hereby ye shall know that the living God *is* among you, and *that* he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.[b]

11 Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan.[c]

12 Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man.

13 And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD, the Lord of all the earth, shall rest in the waters of Jordan, *that* the waters of Jordan shall be cut off *from* the waters that come down from above; and they shall stand upon an heap.[d]

14 ¶ And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people;

15 And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest,)[e]

16 That the waters which came down from above stood *and* rose up upon an heap very far from the city Adam, that *is* beside Zaretan: and those that came down toward the sea of the plain, *even* the salt sea, failed, *and* were cut off: and the people passed over right against Jericho.[f]

17 And the priests that bare the ark of the covenant of the LORD stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.[g]

CHAPTER IV.

1 *Twelve men are appointed to take twelve stones for a memorial out of Jordan.* 9 *Twelve other stones are set in the midst of Jordan.* 10, 19 *The people pass over.* 14 *God magnifieth Joshua.* 20 *The twelve stones are pitched in Gilgal.*

AND it came to pass, when all the people were clean passed over Jordan, that the LORD spake unto Joshua, saying,

2 Take you twelve men out of the people, out of every tribe a man,

3 And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night.

4 Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man:

5 And Joshua said unto them, Pass over before the ark of the LORD your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel:[h]

6 That this may be a sign among you, *that* when your children ask *their fathers* [1]in time to come, saying, What *mean* ye by these stones?[i]

7 Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the LORD; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever.[j]

8 And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the LORD spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there.

9 And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day.[k]

10 ¶ For the priests which bare the ark stood in the midst of Jordan, until every thing was finished that the LORD commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people hasted and passed over.

11 And it came to pass, when all the people were clean passed over, that the ark of the LORD passed over, and the priests, in the presence of the people.

12 And the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them:

13 About forty thousand [2]prepared for war passed over before the LORD unto battle, to the plains of Jericho.[l]

14 ¶ On that day the LORD magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life.[m]

15 And the LORD spake unto Joshua, saying,

16 Command the priests that bear the ark of the testimony, that they come up out of Jordan.

17 Joshua therefore commanded the priests, saying, Come ye up out of Jordan.

18 And it came to pass, when the priests that bare the ark of the covenant of the LORD were come up out of the midst of Jordan, *and* the soles of the priests' feet were [3]lifted up unto the dry land, that the waters

BEFORE CHRIST 1451.

a vs. 3, 17; ch. i. 5; iv. 14; Numb. iv. 15; 1 Chron. xxix. 25; 2 Chron. i. 1.

b Deut. v. 26; vii. 1; Exod. xxxiii. 2; 1 Sam. xvii. 26; 2 Kings xix. 4; Ps. xliv. 2; Hos. i. 10.

c ver. 13; Micah iv. 13; Zech. iv. 14; vi. 5.

d vs. 11, 15, 16; ch. iv. 2; Ps. lxxviii. 13; cxiv. 3.

e ver. 13; 1 Chron. xii. 15; Jer. xii. 5; xlix. 19.

f ch. iv. 18; v. 10, 12; Gen. xiv. 3; Numb. xxxiv. 3; Deut. iii. 17; 1 Kings iv. 12; vii. 46

g Exod. xiv. 29.

h vs. 19, 20; ch. iii. 12, 13, 17; Deut. xxvii. 2

i ver. 21; Exod. xii. 26; xiii. 14; Deut. vi. 20; Ps. xliv. 1; lxxviii. 3—6.

j ch. iii. 15, 16; Exod. xii. 14; Numb. xvi. 40.

k ver. 3.

l Numb. xxxii. 20, 27, 28.

m ch. iii. 7

1 Heb. *to morrow.*

2 Or, *ready armed.*

3 Heb. *plucked up*

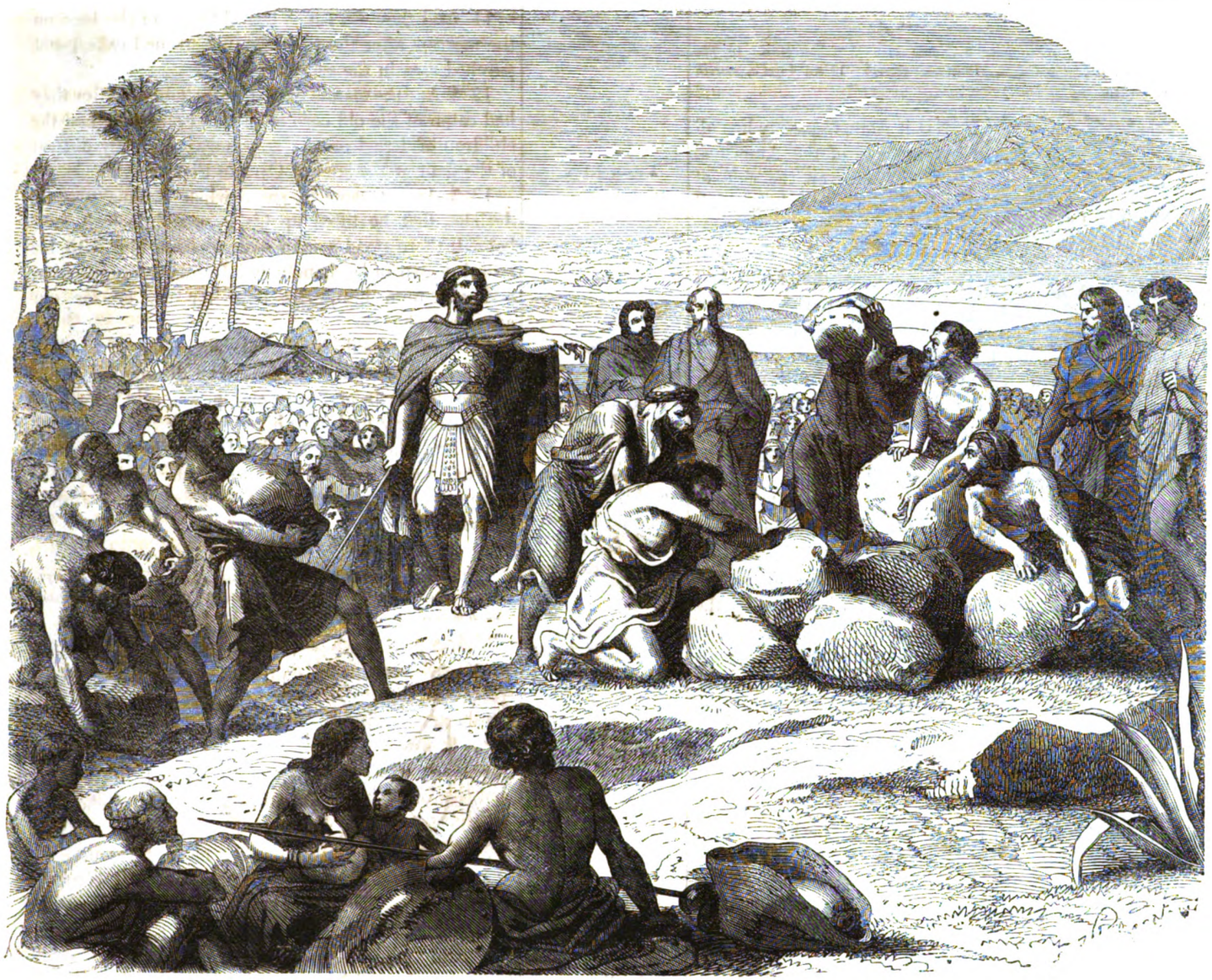
and the neighbouring mountains, in the months of March and April—the time that the Israelites made the passage; and therefore, nothing but a miracle could have rendered it possible to cross the river at such a season. Zaretan was in the valley of the Jordan, and hence the water stood about eight miles above the place, near Jericho, where the passage was made. At that point, the stream, which came from above, stood still, whilst that which had passed the point of separation continued to flow to the Dead sea.

CHAPTER IV.

1—13. After they had crossed the Jordan, nothing could have been more in harmony with the feelings of a grateful piety than for the Israelites to erect a memorial of God's wondrous power and faithfulness. This the people did, under the direction of Joshua; and there it stood as the memorial of the nation's gratitude, and of God's marvellous doings on their behalf.

But what propriety could there be in erecting a second memorial in the

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SETTING UP THE STONES OF MEMORIAL.

of Jordan returned unto their place, and [1]flowed over all his banks, as *they did* before.[a]

19 ¶ And the people came up out of Jordan on the tenth *day* of the first month, and encamped in Gilgal, in the east border of Jericho.

20 And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal.[b]

21 And he spake unto the children of Israel, saying, When your children shall ask their fathers [2]in time to come, saying, What *mean* these stones?[c]

BEFORE CHRIST 1451.

1 Heb. *went.*
a vs. 16, 17; Exod. xxv. 16, 22.

b ver. 3; ch. v. 9.
2 Heb. *to morrow.*
c ver. 6.
3 Heb. *all days.*
d Exod. xiv. 21, 31; Deut. vi. 2; 1 Kings viii. 42, 43; 2 Kings xix. 19; Ps. lxxxix. 7, 13; cvi. 8; Jer. x. 7.

22 Then ye shall let your children know, saying, Israel came over this Jordan on dry land.

23 For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the Red sea, which he dried up from before us, until we were gone over:

24 That all the people of the earth might know the hand of the LORD, that it *is* mighty: that ye might fear the LORD your God [3]for ever.[d]

Jordan itself? Numerous objections have been taken to this part of the narrative. But the words of Calvin meet all cavils:—"The monument would have been useless, if it had been buried there in silence; but when they conversed with each other of the sign of the passage which had been left them, it was sufficient to confirm their faith to hear of what they did not see; just as the ark of the covenant was shut up in the sanctuary, and hidden from sight by a veil, yet its hidden glory was not lost and fruitless, when they learned from the law that the covenant of God was deposited there." Nor is it improbable that the top of the heap was sometimes visible during lower water, since the historian says that the stones were seen in a later day.

From the second census taken in the time of Moses, it appears that those two tribes of Reuben and Gad, and the half tribe of Manasseh, had at least one hundred thousand men fit for military service, so that the forty thousand mentioned in the thirteenth verse could only have been a levy out of the entire number, as a more easily to be managed body.

14—24. On the passage of the priests through the Jordan, and as soon as their feet touched its hither bank, the waters again flowed together. The miracle was incontestable; the salvation of the people was complete; the past was a certain pledge of future triumph.

Gilgal, at which the memorial of God's goodness was erected, was about fifty stadia from the Jordan, and about ten stadia from Jericho, and was so named prospectively. There stood the pillar of stones; so that whenever posterity inquired into the reason of the erection, the fathers might explain to their children how the Lord had dried up the waters of the Jordan on behalf of his chosen people, as he had before dried up the Red sea at the time of their exodus from Egypt.

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CHAPTER V.

1 *The Canaanites are afraid.* 2 *Joshua reneweth circumcision.* 10 *The passover is kept at Gilgal.* 12 *Manna ceaseth.* 13 *An Angel appeareth to Joshua.*

AND it came to pass, when all the kings of the Amorites, which *were* on the side of Jordan westward, and all the kings of the Canaanites, which *were* by the sea, heard that the LORD had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit in them any more, because of the children of Israel.[a]

2 ¶ At that time the LORD said unto Joshua, Make thee [1]sharp knives, and circumcise again the children of Israel the second time.[b]

3 And Joshua made him sharp knives, and circumcised the children of Israel at [2]the hill of the foreskins.[c]

4 And this *is* the cause why Joshua did circumcise: All the people that came out of Egypt, *that were* males, *even* all the men of war, died in the wilderness by the way, after they came out of Egypt.

5 Now all the people that came out were circumcised: but all the people *that were* born in the wilderness by the way as they came forth out of Egypt, *them* they had not circumcised.

6 For the children of Israel walked forty years in the wilderness, till all the people *that were* men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto whom the LORD sware that he would not shew them the land, which the LORD sware unto their fathers that he would give us, a land that floweth with milk and honey.[d]

7 And their children, *whom* he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way.[e]

8 And it came to pass, [3]when they had done circumcising all the people, that they abode in their places in the camp, till they were whole.

9 And the LORD said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called [4]Gilgal unto this day.[f]

10 ¶ And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho.[g]

BEFORE CHRIST 1451.

[h] Exod. xvi. 35.

[5] Or, *princes.*

[a] ch. ii. 9—11; Exod. xv. 14, 15; Numb. xiii. 29; Ps. xlviii. 6; Ezek. xxi. 7; 1 Kings x. 5.
[i] Rev. xix. 11—16.

1 Or, *knives of flints.*
[b] Exod. iv. 25.

2 Or, *Gibeah-haaraloth.*
[c] Numb. xiv. 29; xxvi. 64, 65; Deut. ii. 16.
[j] Exod. iii. 5; Acts vii. 33.

6 Heb. *did shut up, and was shut up.*

[d] Exod. iii. 8; Numb. xiv. 23, 33; Deut. i. 3; ii. 7, 14; Ps. xcv. 10, 11; Heb. iii. 11.

[e] Numb. xiv. 31; Deut. i. 39.
[k] Numb. x. 8.

3 Heb. *when the people had made an end to be circumcised.*

7 Heb. *under it.*

4 That is, *rolling.*

[f] ch. iv. 19; xxiv. 14; Lev. xviii. 3; Ezek. xx. 7.

[g] Exod. xii. 6; Numb. ix. 5.

11 And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched *corn* in the selfsame day.

12 ¶ And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.[h]

13 ¶ And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, *Art* thou for us, or for our adversaries?

14 And he said, Nay; but *as* [5]captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?[i]

15 And the captain of the LORD'S host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest *is* holy. And Joshua did so.[j]

CHAPTER VI.

1 *Jericho is shut up.* 2 *God instructeth Joshua how to besiege it.* 12 *The city is compassed.* 17 *It must be accursed.* 20 *The walls fall down.* 22 *Rahab is saved.* 26 *The builder of Jericho is cursed.*

NOW Jericho [6]was straitly shut up because of the children of Israel: none went out, and none came in.

2 And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, *and* the mighty men of valour.

3 And ye shall compass the city, all *ye* men of war, *and* go round about the city once. Thus shalt thou do six days.

4 And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.[k]

5 And it shall come to pass, that when they make a long *blast* with the ram's horn, *and* when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down [7]flat, and the people shall ascend up every man straight before him.

6 ¶ And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD.

CHAPTER V.

1—9. While the Israelites lay encamped at Gilgal, Joshua, as the men of war belonging to the former generation had died in the wilderness, received divine instructions to circumcise the people, which, as the sign of the covenant, involved the observance of the whole law.

"The hill of the foreskins" was the hill on which the rite of circumcision was performed. After the rite, the people remained quietly in the camp till they were healed; and with the seal of the covenant upon them, the reproach of Egypt was taken away from off of them—that is, the reproach which had been cast upon them by the Egyptians. The Egyptians contemned them as a people unfit for war, whom God had brought into the wilderness in order that he might destroy them—Exodus xxxii. 12, 13; Numbers xiv. 13—16; Deuteronomy ix. 28;—all these passages show that the assumed ground of reproach was God's rejection of his people—the lie to which was given in restoring circumcision, as the seal of the covenant.

10—12. The rite of circumcision was followed by the celebration of the passover, which was but the second observance of this festival since the departure of the people from Egypt.

As soon as they had crossed the Jordan, the manna was withdrawn, and as the people of the plain fled before them, they took possession of their stores; and hence it is said, "they did eat of the old corn of the land;" and as it was the time of the harvest, they also reaped the fields and enjoyed the produce.

13—15. The people having once more entered into covenant with God by submission to the rite of circumcision, and the celebration of the passover, they were now in a position to attempt the subjugation of the land. But just at this period a supernatural appearance was vouchsafed to Joshua in the immediate vicinity of Jericho. The angel of the Lord stood before him clothed and equipped as a mighty warrior, and having revealed himself as "captain of the host of the Lord," it was a distinct intimation to Joshua to proceed on his march, and trust solely to God for his success.

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FALLING DOWN OF THE WALLS OF JERICHO.

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7 And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD.

8 ¶ And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them.

9 ¶ And the armed men went before the priests that blew with the trumpets, and [1]the rereward came after the ark, *the priests* going on, and blowing with the trumpets.[a]

10 And Joshua had commanded the people, saying, Ye shall not shout, [2]nor make any noise with your voice, neither shall *any* word proceed out of your mouth, until the day I bid you shout; then shall ye shout.

11 So the ark of the LORD compassed the city, going about *it* once: and they came into the camp, and lodged in the camp.

12 ¶ And Joshua rose early in the morning, and the priests took up the ark of the LORD.[b]

13 And seven priests bearing seven trumpets of rams' horns before the ark of the LORD went on continually, and blew with the trumpets: and the armed men went before them; but the rereward came after the ark of the LORD, *the priests* going on, and blowing with the trumpets.

14 And the second day they compassed the city once, and returned into the camp: so they did six days.

15 And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times.

16 And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the LORD hath given you the city.

17 ¶ And the city shall be [3]accursed, *even* it, and all that *are* therein, to the LORD: only Rahab the harlot shall live, she and all that *are* with her in the house, because she hid the messengers that we sent.[c]

18 And ye, in any wise keep *yourselves* from the accursed thing, lest ye make *yourselves* accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it.[d]

19 But all the silver, and gold, and vessels of brass and iron, *are* [4]consecrated unto the LORD: they shall come into the treasury of the LORD.

BEFORE CHRIST 1451.

5 Heb *under it.*

e ver. 5.

1 Heb. *gathering host.*
f Deut. vii. 2.

a Numb. x. 25

2 Heb. *make your voice to be heard.*
g ch. ii. 14; Heb. xi. 31.

6 Heb. *families.*

h ch. ii. 18.

b Deut. xxxi. 25.

i vs. 19, 21.

j Matt. i. 5.

k 1 Kings xvi. 34.

l ch. i. 5; ix. 1—3.

3 Or, *devoted.*

7 Or, *Achar*

c ch. ii. 4; Lev. xxvii. 28; Micah iv. 13.
8 Or, *Zimri.*

d ch. vii. 1, 11, 12, 25; Deut. vii. 26; xiii. 17.
m 1 Chron. ii. 6, 7.

4 Heb. *holiness.*

20 So the people shouted when *the priests* blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down [5]flat, so that the people went up into the city, every man straight before him, and they took the city.[e]

21 And they utterly destroyed all that *was* in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.[f]

22 But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye sware unto her.[g]

23 And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her [6]kindred, and left them without the camp of Israel.[h]

24 And they burnt the city with fire, and all that *was* therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD.[i]

25 And Joshua saved Rahab the harlot alive, and her father's houshold, and all that she had; and she dwelleth in Israel *even* unto this day; because she hid the messengers, which Joshua sent to spy out Jericho.[j]

26 ¶ And Joshua adjured *them* at that time, saying, Cursed *be* the man before the LORD, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest *son* shall he set up the gates of it.[k]

27 So the LORD was with Joshua; and his fame was *noised* throughout all the country.[l]

CHAPTER VII.

1 *The Israelites are smitten at Ai.* 6 *Joshua's complaint.* 10 *God instructeth him what to do.* 16 *Achan is taken by the lot.* 19 *His confession.* 22 *He and all he had are destroyed in the valley of Achor.*

BUT the children of Israel committed a trespass in the accursed thing: for [7]Achan, the son of Carmi, the son of [8]Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the LORD was kindled against the children of Israel.[m]

2 And Joshua sent men from Jericho to Ai, which *is* beside Beth-aven, on the east side of Beth-el, and

CHAPTER VI.

1—5. The first verse is to be taken as a parenthesis, and the second verse as the connecting link between this and the preceding chapter.

The inhabitants of Jericho had such a fear of the Israelites, that they took every precaution for the preservation of their city.

The purpose of God was fixed, and the angel having placed the city in the power of Joshua, then instructs him as to the mode of successfully taking it.

"Trumpets of rams' horns" would be better rendered "jubilee trumpets"—that is, the trumpets which were used in the year of jubilee.

6—16. But why spend seven days in marching round the city? And why, on the seventh day, compass it seven days? Everything connected with the siege and the overthrow of the city was designed to impress upon the heart of the Israelite, that the work was to be wholly the work of God; and therefore it was needful that the faith of the people should be brought up to the point of a perfect repose in his invisible power.

17—25. The phrase "accursed to the Lord" means that the city and all within it were to be put under ban. The ban was the devotion of either persons or things to God, as irredeemable property, and nothing which had been put under the ban was to be appropriated by any one to himself.

On the fall of the walls, and before setting fire to the city, Joshua sends the spies to the house of Rahab to fulfil their oath, in saving her and her family from the impending calamity.

26, 27. How awfully solemn is the prohibition here enjoined! How tremendous the curse here threatened! The curse is, that if any one attempted to rebuild the city, he should, between the commencement and the completion of the undertaking, lose all his children.

CHAPTER VII.

1. Notwithstanding that the city and all that it contained had been put under ban, and that every Israelite had been solemnly forbidden to appro-

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spake unto them, saying, Go up and view the country. And the men went up and viewed Ai.

3 And they returned to Joshua, and said unto him, Let not all the people go up; but let [1]about two or three thousand men go up and smite Ai; *and* make not all the people to labour thither; for they *are but* few.

4 So there went up thither of the people about three thousand men: and they fled before the men of Ai.[a]

5 And the men of Ai smote of them about thirty and six men: for they chased them *from* before the gate *even* unto Shebarim, and smote them [2]in the going down: wherefore the hearts of the people melted, and became as water.[b]

6 ¶ And Joshua rent his clothes, and fell to the earth upon his face before the ark of the LORD until the eventide, he and the elders of Israel, and put dust upon their heads.[c]

7 And Joshua said, Alas, O Lord GOD, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan!

8 O Lord, what shall I say, when Israel turneth their [3]backs before their enemies!

9 For the Canaanites and all the inhabitants of the land shall hear *of it*, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name?[d]

10 ¶ And the LORD said unto Joshua, Get thee up; wherefore [4]liest thou thus upon thy face?

11 Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put *it* even among their own stuff.[e]

12 Therefore the children of Israel could not stand before their enemies, *but* turned *their* backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you.[f]

13 Up, sanctify the people, and say, Sanctify yourselves against to morrow: for thus saith the LORD God of Israel, *There is* an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.[g]

14 In the morning therefore ye shall be brought according to your tribes: and it shall be, *that* the tribe which the LORD taketh shall come according to the families *thereof;* and the family which the LORD shall take shall come by housholds; and the household which the LORD shall take shall come man by man.

15 And it shall be, *that* he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the LORD, and because he hath wrought [5]folly in Israel.[h]

16 ¶ So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken:

17 And he brought the family of Judah; and he took the family of the Zarhites: and he brought the family of the Zarhites man by man; and Zabdi was taken:

18 And he brought his houshold man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.

19 And Joshua said unto Achan, My son, give, I pray thee, glory to the LORD God of Israel, and make confession unto him; and tell me now what thou hast done; hide *it* not from me.[i]

20 And Achan answered Joshua, and said, Indeed I have sinned against the LORD God of Israel, and thus and thus have I done:

21 When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a [6]wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they *are* hid in the earth in the midst of my tent, and the silver under it.

22 ¶ So Joshua sent messengers, and they ran unto the tent; and, behold, *it was* hid in his tent, and the silver under it.

23 And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and [7]laid them out before the LORD.

24 And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor.[j]

25 And Joshua said, Why hast thou troubled us? the LORD shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.

BEFORE CHRIST 1451.

1 Heb. *about two thousand men, or about three thousand men.*

5 Or, *wickedness.*

a Lev. xxvi. 17; Deut. xxviii. 25.

h ver. 11; Gen. xxxiv. 7; Judg. xx. 6.

2 Or, *in Morad.*

b ch. ii. 9, 11; Lev. xxvi. 36; Ps. xxii. 14.

c Gen. xxxvii. 29, 34; 1 Sam. iv. 12; 2 Sam. i. 2; xiii. 19; Neh. ix. 1; Job ii. 12.

d Numb. v. 6, 7; 2 Chron. xxx. 22; Ps. li. 3; Jer. xiii. 10; Dan. ix. 4; John ix. 24.

3 Heb. *necks.*

6 Heb. *tongue.*

4 Heb. *fallest.*

e ver. 1; ch. vi. 18, 19.

7 Heb. *poured.*

f ch. vi. 18; Numb. xiv. 45; Deut. vii. 26; Judg. ii. 14.

j ver. 26; ch. xv. 7.

g ch. iii. 5; Exod. xix. 10.

priate any one thing to himself, yet one member of the nation dared to act in opposition to the divine command; and in the sin of Achan, the whole nation, as one great organic body, was implicated and involved.

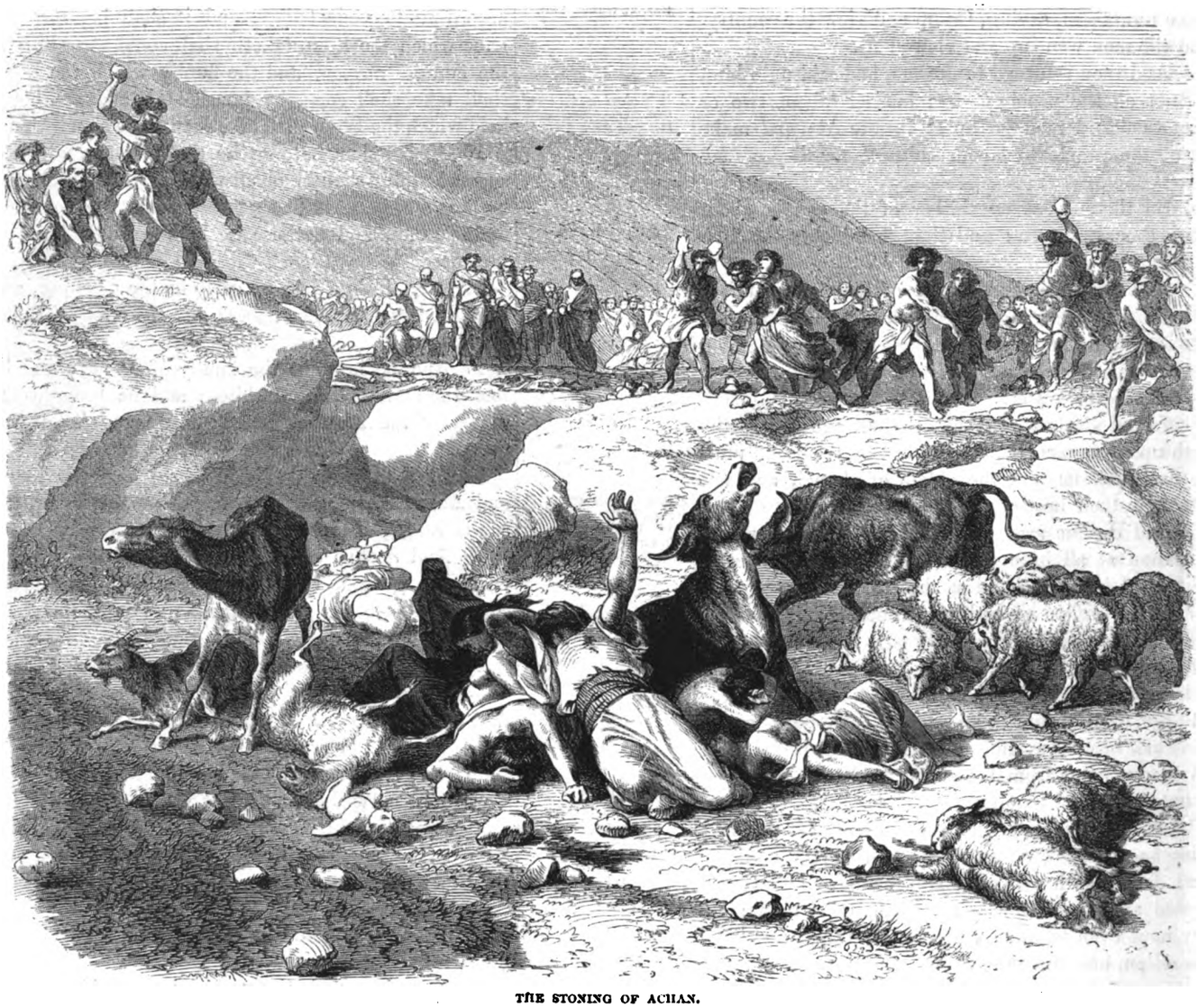
2, 3. But how was the sin of Achan discovered? Joshua having sent an expedition against the small town of Ai or Hai, which stood at the distance of one league east of Bethel and three north of Jericho, and the expedition having been followed by a complete defeat, with a corresponding depression on the part of the congregation, Joshua had the deep conviction forced upon his mind that something was wrong. The whole nation was thrown into despair by this unexpected issue; and, but for the forbearance and the forgiveness of God, the conduct of Achan must have been fatal to their most sacred interests.

6—9. Afflicted with the deepest anguish, Joshua rent his clothes and put ashes upon his head, which mode of expressing grief was common even among the nations of heathenism, and then took the attitude of a strong wrestler with God. His prayer is not to be taken as the language of complaint, but rather as the strong expression of his belief that God, their Redeemer, could not possibly give up his people into the hands of the Canaanites, after having so miraculously brought them across the Jordan, and shown his mighty power in the overthrow of Jericho; and on the miraculous proofs of his favour he founds an argument and a plea for his continued presence and interposition.

10—15. Was God displeased with the humiliation and the prayer of Joshua? Impossible. But prayer must be preceded by investigation and discovery, confession and repentance. He is then put upon an infallible expedient for finding out the offending party. The examination begins with the tribe, then proceeds to the family, and then to the individual; till Achan stands out before the whole congregation, loaded with guilt, and doomed of Heaven.

16—26. The sin of Achan was twofold. He not only took an article in the form of a Babylonish garment—that is, a robe of Shinar, of which Babylon was afterwards the capital—a robe of beautiful manufacture, and of corresponding cost, but he also robbed the sanctuary of the silver and the gold which were set apart to its sacred service. The sin was great, and the punishment was unmitigated. But, severe as it seems, it was yet just, and even merciful; for, while he and his family perished, the congregation was saved.

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THE STONING OF ACHAN.

26 And they raised over him a great heap of stones unto this day. So the LORD turned from the fierceness of his anger. Wherefore the name of that place was called, The valley of [1]Achor, unto this day.[a]

CHAPTER VIII.

1 *God encourageth Joshua.* 3 *The stratagem whereby Ai was taken.* 29 *The king thereof is hanged.* 30 *Joshua buildeth an altar,* 32 *writeth the law on stones,* 33 *propoundeth blessings and cursings.*

AND the LORD said unto Joshua, Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land:[b]

2 And thou shalt do to Ai and her king as thou didst unto Jericho and her king: only the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves: lay thee an ambush for the city behind it.[c]

3 ¶ So Joshua arose, and all the people of war, to go up against Ai: and Joshua chose out thirty thousand mighty men of valour, and sent them away by night.

4 And he commanded them, saying, Behold, ye shall lie in wait against the city, *even* behind the city: go not very far from the city, but be ye all ready:

5 And I, and all the people that *are* with me, will approach unto the city: and it shall come to pass, when they come out against us, as at the first, that we will flee before them,[d]

6 (For they will come out after us) till we have [2]drawn them from the city; for they will say, They flee before us, as at the first: therefore we will flee before them.

7 Then ye shall rise up from the ambush, and seize upon the city: for the LORD your God will deliver it into your hand.

BEFORE CHRIST 1451.

c ch. vi. 21; Deut. xx. 14.

1 That is, *trouble.*

a ver. 24; ch. vi. 18; viii. 29; Deut. xiii. 17; xvii. 5; 2 Sam. xviii. 17.

d Judg. xx. 29, 32.

2 Heb. *pulled.*

b ch. i. 9; vi. 2; Deut. i. 21; vii. 18; xxxi. 8.

CHAPTER VIII.

1—13. At Jericho the Lord revealed himself in the attributes of mercy and grace, but at Ai he magnified himself as the Holy and Just One, whose laws cannot be broken with impunity. With the punishment of Achan God withdrew his displeasure from the congregation, and Joshua was encouraged to go up and take Ai, being instructed how he might effect its conquest.

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8 And it shall be, when ye have taken the city, *that* ye shall set the city on fire: according to the commandment of the LORD shall ye do. See, I have commanded you.

9 ¶ Joshua therefore sent them forth: and they went to lie in ambush, and abode between Beth-el and Ai, on the west side of Ai: but Joshua lodged that night among the people.

10 And Joshua rose up early in the morning, and numbered the people, and went up, he and the elders of Israel, before the people to Ai.

11 And all the people, *even the people* of war that *were* with him, went up, and drew nigh, and came before the city, and pitched on the north side of Ai: now *there was* a valley between them and Ai.[a]

12 And he took about five thousand men, and set them to lie in ambush between Beth-el and Ai, on the west side [1]of the city.

13 And when they had set the people, *even* all the host that *was* on the north of the city, and their [2]liers in wait on the west of the city, Joshua went that night into the midst of the valley.[b]

14 ¶ And it came to pass, when the king of Ai saw *it*, that they hasted and rose up early, and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain; but he wist not that *there were* liers in ambush against him behind the city.[c]

15 And Joshua and all Israel made as if they were beaten before them, and fled by the way of the wilderness.

16 And all the people that *were* in Ai were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city.

17 And there was not a man left in Ai or Beth-el, that went not out after Israel: and they left the city open, and pursued after Israel.

18 And the LORD said unto Joshua, Stretch out the spear that *is* in thy hand toward Ai; for I will give it into thine hand. And Joshua stretched out the spear that *he had* in his hand toward the city.

19 And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hasted and set the city on fire.

20 And when the men of Ai looked behind them, they saw, and, behold, the smoke of the city ascended up to heaven, and they had no [3]power to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers.

21 And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai.

22 And the other issued out of the city against them; so they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that they let none of them remain or escape.[d]

23 And the king of Ai they took alive, and brought him to Joshua.

24 And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword.

25 And *so* it was, *that* all that fell that day, both of men and women, *were* twelve thousand, *even* all the men of Ai.

26 For Joshua drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai.

27 Only the cattle and the spoil of that city Israel took for a prey unto themselves, according unto the word of the LORD which he commanded Joshua.[e]

28 And Joshua burnt Ai, and made it an heap for ever, *even* a desolation unto this day.

29 And the king of Ai he hanged on a tree until eventide: and as soon as the sun was down, Joshua commanded that they should take his carcase down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great heap of stones, *that remaineth* unto this day.[f]

30 ¶ Then Joshua built an altar unto the LORD God of Israel in mount Ebal,[g]

31 As Moses the servant of the LORD commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over which no man hath lift up *any* iron: and they offered thereon burnt offerings unto the LORD, and sacrificed peace offerings.[h]

32 ¶ And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel.[i]

33 And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, which bare the ark of the covenant of the LORD, as well the stranger, as he that was born among them; half of them over against mount Gerizim, and half of them over against mount Ebal; as Moses the servant of the LORD had commanded before, that they should bless the people of Israel.[j]

BEFORE CHRIST 1451.

[a] ver. 5.

[1] Or, *of Ai.*

[2] Heb. *their lying in wait.*

[b] ver. 4.

[c] ver. 2; Numb. xxxi. 22, 26.

[c] Judg. xx. 34; Eccles. ix. 12.

[d] Deut. vii. 2

[e] ch. vii. 26; x. 26, 27; Deut. xiii. 16; xxi. 23; Ps. cvii. 40; cx. 5.

[f] Deut. xxvii. 4, 5.

[3] Heb. *hand.*

[g] Exod. xx. 24, 25; Deut. xxvii. 5, 6.

[h] Deut. xxvii. 2—8.

[i] Deut. xi. 29; xxvii. 12; xxxi. 9, 12, 35.

But if Ai contained only twelve thousand inhabitants, why did it require "thirty thousand mighty men of valour" to take it? On their previous defeat, the congregation became dispirited and discouraged, and therefore, in pity to their weakness, God commanded Joshua to take, in this second expedition, all the people of war with him. Thus animated and re-assured, they stood prepared for renewed action; and Joshua took the town by stratagem, for "those are pronounced the best generals whose success is due less to force than to skilful manœuvre."

"As soon as Joshua had received from Jehovah an assurance that the town should be taken, and had been directed to resort to a certain stratagem, he selected thirty thousand men, and rose up with all the people of war to advance toward the town. Early in the morning he reviewed the troops, and then set them in motion in the direction of Ai. The whole day was probably required for the march thither, for Ai stood about twenty or twenty-five miles distant from Jericho. As soon as they approached the town, he sent away five thousand men to place themselves in ambush, and gave them the instructions contained in verses 4—8. They took up their position to the west of Ai during the night; early in the morning he led the army through the valley, till they stood in sight of the town, on the eastern or north-eastern side. Joshua made a second selection of five thousand men from the larger body of thirty thousand, and sent them away by night to place themselves in ambush, ready at any moment to force their way into the town."

17. The inhabitants of Beth-el seem to have been in league with the inhabitants of Ai, and so engaged with them in battle.

18. To the spear of Joshua was affixed a flag, or streamer, which served as a signal to the men in ambush, and to the rest of the army.

30, 31. According to Exodus xx. 24, 25, every altar of the true God was to be built of earth, and if of stone, the stones were to be rough and unhewn, that it might retain both the appearance and the nature of earth.

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34 And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law.[a]

35 There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that [1]were conversant among them.[b]

BEFORE CHRIST 1451.

a Deut. xxviii. 2, 15, 45; xxix. 20, 21; xxx. 19; Neh. viii. 3

1 Heb. *walked.*

b ver. 33; Deut. xxxi. 12.

4 They did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and bound up;

5 And old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry *and* mouldy.

6 And they went to Joshua unto the camp at



THE GIBEONITES OBTAINING A LEAGUE WITH JOSHUA.

CHAPTER IX.

1 *The kings combine against Israel.* 3 *The Gibeonites by craft obtain a league.* 16 *For which they are condemned to perpetual bondage.*

AND it came to pass, when all the kings which *were* on this side Jordan, in the hills, and in the valleys, and in all the coasts of the great sea over against Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard *thereof;*[c]

2 That they gathered themselves together, to fight with Joshua and with Israel, with one [2]accord.[d]

3 ¶ And when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai,[e]

ch. v. 10.

c Exod. iii. 17; xxiii. 23; Numb. xxxiv. 6.

2 Heb. *mouth.*

d Ps. lxxxiii. 3—5.

e ch. vi. 27; x. 2.

Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with us.[f]

7 And the men of Israel said unto the Hivites, Peradventure ye dwell among us; and how shall we make a league with you?

8 And they said unto Joshua, We *are* thy servants. And Joshua said unto them, Who *are* ye? and from whence come ye?[g]

9 And they said unto him, From a very far country thy servants are come because of the name of the LORD thy God: for we have heard the fame of him, and all that he did in Egypt,

10 And all that he did to the two kings of the Amorites, that *were* beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which *was* at Ashtaroth.[h]

11 Wherefore our elders and all the inhabitants of

f ch. xi. 19; Exod. xxiii. 32; Deut. vii. 2; xx. 11, 16; Judg. ii. 2.

g Exod. xv. 14; Numb. xxi. 24, 33; Deut. xx. 15; Josh. ii. 10.

h

CHAPTER IX.

1, 2. These two verses form a sort of introduction to this and the two following chapters. The Canaanites, roused by the advances of the Israelites, mustered their forces, and meditated a combined assault. There was one exception. The elders or chiefs of Gibeon preferred craft to force, and therefore fell upon a very clever scheme to effect an alliance with the chosen people.

3—15. Gibeon was situated upon an eminence or hill, about forty furlongs from Jerusalem, on the road towards Beth-horon and Lydda. Though a royal city, its constitution was republican, under the government of elders;

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our country spake to us, saying, Take victuals with you for the journey, and go to meet them, and say unto them, We *are* your servants: therefore now make ye a league [1]with us.

12 This our bread we took hot *for* our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy:

13 And these bottles of wine, which we filled, *were* new; and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey.

14 And [2]the men took of their victuals, and asked not *counsel* at the mouth of the LORD.[a]

15 And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them.[b]

16 ¶ And it came to pass at the end of three days after they had made a league with them, that they heard that they *were* their neighbours, and *that* they dwelt among them.

17 And the children of Israel journeyed, and came unto their cities on the third day. Now their cities *were* Gibeon, and Chephirah, and Beeroth, and Kirjath-jearim.[c]

18 And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the LORD God of Israel. And all the congregation murmured against the princes.[d]

19 But all the princes said unto all the congregation, We have sworn unto them by the LORD God of Israel: now therefore we may not touch them.

20 This we will do to them; we will even let them live, lest wrath be upon us, because of the oath which we sware unto them.[e]

21 And the princes said unto them, Let them live; but let them be hewers of wood and drawers of water unto all the congregation; as the princes had promised them.[f]

22 ¶ And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, We *are* very far from you; when ye dwell among us?[g]

23 Now therefore ye *are* cursed, and there shall [3]none of you be freed from being bondmen, and hewers of wood and drawers of water for the house of my God.[h]

BEFORE CHRIST 1450.

1 Heb. *in your hand.*

s Exod. xv. 14; xxiii. 32; Deut. vii. 1, 2.

4 Heb. *gave*, or, *delivered to be.*

2 Or, *they received the men by reason of their victuals.*

a Numb. xxvii. 21; Judg. i. 1; 1 Sam. xxii. 10; xxiii. 10, 11; xxx. 8; 2 Sam. ii. 1; v. 19; Isa. xxx. 1, 2.

b vs. 21, 25; Deut. xii. 5; 1 Chron. ix. 2; Ezra viii. 20.

b ch. xi. 19; 2 Sam. xxi. 2.

c ch. xviii. 25—28; Ezra ii. 25.

d Eccles. v. 2.

k ch. vi. 21; viii. 22, 26, 28; ix. 15.

e 2 Sam. xxi. 1—9; Ezek. xvii. 13, 15, 18, 19; Zech. v. 3, 4; Mal. iii. 5.

5 Heb. *cities of the kingdom.*

l Exod. xv. 14—16; Deut. xi. 25.

f ver. 15; Deut. xxix. 11.

g vs. 6, 9, 16.

m ver. 1; ch. ix. 15.

3 Heb. *not be cut off from you.*

h vs. 21, 27.

24 And they answered Joshua, and said, Because it was certainly told thy servants, how that the LORD thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this thing.[i]

25 And now, behold, we *are* in thine hand: as it seemeth good and right unto thee to do unto us, do.

26 And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not.

27 And Joshua [4]made them that day hewers of wood and drawers of water for the congregation, and for the altar of the LORD, even unto this day, in the place which he should choose.[j]

CHAPTER X.

1 *Five kings war against Gibeon.* 6 *Joshua rescueth it.* 10 *God fighteth against them with hailstones.* 12 *The sun and moon stand still at the word of Joshua.* 16 *The five kings are mured in a cave.* 23 *They are brought forth,* 24 *scornfully used,* 26 *and hanged.* 28 *Seven kings more are conquered.* 43 *Joshua returneth to Gilgal.*

NOW it came to pass, when Adoni-zedec king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them;[k]

2 That they feared greatly, because Gibeon *was* a great city, as one of the [5]royal cities, and because it *was* greater than Ai, and all the men thereof *were* mighty.[l]

3 Wherefore Adoni-zedec king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying,

4 Come up unto me, and help me, that we may smite Gibeon: for it hath made peace with Joshua and with the children of Israel.[m]

5 Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered

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and in the republic, in addition to Gibeon, were the towns of Chephirah, Beeroth, and Kirjath-jearim. The people were distinguished for their higher courage.

The SACKS were such as were then used for the carrying of the provision deemed necessary upon a journey.

The BOTTLES were made of skin; and, to the present day, leathern bags made of goat skins are usual in the East for carrying water, milk, or wine; nor is it at all uncommon to repair those skin bottles, when torn, either by sewing in a new piece, or by tying the two torn parts together like a purse.

The bread was of that sort whose use is confined almost exclusively to travellers, and which becomes exceedingly hard and dry, and crumbles into atoms.

The Gilgal, on which the tent of Joshua now stood (verse 6), was not that in the valley of Jordan, but that opposite to the mountains of Ebal and Gerizim. Joshua could not have retreated from the advanced position he had gained at Ai, to the extreme eastern border of the land.

The Israelites were deceived by the representations of the Gibeonites, for they took of their provisions (verse 14) as a sign or assurance that they relied on their representations, instead of referring the matter to God, and asking counsel of him.

17. Beeroth is about seven Roman miles, or about three hours' journey, from Jerusalem. Kirjath-jearim must ever be memorable from the fact that there the ark of God was afterwards located for a long period.

27. Not for the congregation individually, but for the congregation collectively, in the service of the sanctuary. This perpetual bondage and servile employment were the punishment of their deceit and treachery.

CHAPTER X.

1—5. No sooner had the Gibeonites concluded their treaty with the Israelites, than five chiefs or princes in the south of Canaan formed an alliance, for the purpose of withstanding the further advance of Joshua and his troops.

Hebron, Jarmuth, Lachish, and Eglon, were towns south of Jerusalem. Hebron, which stood on the slopes of the mountain-region of Judah, has been rendered sacred by the frequent sojourn of the patriarchs there. The other three towns were situated in the low country of Judah.

The allied monarchs are called kings of the Amorites, because this tribe was the most powerful among the Canaanites of the south.

Their first attack was upon Gibeon, so as to punish this city for its submission to Israel; and then, in the event of its conquest, to give them a strong bulwark against the further progress of the Israelites.

10. Higher Beth-horon was only about ten miles distant from Gibeon, and was separated by a pass from the lower Beth-horon. This pass, which ran between them, was called the ascent to Beth-horon, and the descent from it; and it was down this pass that Joshua pursued the foe, till they reached

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themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it.

6 ¶ And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us.[a]

7 So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valour.

8 ¶ And the LORD said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee.[b]

9 Joshua therefore came unto them suddenly, *and* went up from Gilgal all night.

10 And the LORD discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Makkedah.[c]

11 And it came to pass, as they fled from before Israel, *and* were in the going down to Beth-horon, that the LORD cast down great stones from heaven upon them unto Azekah, and they died: *they were* more which died with hailstones than *they* whom the children of Israel slew with the sword.[d]

12 ¶ Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, [1]stand thou still upon Gibeon; and thou, Moon, in the valley of [2]Ajalon.[e]

13 And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. *Is* not this written in the book of [3]Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.[f]

14 And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel.[g]

15 ¶ And Joshua returned, and all Israel with him, unto the camp to Gilgal.

16 But these five kings fled, and hid themselves in a cave at Makkedah.

17 And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah.

18 And Joshua said, Roll great stones upon the mouth of the cave, and set men by it for to keep them:

19 And stay ye not, *but* pursue after your enemies, and [4]smite the hindmost of them; suffer them not to enter into their cities: for the LORD your God hath delivered them into your hand.

20 And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest *which* remained of them entered into fenced cities.

21 And all the people returned to the camp to Joshua at Makkedah in peace: none moved his tongue against any of the children of Israel.[h]

22 Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave.

23 And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, *and* the king of Eglon.

24 And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them.[i]

25 And Joshua said unto them, Fear not, nor be dismayed, be strong and of good courage: for thus shall the LORD do to all your enemies against whom ye fight.[j]

26 And afterward Joshua smote them, and slew them, and hanged them on five trees: and they were hanging upon the trees until the evening.

27 And it came to pass at the time of the going down of the sun, *that* Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, *which remain* until this very day.[k]

28 ¶ And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that *were* therein; he let none remain: and he did to the king of Makkedah as he did unto the king of Jericho.[l]

29 Then Joshua passed from Makkedah, and all Israel with him, unto Libnah, and fought against Libnah:

30 And the LORD delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that *were* therein; he let none remain in it; but did unto the king thereof as he did unto the king of Jericho.

BEFORE CHRIST 1450.

4 Heb. *cut off the tail.*

a ch. v. 10; ix. 2, 6

b Exod. xi. 7.

b ch. i. 5; viii. 1; xi. 6; Judg. iv. 14.

c ch. xv. 35; xvi. 3, 5; Judg. iv. 15; 1 Sam. vii. 10—12; Ps. xviii. 14; Isa. xxviii. 21.

d Ps. cvii. 40; cx. 5; cxlix. 8, 9; Isa. xxvi. 5, 6; Mal. iv. 3.

d Ps. xviii. 13, 14; lxxvii. 17; Isa. xxx. 30; Rev. xvi. 21.

1 Heb. *be silent.*

2 Or, *Ajalon.*

e Judg. xii. 12; Isa. xxviii. 21; Hab. iii. 11.

3 Or, *the upright?*

f 2 Sam. i. 18.

g vs. 42, 43; ch. xxiii. 3; Deut. i. 30.

f ch. vi. 21.

f ch. viii. 29; Deut. xxi. 23.

i ch. i. 9; Deut. iii. 21; vii. 19; xxxi. 6—8.

j ch. i. 9; Deut. iii. 21; vii. 19; xxxi. 6—8.

k ch. viii. 29; Deut. xxi. 23.

l ch. vi. 21.

Azekah and Makkedah, which stood somewhere in the low country of Judah. (See chap. xv. 35, 41.)

11. In the terrific storm which burst upon the enemy in their flight, hail as large as stones fell upon them, and killed more than the sword of the Israelites had slain. That it fell upon the Amorites, and not upon the Israelites, must be ascribed to the immediate power of God.

13. The alternation of day and night depending not on the motion of the sun, but on the rotation of the earth itself on its own axis, all that is meant here is the suspension of the diurnal revolution of the earth. The Bible is the book of the people, and in the language of the people—that is, the language of the many—it always speaks. Such an effect was nothing short of a miracle—an effect flowing from an adequate Power. Even the heathen did not deem such an effect impossible. Homer makes Agamemnon pray: "Let not the sun go down, and night approach."

The book of Jasher was probably a record of the principal events in the history of the redeemed people, and was afterwards kept in the temple.

16—19. Taking the four preceding verses as a parenthesis, introduced into the historical narrative from some poetic description of Joshua's victory in the neighbourhood of Gibeon, the eleventh verse will connect itself with the sixteenth, in which the five fugitive kings are represented as hiding themselves in a cave near Makkedah. The fact of their concealment having been made known to Joshua, he ordered large stones to be rolled up to the very mouth of the cave, and appointed a guard to keep watch while he went with the army in pursuit of the foe, in the hope that he might cut them off in their flight.

20—23. The pursuit of the enemy was followed by a slaughter of no common character. Such were the numbers slain by Joshua and his army, that only a remnant was left, and those took refuge in the fortified cities. With victory sitting upon their helmets, the Israelites returned to the camp at Makkedah; there they rested for a little upon their arms in peace, and not a tongue dared move to annoy them. Another proof this—and striking—of the presence and power of God with his redeemed people.

There being no other enemy to encounter, or who dared to resist the progress of the Israelites, no sooner had Joshua collected his army in the camp at Makkedah, than he decreed the fate of the five kings whom he had left under watch in the cave.

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31 ¶ And Joshua passed from Libnah, and all Israel with him, unto Lachish, and encamped against it, and fought against it:

BEFORE CHRIST 1450.

32 And the LORD delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that



JOSHUA COMMANDING THE SUN TO STAND STILL.

24. A common form of expressing triumph over a fallen enemy—Psalm xviii. 40. If any one insult his superior, the superior is advised to put his foot upon his neck.

25—27. The command which Joshua gave to the officers of his army to put their feet upon the neck of these conquered princes, is not to be reckoned as a sign of barbarism only to be justified by the greater barbarism of the

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were therein, according to all that he had done to Libnah.

33 ¶ Then Horam king of Gezer came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining.[a]

34 ¶ And from Lachish Joshua passed unto Eglon, and all Israel with him; and they encamped against it, and fought against it:[b]

35 And they took it on that day, and smote it with the edge of the sword, and all the souls that *were* therein he utterly destroyed that day, according to all that he had done to Lachish.[c]

36 And Joshua went up from Eglon, and all Israel with him, unto Hebron; and they fought against it:[d]

37 And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that *were* therein; he left none remaining, according to all that he had done to Eglon; but destroyed it utterly, and all the souls that *were* therein.[e]

38 ¶ And Joshua returned, and all Israel with him, to Debir; and fought against it:[f]

39 And he took it, and the king thereof, and all the cities thereof; and they smote them with the edge of the sword, and utterly destroyed all the souls that *were* therein; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king.

40 ¶ So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the LORD God of Israel commanded.[g]

41 And Joshua smote them from Kadesh-barnea even unto Gaza, and all the country of Goshen, even unto Gibeon.

42 And all these kings and their land did Joshua take at one time, because the LORD God of Israel fought for Israel.[h]

43 And Joshua returned, and all Israel with him, unto the camp to Gilgal.

BEFORE CHRIST 1450.

a ch. xii. 12; xvi. 3, 10; xxi. 21; Judg. i. 29; 1 Kings ix. 16, 17.

b ch. xii. 12; xv. 39.

c ch. xii. 19; xix. 36; Judg. iv. 2, 17.

c vs. 32, 37.

d ch. xiv. 14, 15; xv. 13, 54; Judg. i. 10; 1 Chron. xii. 23, 38.

e ch. x. 6, 40; xii. 3; Numb. xxxiv. 11, 12; Judg. i. 27; 1 Kings iv. 11.

f ch. x. 3; xiii. 11; xv. 63; xvii. 11; Gen. xxxi.* 49; Numb. xiii. 29; xxxiv. 11; Judg. i. 27; iii. 3; Deut. iv. 37, 38.

e ch. xiv. 13; xv. 13; Judg. i. 10.

f ch. xv. 15; Judg. i. 11.

g Gen. xxii. 17; xxxii. 12; Judg. vii. 12; 1 Sam. xiii. 5.

1 Heb. *assembled by appointment.*

m 2 Sam. viii. 4.

g Deut. xx. 16, 17.

2 Or, *Zidon-rabbah.*

3 Or, *salt pits.* Heb. *burnings.*

n ch. xiii. 6.

h ver. 14; ch. xi. 16.

o ver. 6.

CHAPTER XI.

1 *Divers kings overcome at the waters of Merom.* 10 *Hazor is taken and burnt.* 16 *All the country taken by Joshua.* 21 *The Anakims cut off.*

AND it came to pass, when Jabin king of Hazor had heard *those things*, that he sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph,[i]

2 And to the kings that *were* on the north of the mountains, and of the plains south of Chinneroth, and in the valley, and in the borders of Dor on the west,[j]

3 *And to* the Canaanite on the east and on the west, and *to* the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and *to* the Hivite under Hermon in the land of Mizpeh.[k]

4 And they went out, they and all their hosts with them, much people, even as the sand that *is* upon the sea shore in multitude, with horses and chariots very many.[l]

5 And when all these kings were [1]met together, they came and pitched together at the waters of Merom, to fight against Israel.

6 ¶ And the LORD said unto Joshua, Be not afraid because of them: for to morrow about this time will I deliver them up all slain before Israel: thou shalt hough their horses, and burn their chariots with fire.[m]

7 So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly; and they fell upon them.

8 And the LORD delivered them into the hand of Israel, who smote them, and chased them unto [2]great Zidon, and unto [3]Misrephoth-maim, and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining.[n]

9 And Joshua did unto them as the LORD bade him: he houghed their horses, and burnt their chariots with fire.[o]

10 ¶ And Joshua at that time turned back, and

Canaanites, but as a symbolical action intended to express the entire subjugation of every opposing power that might arise against them, and thus calculated to inspire them, and prepare them for future conflict. "As these captive kings lay powerless before them, trodden beneath their feet, so would all their enemies, who should make war upon them, be laid prostrate by the Lord."

The last clause of the twenty-seventh verse is differently rendered, and therefore differently understood, by different commentators. The greater number take it to mean that the Israelites, at the command of Joshua, threw the bodies of the five kings, after they had been slain, into the cave in which they had formerly concealed themselves, and then placed large stones at the mouth of the cave, which stones had been left there until the days of the historian, as a memorial of the victory, just as in other cases heaps of stones were raised above the graves of criminals. Others, however, render the clause thus:—"Cast them into the cave where they had concealed themselves, and where large stones had been placed at the mouth of the cave till that same day—the very day on which they were slain or put to death."

28—39. After the sentence of war had been carried into effect on the five princes, Joshua lost no time in following up his success; for on the very same day he took the fortified cities of the south, in which those of the enemy who escaped the sword had taken refuge. He took Makkedah, and after the conquest of Makkedah he took Libnah, which was situated in the low country of Judah, on the west of Makkedah. He then proceeded towards the south-west to Lachish, which he took and burned. Whether the king of Gezer was defeated with his army before or after the taking of Lachish, we are not told; but in chapter xii. 12 we find the name of this prince in the list of kings slain by Joshua. He then took and burned the city of Eglon, from which he went up to the higher ground of Hebron, which, having taken, he placed under ban, and put both its king—successor to the one that had been slain in the cave—and its people to the edge of the sword; from Hebron he turned towards Debir, also called Kirjath-sepher and Kirjath-sannah (chap. xv. 15, 49; Judg. i. 11), which was situated in the mountains of Judah, to the south of Hebron, and this he also utterly destroyed.

40—43. The phrase "all the country" means that which has already been spoken of—the whole of the south of Palestine from Gibeon. This part of the country was divided according to its natural features into the mountain district, the south, the low country, and the slopes. "The hills" included the district known by the name of the mountains of Judah; "the south" points to the most southerly part of Canaan, from the borders of Edom on the east, to the land of the Philistines in the west; "the vale," or low country, refers to the larger southern portion of the level country, reaching from the promontory of Carmel as far as Gezer. Into these lower lands ran the torrent down from the mountain's side. Here we have at a glance the space which had been traversed by Joshua and his men, and what he had reduced by force of arms.

Kadesh-barnea was the extreme point of Canaan towards the south-east; Gezer was the most southerly city of the Philistines; Goshen was a city on the mountains, at the extreme south of Palestine.

In one single campaign did Joshua reduce this vast extent of territory, but the glory which had crowned his arms belonged not to him, but to Israel's God, by whose power alone he had won those multiplied victories.

41. It may be that this Goshen had some features of resemblance to the place of the same name in Egypt.

CHAPTER XI.

1—5. Joshua having wholly subdued the southern part of Canaan, we are told that Jabin, the king of Hazor, induced the princes of the north to enter into an alliance to oppose the progress of the Israelites. Hazor being the leading kingdom in northern Canaan, its sovereign placed himself at the head of the

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took Hazor, and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdoms.

11 And they smote all the souls that *were* therein with the edge of the sword, utterly destroying *them:* there was not [1]any left to breathe: and he burnt Hazor with fire.

12 And all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword, *and* he utterly destroyed them, as Moses the servant of the LORD commanded.[a]

13 But *as for* the cities that stood still [2]in their strength, Israel burned none of them, save Hazor only; *that* did Joshua burn.

14 And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves; but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe.[b]

15 ¶ As the LORD commanded Moses his servant, so did Moses command Joshua, and so did Joshua; [3]he left nothing undone of all that the LORD commanded Moses.[c]

16 So Joshua took all that land, the hills, and all the south country, and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same;[d]

17 *Even* from [4]the mount Halak, that goeth up to Seir, even unto Baal-gad in the valley of Lebanon under mount Hermon: and all their kings he took, and smote them, and slew them.[e]

18 Joshua made war a long time with all those kings.

19 There was not a city that made peace with the children of Israel, save the Hivites the inhabitants of Gibeon: all *other* they took in battle.

20 For it was of the LORD to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, *and* that they might have no favour, but that he might destroy them, as the LORD commanded Moses.[f]

21 ¶ And at that time came Joshua, and cut off the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities.

BEFORE CHRIST 1450.

[g] ch. xv. 13, 14, 46; Numb. xiii. 22, 23; Deut. i. 28.

1 Heb. *any breath.*

[h] ch. xiv. 15; xv.—xix.; xxi. 44; xxii. 4; xxiii. 1.

[a] Numb. xxxiii. 52; Deut. vii. 2; xx. 16, 17.

2 Heb. *on their heap.*

[b] ver. 11.

3 Heb. *he removed nothing.*

[c] ch. i. 7; Exod. xxxiv. 11, 12; Deut. vii. 2.

[i] Numb. xxi. 24; Deut. ii. 35, 36; iii. 6, 8, 9, 16.

[d] ch. x. 41; xii. 8.

4 Or, *the smooth mountain.*

5 Or, *Teman.*

6 Or, *the springs of Pisgah;* or, *the hill.*

[j] ch. xiii. 20; Deut. iii. 17.

[e] ch. xii. 7; Deut. vii. 24.

[k] ch. xiii. 11, 12; Numb. xxi. 35; Deut. i. 4; iii. 4, 8, 10, 14, 17; iv. 49.

[l] ch. xiii. 8; Numb. xxi. 24, 33; xxxii. 29, 33; Deut. iii. 11, 12.

[f] ver. 23; ch. ix. 3, 7; Deut. ii. 30; xx. 16, 17; Judg. xiv. 4.

[m] ch. xi. 17, 23; Gen. xiv. 6; xxxii. 3; Deut. ii. 1, 4.

22 There was none of the Anakims left in the land of the children of Israel: only in Gaza, in Gath, and in Ashdod, there remained.[g]

23 So Joshua took the whole land, according to all that the LORD said unto Moses; and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes. And the land rested from war.[h]

CHAPTER XII.

1 *The two kings whose countries Moses took and disposed of.* 7 *The one and thirty kings on the other side Jordan which Joshua smote.*

NOW these *are* the kings of the land, which the children of Israel smote, and possessed their land on the other side Jordan toward the rising of the sun, from the river Arnon unto mount Hermon, and all the plain on the east:

2 Sihon king of the Amorites, who dwelt in Heshbon, *and* ruled from Aroer, which *is* upon the bank of the river Arnon, and from the middle of the river, and from half Gilead, even unto the river Jabbok, *which is* the border of the children of Ammon;[i]

3 And from the plain to the sea of Chinneroth on the east, and unto the sea of the plain, *even* the salt sea on the east, the way to Beth-jeshimoth; and from [5]the south, under [6]Ashdoth-pisgah:[j]

4 ¶ And the coast of Og king of Bashan, *which was* of the remnant of the giants, that dwelt at Ashtaroth and at Edrei,

5 And reigned in mount Hermon, and in Salcah, and in all Bashan, unto the border of the Geshurites and the Maachathites, and half Gilead, the border of Sihon king of Heshbon.[k]

6 Them did Moses the servant of the LORD and the children of Israel smite: and Moses the servant of the LORD gave it *for* a possession unto the Reubenites, and the Gadites, and the half tribe of Manasseh.[l]

7 ¶ And these *are* the kings of the country which Joshua and the children of Israel smote on this side Jordan on the west, from Baal-gad in the valley of Lebanon even unto the mount Halak, that goeth up to Seir; which Joshua gave unto the tribes of Israel *for* a possession according to their divisions;[m]

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alliance. The allied princes met at the lake Merom with a mighty force, and offered battle to the Israelites. They were ignorant of the Power which was enlisted against them.

Of the geographical position of Madon, Shimron, and Achshaph, we are wholly ignorant.

The phrase "on the north of the mountains" means, towards the north on the mountains; that is, on the northern mountain or mountains of Naphtali, which stretch through Galilee. "The plains south of Chinneroth" constituted the valley of the Jordan, extending from the lake of Gennesareth towards the south; but Chinneroth may be either the town or the sea of Chinneroth. It is from this that the sea of Galilee derives its name.

"The valley" was the northern part of the low ground, reaching from Carmel to Gaza, and included the renowned valley of Sharon.

The town of Dor stood upon the Mediterranean sea, below the promontory of Carmel, and only a few miles from Cæsarea.

Hermon, called by the Sidonians Sirion, and Shenir by the Amorites, was the southernmost portion of Anti-libanus, at whose feet lay the tract of country called the land of Mizpeh.

6—9. These princes, as they stood with their assembled troops on the rising ground on the eastern side of the lake, with their tents stretching into the distance, presented rather a formidable appearance to the chosen nation; but Joshua, receiving a fresh inspiration, did not wait for the allied kings to attack him in his camp at Gilgal, but marched against them, strong in his confidence in God.

To cut the houghs of the horses, or the sinews of their hinder hoofs, was not only to lame them, but to render them utterly unfit for use; and to burn their chariots in the fire, was to teach the Israelites that they should trust in nothing less and nothing lower than the power of God.

In their flight, one part of the enemy took the road towards the north-west to Sidon, which was the metropolis of Phœnicia; and the other part took the north-eastern direction to the valley of Mizpeh, at the foot of the Hermon.

Misrephoth-maim was in the vicinity of Sidon; but whether distinguished for its warm mineral waters, or its glass manufactures, is matter of conjecture.

21, 22. From chap. x. 36—38 we learn that Joshua first took Hebron and Debir, and afterwards drove back the Anakim of the mountains, who were allowed to take refuge in the cities of the Philistines.

23. Such was his success, and such was the extent of territory that he had subdued and won, that the war, for the time, being brought to a close, Joshua was in a position to give himself to the pleasing, peaceful task of dividing the land among the chosen tribes.

CHAPTER XII.

1—6. Properly speaking, the preceding chapter is to be received as the conclusion of the first part of this book of Joshua; and, consequently, this chapter is a mere appendix, furnishing a catalogue of the kings defeated by Moses on the other side of the Jordan, and by Joshua on this side of the

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8 In the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country; the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites:[a]

9 ¶ The king of Jericho, one; the king of Ai, which *is* beside Beth-el, one;[b]

10 The king of Jerusalem, one; the king of Hebron, one;[c]

11 The king of Jarmuth, one; the king of Lachish, one;

12 The king of Eglon, one; the king of Gezer, one;[d]

13 The king of Debir, one; the king of Geder, one;[e]

14 The king of Hormah, one; the king of Arad, one;

15 The king of Libnah, one; the king of Adullam, one;[f]

16 The king of Makkedah, one; the king of Beth-el, one;[g]

17 The king of Tappuah, one; the king of Hepher, one;[h]

18 The king of Aphek, one; the king of [1]Lasharon, one;[i]

19 The king of Madon, one; the king of Hazor, one;[j]

20 The king of Shimron-meron, one; the king of Achshaph, one;[k]

21 The king of Taanach, one; the king of Megiddo, one;

22 The king of Kedesh, one; the king of Jokneam of Carmel, one;[l]

23 The king of Dor in the coast of Dor, one; the king of the nations of Gilgal, one;[m]

24 The king of Tirzah, one: all the kings thirty and one.

BEFORE CHRIST 1444.

a ch. ix. 1; x. 40; xi. 16; Exod. iii. 8; xxiii. 23.

b ch. vi. 2; viii. 29.

c ch. x. 23.

2 Heb. *to possess it.*

n ch. xiv. 10; xxiii. 1.

d ch. x. 33.

e ch. x. 38.

o ver. 13; Judg. iii. 1; 2 Sam. iii. 3; xiii. 37, 38; Joel iii. 4.

f ch. x. 29.

p Deut. ii. 23; Judg. iii. 3; 1 Sam. vi. 4, 16; Zeph. ii. 5.

g ch. viii. 17; x. 28; Judg. i. 22.

3 Or, *the care.*

h 1 Kings iv. 10.

q ch. xix. 30; Judg. i. 34.

1 Or, *Sharon.*

i Isa. xxxiii. 9.

r ch. xii. 7; 1 Kings v. 18; Ps. lxxxiii. 7; Ezek. xxvii. 9.

j ch. xi. 10.

k ch. xi. 1; xix. 15.

s ch. xi. 8; xiv. 1, 2; xxiii. 13; Judg. ii. 21, 23.

l ch. xix. 37.

m Isa. ix. 1.

t ch. xxii. 4; Numb. xxxii. 33; Deut. iii. 12, 13.

CHAPTER XIII.

1 *The bounds of the land not yet conquered.* 8 *The inheritance of the two tribes and half.* 14, 33 *The Lord and his sacrifices are the inheritance of Levi.* 15 *The bounds of the inheritance of Reuben.* 22 *Balaam slain.* 24 *The bounds of the inheritance of Gad,* 29 *and of the half tribe of Manasseh.*

NOW Joshua was old *and* stricken in years; and the LORD said unto him, Thou art old *and* stricken in years, and there remaineth yet very much land [2]to be possessed.[n]

2 This *is* the land that yet remaineth: all the borders of the Philistines, and all Geshuri,[o]

3 From Sihor, which *is* before Egypt, even unto the borders of Ekron northward, *which* is counted to the Canaanite: five lords of the Philistines; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites; also the Avites:[p]

4 From the south, all the land of the Canaanites, and [3]Mearah that *is* beside the Sidonians, unto Aphek, to the borders of the Amorites:[q]

5 And the land of the Giblites, and all Lebanon, toward the sunrising, from Baal-gad under mount Hermon unto the entering into Hamath.[r]

6 All the inhabitants of the hill country from Lebanon unto Misrephoth-maim, *and* all the Sidonians, them will I drive out from before the children of Israel: only divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee.[s]

7 Now therefore divide this land for an inheritance unto the nine tribes, and the half tribe of Manasseh,

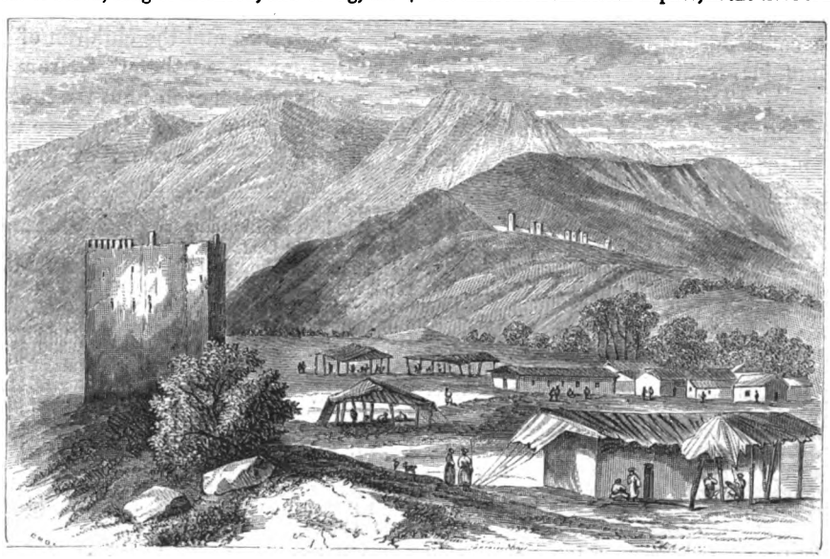
8 With whom the Reubenites and the Gadites have received their inheritance, which Moses gave them, beyond Jordan eastward, *even* as Moses the servant of the LORD gave them;[t]

same sacred waters. It supplies an important link in the history of the conquest of the land, and is indispensable to the completeness of the narrative.

For the particulars of the defeat of Sihon, king of Heshbon, and of Og, the king of Bashan, with the subjugation of their country, and its being given by Moses to the tribes of Reuben and Gad, and the half tribe of Manasseh, see Numb. xxi. and Deut. ii., iii., with the notes and the commentary.

7—24. The victories of Joshua began in the conquest of Jericho, and never did he rest on his arms till he had nearly thirty royal men prostrate at his feet, and dependent on his word for life or death.

Geder was a city in the lowlands of Judah, and is generally regarded as the same with Gederah (xv. 36). Hormah was on the south of Judah, and was assigned to the tribe of Simeon. It was called Zephath by the Canaanites, but received the name of Hormah from Moses after his victory over the king of Arab, on the southern frontier of Canaan (xv. 30; xix. 4; Numb. xxi. 3).



LATER VIEW OF JERICHO.

Adullam had its position among the cities of the valley between Jarmuth and Socho (xv. 35).

Tappuah is to be looked for amongst the cities of the valley of Judah, and is to be distinguished from Beth-Tappuah in the mountains (xv. 34). Hepher, another of the cities in the plains of Judah, is the same as the land of Hepher, but different from Gittah-hepher, in the tribe of Zebulun (xix. 13; 1 Kings iv. 10).

Aphek was not far from Bethshemesh, where the ark of the covenant was taken from the Israelites by the Philistines (1 Sam. iv. 1).

Taanach and Megiddo were situated in the plains of Esdraelon by the brook Kishon, and were both included within the borders of the land assigned to the tribe of Issachar. For a long time they remained in the possession of the Canaanites (xvii. 11, 12; Judges i. 27).

Kedesh was a Levitical city of refuge on the mountains of Naphtali (xix. 37; xx. 7; xxi. 32).

Jokneam, which was situated on mount Carmel, was allotted to Zebulon, and given to the Levites (xix. 11; xxi. 34).

CHAPTER XIII.

1—6. The arms of Joshua having been crowned with such success as to reduce the whole land of Canaan, and Joshua himself being now advanced in years, he is instructed to portion out the whole land amongst the tribes of Israel, not excluding even those cities and districts which still remained to be taken.

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9 From Aroer, that *is* upon the bank of the river Arnon, and the city that *is* in the midst of the river, and all the plain of Medeba unto Dibon;[a]

10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon;[b]

11 And Gilead, and the border of the Geshurites and Maachathites, and all mount Hermon, and all Bashan unto Salcah;[c]

12 All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of the remnant of the giants: for these did Moses smite, and cast them out.[d]

13 Nevertheless the children of Israel expelled not the Geshurites, nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites until this day.[e]

14 Only unto the tribe of Levi he gave none inheritance; the sacrifices of the LORD God of Israel made by fire *are* their inheritance, as he said unto them.[f]

15 ¶ And Moses gave unto the tribe of the children of Reuben *inheritance* according to their families.

16 And their coast was from Aroer, that *is* on the bank of the river Arnon, and the city that *is* in the midst of the river, and all the plain by Medeba;[g]

17 Heshbon, and all her cities that *are* in the plain; Dibon, and [1]Bamoth-baal, and Beth-baal-meon,[h]

18 And Jahaza, and Kedemoth, and Mephaath,[i]

19 And Kirjathaim, and Sibmah, and Zareth-shahar in the mount of the valley,[j]

BEFORE CHRIST 1444.

2 Or, *springs of Pisgah*; or, *the hill.*

k ch. xii. 3; Deut. iii. 17.

a ver. 16; Numb. xxi. 30.

b Numb. xxi. 24, 25.

l Numb. xxi. 24; xxxi. 8.

3 Or, *diviner*

c ch. xii. 5.

m Numb. xxii. 5; xxxi. 8.

d ch. xii. 4; Numb. xxi. 24, 25; Deut. iii. 11.

e ver. 11.

f ver. 33; ch. xiv. 3, 4; Numb. xviii. 23, 24.

n Numb. xxi. 26, 28, 29; xxxii. 35; Deut. ii. 19; Judg. xi. 13—15; 2 Sam. xi. 1; xii. 26.

g ver. 9; Numb. xxi. 28, 30.

1 Or, *the high places of Baal, and house of Baal-meon.*

h Numb. xxxii. 38.

i Numb. xxi. 23.

o Gen. xxxiii. 17; Numb. xxxii. 36; xxxiv. 11; 1 Kings vii. 46.

j Numb. xxxii. 37, 38.

20 And Beth-peor, and [2]Ashdoth-pisgah, and Beth-jeshimoth,[k]

21 And all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, whom Moses smote with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, *which were* dukes of Sihon, dwelling in the country.[l]

22 ¶ Balaam also the son of Beor, the [3]soothsayer, did the children of Israel slay with the sword among them that were slain by them.[m]

23 And the border of the children of Reuben was Jordan, and the border *thereof.* This *was* the inheritance of the children of Reuben after their families, the cities and the villages thereof.

24 And Moses gave *inheritance* unto the tribe of Gad, *even* unto the children of Gad according to their families.

25 And their coast was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, unto Aroer that *is* before Rabbah;[n]

26 And from Heshbon unto Ramath-mizpeh, and Betonim; and from Mahanaim unto the border of Debir;

27 And in the valley, Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, Jordan and *his* border, *even* unto the edge of the sea of Chinnereth on the other side Jordan eastward.[o]

28 This *is* the inheritance of the children of Gad after their families, the cities, and their villages.



HILL COUNTRY OF LEBANON.

The whole land of the Philistines and the Geshurites reached from Sihor, which is before Egypt, to the borders of Ekron, which city was the most northerly of the chief cities of the Philistines, and was afterwards reckoned in the inheritance of the tribe of Judah (xv. 11, 45).

The reason why the whole country of the Philistines was to be given up to the Israelites, is to be found in the fact that formerly these provinces had been in the possession of the Canaanites, who had been forcibly expelled by the Philistines.

The portion of the land not yet taken was divided into three districts: — THE SOUTH, which included the whole country of the Philistines and the Geshurites (verses 2, 3); THE NORTH, which took in the Canaanites of the Phœnician coast as far as Aphek, and the country of the Amorites towards the east (verse 4); then, still further north, the land of the Giblites, as well as the whole of Lebanon, from Baal-gad at the foot of the Hermon to the territory of Hamath (verse 3).

The inhabitants of the hill country — Lebanon — were the Sidonians, or Phœnicians who were called Sidonians (Judges iii. 3; xviii. 7).

The last clause of the sixth verse is connected with the first verse, and all between must be taken as a parenthesis: thus, "there remaineth yet very much land to be possessed, only divide thou it by lot unto the Israelites for an inheritance." In the distribution or division, Joshua is here commanded not to exempt even that portion which was still held by the enemy.

7—33. For the reasons and the conditions on which Moses gave this portion of land to the tribes of Reuben and Gad, and the half tribe of Manasseh, see Numb. xxi. and Deut. ii., iii., with the notes and commentary.

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29 ¶ And Moses gave *inheritance* unto the half tribe of Manasseh: and *this* was *the possession* of the half tribe of the children of Manasseh by their families.

30 And their coast was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the towns of Jair, which *are* in Bashan, threescore cities:[a]

31 And half Gilead, and Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, *were pertaining* unto the children of Machir the son of Manasseh, *even* to the one half of the children of Machir by their families.[b]

32 These *are the countries* which Moses did distribute for inheritance in the plains of Moab, on the other side Jordan, by Jericho, eastward.

33 But unto the tribe of Levi Moses gave not *any* inheritance: the LORD God of Israel *was* their inheritance, as he said unto them.[c]

CHAPTER XIV.

1 *The nine tribes and a half are to have their inheritance by lot.* 6 *Caleb by privilege obtaineth Hebron.*

NOW these *are the countries* which the children of Israel inherited in the land of Canaan, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them.[d]

2 By lot *was* their inheritance, as the LORD commanded by the hand of Moses, for the nine tribes, and *for* the half tribe.

3 For Moses had given the inheritance of two tribes and an half tribe on the other side Jordan: but unto the Levites he gave none inheritance among them.[e]

4 For the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell *in*, with their suburbs for their cattle and for their substance.[f]

5 As the LORD commanded Moses, so the children of Israel did, and they divided the land.[g]

6 ¶ Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenezite said unto him, Thou knowest the thing that the LORD said unto Moses the man of God concerning me and thee in Kadesh-barnea.[h]

BEFORE CHRIST 1444.

[a] Numb. xxxii. 41; 1 Chron. ii. 23.

[b] Numb. xiii. 6, 31, 32; xiv. 6, 24; Deut. i. 36.

[c] ch. i. 3; Numb. xiii. 22; xiv. 23, 24; Deut. i. 36.

[d] ch. xii. 4; Numb. xxxii. 39, 40.

1 Heb. *walked.*

[h] Numb. xiv. 30.

[e] ver. 14; ch. xviii. 7; Numb. xviii. 20; Deut. x. 9; xviii. 1, 2.

[f] Deut. xxxi. 2; xxxiv. 7.

[m] ch. xv. 14; Numb. xiii. 28, 33; Judg. i. 20; Ps. xviii. 33, 34; lx. 12.

[n] ch. x. 37; xv. 13; xxi. 11, 12; xxii. 6; Judg. i. 20; 1 Chron. vi. 55, 56.

[o] ver. 8, 9; ch. xxi. 12.

[d] Numb. xxxiv. 17, 18.

[p] ch. xi. 23; xv. 13; Gen. xxiii. 2.

[e] ch. xiii. 8, 32, 33; Numb. xxvi. 55; xxxiii. 54; xxxiv. 13.

[f] Gen. xlviii. 5; 1 Chron. v. 1, 2.

[g] ch. xxi. 2; Numb. xxxv. 2.

[q] Numb. xxxiii. 36; xxxiv. 3.

2 Heb. *tongue.*

[h] ch. xv. 17; Numb. xiii. 6, 26; xiv. 6, 24, 30; xxxii. 12; Deut. i. 36, 38.

7 Forty years old *was* I when Moses the servant of the LORD sent me from Kadesh-barnea to espy out the land; and I brought him word again as *it was* in mine heart.

8 Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly followed the LORD my God.[i]

9 And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the LORD my God.[j]

10 And now, behold, the LORD hath kept me alive, as he said, these forty and five years, even since the LORD spake this word unto Moses, while *the children of* Israel [1]wandered in the wilderness: and now, lo, I *am* this day fourscore and five years old.[k]

11 As yet I *am as* strong this day as *I was* in the day that Moses sent me: as my strength *was* then, even so *is* my strength now, for war, both to go out, and to come in.[l]

12 Now therefore give me this mountain, whereof the LORD spake in that day; for thou heardest in that day how the Anakims *were* there, and *that* the cities *were* great *and* fenced: if so be the LORD *will be* with me, then I shall be able to drive them out, as the LORD said.[m]

13 And Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance.[n]

14 Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite unto this day, because that he wholly followed the LORD God of Israel.[o]

15 And the name of Hebron before *was* Kirjath-arba: *which Arba was* a great man among the Anakims. And the land had rest from war.[p]

CHAPTER XV.

1 *The borders of the lot of Judah.* 13 *Caleb's portion and conquest.* 16 *Othniel, for his valour, hath Achsah, Caleb's daughter, to wife.* 18 *She obtaineth a blessing of her father.* 21 *The cities of Judah.* 63 *The Jebusites not conquered.*

THIS then was the lot of the tribe of the children of Judah by their families; *even* to the border of Edom the wilderness of Zin southward *was* the uttermost part of the south coast.[q]

2 And their south border was from the shore of the salt sea, from the [2]bay that looketh southward:

CHAPTER XIV.

1—5. Canaan refers here merely to the land which lay between the Jordan and the Mediterranean, and which had been promised as a permanent possession to the seed of Abraham, within the limits fixed in Gen. x. 19.

"The lot" seems to have determined the situation only, and not the dimensions of the inheritance for each tribe.

6—12. Before taking this lot, Caleb came to Joshua, at the head of the children of Judah, with the request that the city of Hebron, which Moses had promised him some forty-five years before, might be given to him and his family for an inheritance; a request with which Joshua at once complied.

15. Hebron, or Kirjath-arba, was the city of Arba, who was one of the greatest men among the Anakims—a giant race. It was not till after Abraham's stay there that it received the name of Kirjath-arba, from a giant named Arba, who was not the founder, but only a conqueror, of the city.

CHAPTER XV.

1—4. The lot which fell to the tribe of Judah was at the south of Canaan, where Caleb, who belonged to the tribe, had already received his possession. The lot included that portion or tract of country which extended to Edom on the east, and which was bounded on the south by the wilderness of Zin. This southern boundary commenced from the shore of the Salt sea—from the bay or tongue which turneth towards the south, and went out to the south side of the heights of Acrabbim. Maaleh-acrabbim was, probably, a pass which led up to Seir, and over to Zin, not far from Kadesh, and ascended towards the south, and passed over to Hezron, and went up to Adar, and then turned to Karkaa. As the boundary line ran into the river or stream of Egypt, and ascended the hill in a southward direction from Kadesh, it follows that the territory of Judah extended a good way into the desert. The goings-out of the border were at the Mediterranean sea.

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3 And it went out to the south side to [1]Maaleh-acrabbim, and passed along to Zin, and ascended up on the south side unto Kadesh-barnea, and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa:[a]

4 *From thence* it passed toward Azmon, and went out unto the river of Egypt; and the goings out of that coast were at the sea: this shall be your south coast.

5 And the east border *was* the salt sea, *even* unto the end of Jordan. And *their* border in the north quarter *was* from the bay of the sea at the uttermost part of Jordan:

6 And the border went up to Beth-hogla, and passed along by the north of Beth-arabah; and the border went up to the stone of Bohan the son of Reuben:

7 And the border went up toward Debir from the valley of Achor, and so northward, looking toward Gilgal, that *is* before the going up to Adummim, which *is* on the south side of the river: and the border passed toward the waters of En-shemesh, and the goings out thereof were at En-rogel:[b]

8 And the border went up by the valley of the son of Hinnom unto the south side of the Jebusite; the same *is* Jerusalem: and the border went up to the top of the mountain that *lieth* before the valley of Hinnom westward, which *is* at the end of the valley of the giants northward:[c]

9 And the border was drawn from the top of the hill unto the fountain of the water of Nephtoah, and went out to the cities of mount Ephron; and the border was drawn to Baalah, which *is* Kirjath-jearim:[d]

10 And the border compassed from Baalah westward unto mount Seir, and passed along unto the side of mount Jearim, which *is* Chesalon, on the north side, and went down to Beth-shemesh, and passed on to Timnah:

11 And the border went out unto the side of Ekron northward: and the border was drawn to Shicron, and passed along to mount Baalah, and went out unto Jabneel; and the goings out of the border were at the sea.

12 And the west border *was* to the great sea, and the coast *thereof*. This *is* the coast of the children of Judah round about according to their families.[e]

13 ¶ And unto Caleb the son of Jephunneh he gave a part among the children of Judah, according to the commandment of the LORD to Joshua, *even* the [2]city of Arba the father of Anak, which *city is* Hebron.[f]

14 And Caleb drove thence the three sons of Anak, Sheshai, and Ahiman, and Talmai, the children of Anak.[g]

15 And he went up thence to the inhabitants of Debir: and the name of Debir before *was* Kirjath-sepher.[h]

16 ¶ And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

17 And Othniel the son of Kenaz, the brother of Caleb, took it: and he gave him Achsah his daughter to wife.[i]

18 And it came to pass, as she came *unto him*, that she moved him to ask of her father a field: and she lighted off *her* ass; and Caleb said unto her, What wouldest thou?

19 Who answered, Give me a blessing; for thou hast given me a south land; give me also springs of water. And he gave her the upper springs, and the nether springs.

20 This *is* the inheritance of the tribe of the children of Judah according to their families.

21 And the uttermost cities of the tribe of the children of Judah toward the coast of Edom southward were Kabzeel, and Eder, and Jagur,

22 And Kinah, and Dimonah, and Adadah,

23 And Kedesh, and Hazor, and Ithnan,

24 Ziph, and Telem, and Bealoth,

25 And Hazor, Hadattah, and Kerioth, *and* Hezron, which *is* Hazor,

26 Amam, and Shema, and Moladah,

27 And Hazar-gaddah, and Heshmon, and Beth-palet,

28 And Hazar-shual, and Beer-sheba, and Biz-jothjah,

29 Baalah, and Iim, and Azem,

30 And Eltolad, and Chesil, and Hormah,

31 And Ziklag, and Madmannah, and Sansannah,[j]

32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities *are* twenty and nine, with their villages:

33 *And* in the valley, Eshtaol, and Zoreah, and Ashnah,[k]

34 And Zanoah, and En-gannim, Tappuah, and Enam,

BEFORE CHRIST 1443.

1 Or, *the going up to Acrabbim.*
2 Or, *Kirjath-arba.*
f ch. xiv. 13, 15.
a Numb. xxxiv. 4.
g Judg. i. 10, 20; Numb. xiii. 22.
h ch. x. 38; Judg. i. 11.
i ch. xiv. 6; Numb. xxxii. 12; Judg. i. 12—14; iii. 9.
b ch. vii 26; xviii. 17, 19; Numb. xxxiv. 5; 2 Sam. xvii. 17; 1 Kings i. 9.
c ch. xviii. 16, 28; xix. 10; Judg. i. 21; 2 Kings xxiii. 10; Jer. xix. 2, 6.
d ch. xviii. 15; Judg. xviii. 12; 1 Chron. xiii. 6.
j 1 Sam. xxvii. 6.
k Numb. xiii. 23.
e ver. 47; ch. xiv. 13; xix. 49; Numb. xxxiv. 6, 7; Judg. xiv. 1.

5—11. The boundary on the east was the Salt sea in its whole length, even unto the end or mouth of the Jordan.

The northern boundary was from the northern point where the Jordan entered the Dead sea, up to Beth-hogla, about two miles from the Jordan. It then proceeded in a northerly direction past Beth-arabah, in the desert of Judah, and went up to the stone of Bohan the son of Reuben, of which nothing is now known.

The valley of Achor is to be looked for on the south of Jericho. Debir was, in all likelihood, situated upon the mountains. Gilgal was on the south-west of Jericho. Adummim had its position south of the stream near Jericho. The waters of En-shemesh, or fountain of the sun, point to a spring, below Bethany, on the road to Jericho. En-rogel, or well of the spies, was on the south-east of Jerusalem.

From this point the boundary extended by the valley of Ben-Hinnom, on the south side of the Jebusites, and went up to the top of the mountain that lay before the valley Hinnom westwardly, at the end of the valley of Rephaim northward. From the summit of this hill, it passed to the fountain of the waters of Nephtoah; stretched to the cities of mount Ephron, between Jerusalem and Kirjath-jearim. The border then described a curve from Baalah westward unto mount Seir, and then went on in the direction indicated in the text.

12. The western boundary was formed by the Mediterranean sea.

17. Othniel, who took Kirjath-sepher, and to whom Caleb gave his daughter to wife, was afterwards appointed the first of the judges (Judg. iii. 6).

18. The request of Caleb's daughter, who was now on her way to her own home, was that her father might give her a portion of land in which there was an abundant supply of water. This Caleb granted; and this land was near to Debir, which Othniel had conquered.

21—32. The uttermost cities of the tribe of Judah point to those cities which were situated in the south, towards the desert.

33—47. These towns were in the valley or lowlands, in the west, between the central mountains and the sea.

48—60. Here we have the towns in the mountainous or hilly country, which made up the eastern half of Judah, including the central range with the mountains eastward to the Dead sea. The cities in the low grounds are arranged in four groups, and those on the mountains into five groups.

61, 62. These cities in the wilderness or desert of Judah were on the eastern borders of the country between the mountains and the Dead sea.

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CALEB PLEDGING HIS DAUGHTER IN MARRIAGE.

BEFORE CHRIST 1443.

35 Jarmuth, and Adullam, Socoh, and Azekah,
36 And Sharaim, and Adithaim, and [1]Gederah, and Gederothaim; fourteen cities with their villages:
37 Zenan, and Hadashah, and Migdal-gad,
38 And Dilean, and Mizpeh, and Joktheel,[a]
39 Lachish, and Bozkath, and Eglon,
40 And Cabbon, and Lahmam, and Kithlish,
41 And Gederoth, Beth-dagon, and Naamah, and Makkedah; sixteen cities with their villages:
42 Libnah, and Ether, and Ashan,
43 And Jiphtah, and Ashnah, and Nezib,
44 And Keilah, and Achzib, and Mareshah; nine cities with their villages:
45 Ekron, with her towns and her villages:
46 From Ekron even unto the sea, all that [2]*lay* near Ashdod, with their villages:
47 Ashdod with her towns and her villages, Gaza with her towns and her villages, unto the river of Egypt, and the great sea, and the border *thereof*:[b]
48 ¶ And in the mountains, Shamir, and Jattir, and Socoh,
49 And Dannah, and Kirjath-sannah, which *is* Debir,
50 And Anab, and Eshtemoh, and Anim,
51 And Goshen, and Holon, and Giloh; eleven cities with their villages:[c]
52 Arab, and Dumah, and Eshean,
53 And [3]Janum, and Beth-tappuah, and Aphekah,
54 And Humtah, and Kirjath-arba, which *is* Hebron, and Zior; nine cities with their villages:[d]
55 Maon, Carmel, and Ziph, and Juttah,
56 And Jezreel, and Jokdeam, and Zanoah,
57 Cain, Gibeah, and Timnah; ten cities with their villages:
58 Halhul, Beth-zur, and Gedor,
59 And Maarath, and Beth-anoth, and Eltekon; six cities with their villages:
60 Kirjath-baal, which *is* Kirjath-jearim, and Rabbah; two cities with their villages:[e]
61 In the wilderness, Beth-arabah, Middin, and Secacah,
62 And Nibshan, and the city of Salt, and En-gedi; six cities with their villages.
63 ¶ As for the Jebusites the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites dwell with the children of Judah at Jerusalem unto this day.[f]

1 Or, *or.*
c ch. x. 41; xi. 16.
a 2 Kings xiv. 7.
3 Or, *Janus.*
d ver. 13; ch. xiv. 15.
2 Heb. *by the place of.*
e ch. xviii. 14.
b ver. 4; Numb. xxxiv. 6.
f Judg. i. 8, 21; 2 Sam. v. 6.

The city of Salt is supposed to have stood in the Salt valley at the southern end of the Dead sea. En-gedi has been traced to a spot on the high rocky coast on the west of the Dead sea, somewhere near the centre.

63. The statement that the children of Judah could not drive the Jebusites out of Jerusalem, and that the Jebusites dwelt with the children of Judah at Jerusalem unto the day when the writer penned these lines, applies to the period after the death of Joshua, and to the interval between his death and the time of David. Though the children of Judah had once burnt and taken the city—a city which stood upon the borders of their territory—they had yet been unable to retain it; and were therefore obliged, as were also the tribes of Benjamin, to whom Jerusalem was allotted, to occupy it in common with the Jebusites, whom they could not expel.

What a moment this in the history of the chosen people, with the whole land of Canaan under their feet, and now being divided among them by divine command! What a proof of divine faithfulness! What manifold grounds for thanksgiving!

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JOSHUA DIVIDING THE LAND BY LOT.

CHAPTER XVI.

1 *The general borders of the sons of Joseph.* 5 *The border of the inheritance of Ephraim.* 10 *The Canaanites not conquered.*

AND the lot of the children of Joseph [1]fell from Jordan by Jericho, unto the water of Jericho on the east, to the wilderness that goeth up from Jericho throughout mount Beth-el,

2 And goeth out from Beth-el to Luz, and passeth along unto the borders of Archi to Ataroth,[a]

3 And goeth down westward to the coast of Japhleti, unto the coast of Beth-horon the nether, and to Gezer: and the goings out thereof are at the sea.[b]

4 So the children of Joseph, Manasseh and Ephraim, took their inheritance.

5 ¶ And the border of the children of Ephraim according to their families was *thus:* even the border of their inheritance on the east side was Ataroth-addar, unto Beth-horon the upper.[c]

6 And the border went out toward the sea to Michmethah on the north side; and the border went about eastward unto Taanath-shiloh, and passed by it on the east to Janohah;

7 And it went down from Janohah to Ataroth, and to Naarath, and came to Jericho, and went out at Jordan.[d]

8 The border went out from Tappuah westward unto the river Kanah; and the goings out thereof were at the sea. This *is* the inheritance of the tribe of the children of Ephraim by their families.

9 And the separate cities for the children of Ephraim *were* among the inheritance of the children of Manasseh, all the cities with their villages.[e]

10 And they drave not out the Canaanites that dwelt in Gezer: but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute.[f]

BEFORE CHRIST 1443.

c ch. xvii. 14; xviii. 13; 2 Chron. viii. 5.

1 Heb. *went forth.*

d ch. xvii. 7; 1 Chron. vii. 28.

a ch. xviii. 13; Judg. i. 26.

b ch. xviii. 13; 1 Chron. vii. 28; 2 Chron. viii. 5; 1 Kings ix. 15.

e ch. xvii. 9.

f Judg. i. 29; 1 Kings ix. 16.

CHAPTER XVI.

1—4. In the distribution of land, nothing was more common among the ancient nations than to have recourse to the lot. The division by lot, in the name of the Lord, was equal to a divine decision. In the present case it is supposed that there were two urns—one containing the names of the tribes; the other, those of the ten divisions of the land. The lot decided in general the position or locality of the tribes; but a subsequent decision determined the dimensions of each inheritance, according to the size of the tribe.

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CHAPTER XVII.

1 *The lot of Manasseh.* 7 *His coast.* 12 *The Canaanites not driven out.* 14 *The children of Joseph obtain another lot.*

THERE was also a lot for the tribe of Manasseh; for he *was* the firstborn of Joseph; *to wit*, for Machir the firstborn of Manasseh, the father of Gilead: because he was a man of war, therefore he had Gilead and Bashan.[a]

2 There was also *a lot* for the rest of the children of Manasseh by their families; for the children of [1]Abiezer, and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hepher, and for the children of Shemida: these *were* the male children of Manasseh the son of Joseph by their families.[b]

3 ¶ But Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters: and these *are* the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.[c]

4 And they came near before Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, The LORD commanded Moses to give us an inheritance among our brethren. Therefore according to the commandment of the LORD he gave them an inheritance among the brethren of their father.[d]

5 And there fell ten portions to Manasseh, beside the land of Gilead and Bashan, which *were* on the other side Jordan;

6 Because the daughters of Manasseh had an inheritance among his sons: and the rest of Manasseh's sons had the land of Gilead.

7 ¶ And the coast of Manasseh was from Asher to Michmethah, that *lieth* before Shechem; and the border went along on the right hand unto the inhabitants of En-tappuah.[e]

8 *Now* Manasseh had the land of Tappuah: but Tappuah on the border of Manasseh *belonged* to the children of Ephraim;[f]

9 And the coast descended unto the [2]river Kanah, southward of the river: these cities of Ephraim *are* among the cities of Manasseh: the coast of Manasseh also *was* on the north side of the river, and the outgoings of it were at the sea:[g]

10 Southward *it was* Ephraim's, and northward *it was* Manasseh's, and the sea is his border; and they met together in Asher on the north, and in Issachar on the east.

BEFORE CHRIST 1443.

h 1 Sam. xxxi. 10; 1 Kings iv. 12; 1 Chron. vii. 29.

i Judg. i. 27, 28.

a Gen. xli. 51; xlvi. 20; xlviii. 18; l. 23; Numb. xxvi. 29; xxxii. 39, 40; Deut. iii. 15; 1 Chron. vii. 14.

j ch. xvi. 10.

1 Or, *Jeezer.*

k ch. xvi. 4; Gen. xlviii. 19, 22; Numb. xxvi. 34, 37.

b Numb. xxvi. 30—32; 1 Chron. vii. 18.

2 Or, *Rephaims.*

l Gen. xiv. 5; xv. 20.

c Numb. xxvi. 33; xxvii. 1; xxxvi. 2.

m ch. xix. 18; Judg. i. 19; iv. 3; 1 Kings iv. 12.

d ch. xiv. 1; Numb. xxvii. 6, 7.

n Deut. xx. 1.

e ch. xv. 6.

f ch. xvi. 8.

2 Or, *brook of reeds.*

o ch. xix. 51; xxi. 2; xxii. 9; Judg. xviii. 31; 1 Sam. i. 3, 24; iv. 3, 4.

g ch. xvi. 9

11 And Manasseh had in Issachar and in Asher Beth-shean and her towns, and Ibleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of En-dor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, *even* three countries.[h]

12 Yet the children of Manasseh could not drive out *the inhabitants of* those cities; but the Canaanites would dwell in that land.[i]

13 Yet it came to pass, when the children of Israel were waxen strong, that they put the Canaanites to tribute; but did not utterly drive them out.[j]

14 And the children of Joseph spake unto Joshua, saying, Why hast thou given me *but* one lot and one portion to inherit, seeing I *am* a great people, forasmuch as the LORD hath blessed me hitherto?[k]

15 And Joshua answered them, If thou *be* a great people, *then* get thee up to the wood *country*, and cut down for thyself there in the land of the Perizzites and of [3]the giants, if mount Ephraim be too narrow for thee.[l]

16 And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley have chariots of iron, *both they* who *are* of Beth-shean and her towns, and *they* who *are* of the valley of Jezreel.[m]

17 And Joshua spake unto the house of Joseph, *even* to Ephraim and to Manasseh, saying, Thou *art* a great people, and hast great power: thou shalt not have one lot *only:*

18 But the mountain shall be thine; for it *is* a wood, and thou shalt cut it down: and the outgoings of it shall be thine: for thou shalt drive out the Canaanites, though they have iron chariots, *and* though they *be* strong.[n]

CHAPTER XVIII.

1 *The tabernacle is set up at Shiloh.* 2 *The remainder of the land is described, and divided into seven parts.* 10 *Joshua divideth it by lot.* 11 *The lot and border of Benjamin.* 21 *Their cities.*

AND the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them.[o]

2 And there remained among the children of Israel seven tribes, which had not yet received their inheritance.

3 And Joshua said unto the children of Israel, How long *are* ye slack to go to possess

CHAPTER XVII.

1—6. As one-half of the tribe of Manasseh had already received their inheritance on the other side of the Jordan, we have here a list of the families who received their portion on this side. (See Numb. xxxii. *passim*; Deut. iii. 1-22; Josh. xiii. 29—31.)

7—13. Here we have the boundaries and the extent of the inheritance of the Manassehites on this side.

The places mentioned in verses 7—10 formed the southern boundary towards Ephraim; and in verses 10, 11, we have the northern and eastern boundaries.

The line which separated the possession of the two brothers from each other ran to the south of the river Kanah—the river of reeds—which was in the territory of Manasseh.

Beth-shean was situated in the valley of the Jordan; Ibleam stood near to Megiddo; Dor was on the coast of the Mediterranean sea; En-dor was a few miles south of Tabor.

14—18. The sons of Joseph, being dissatisfied with their lot, were directed by Joshua how to enlarge their possessions.

The forest which they were to clear was, in all likelihood, the mountainous region of Gilead;—"the hill" was mount Ephraim.

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the land, which the LORD God of your fathers hath given you?[a]

4 Give out from among you three men for *each* tribe: and I will send them, and they shall rise, and go through the land, and describe it according to the inheritance of them; and they shall come *again* to me.

5 And they shall divide it into seven parts: Judah shall abide in their coast on the south, and the house of Joseph shall abide in their coasts on the north.[b]

6 Ye shall therefore describe the land *into* seven parts, and bring *the description* hither to me, that I may cast lots for you here before the LORD our God.[c]

7 But the Levites have no part among you; for the priesthood of the LORD *is* their inheritance: and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of the LORD gave them.[d]

8 ¶ And the men arose, and went away: and Joshua charged them that went to describe the land, saying, Go and walk through the land, and describe it, and come again to me, that I may here cast lots for you before the LORD in Shiloh.

9 And the men went and passed through the land, and described it by cities into seven parts in a book, and came *again* to Joshua to the host at Shiloh.

10 ¶ And Joshua cast lots for them in Shiloh before the LORD: and there Joshua divided the land unto the children of Israel according to their divisions.

11 ¶ And the lot of the tribe of the children of Benjamin came up according to their families: and the coast of their lot came forth between the children of Judah and the children of Joseph.

12 And their border on the north side was from Jordan; and the border went up to the side of Jericho on the north side, and went up through the mountains westward; and the goings out thereof were at the wilderness of Beth-aven.[e]

13 And the border went over from thence toward Luz, to the side of Luz, which *is* Beth-el, southward; and the border descended to Ataroth-adar, near the hill that *lieth* on the south side of the nether Beth-horon.[f]

14 And the border was drawn *thence*, and compassed the corner of the sea southward, from the hill that *lieth* before Beth-horon southward; and the goings out thereof were at Kirjath-baal, which *is* Kirjath-jearim, a city of the children of Judah: this *was* the west quarter.

15 And the south quarter *was* from the end of Kirjath-jearim, and the border went out on the west, and went out to the well of waters of Nephtoah:

BEFORE CHRIST 1443.

[a] Judg. xviii. 9.

[b] ch. xv. 1; xvi. 1, 4.

[g] ch. xv. 6—9.

1 Or, *the plain.*

[c] ver. 10; ch. xiv. 2.

2 Heb. *tongue.*

[d] ch. xiii. 8, 33.

[h] ch. xv. 8.

[e] ch. xvi. 1.

[f] ch. xvi. 3; Gen. xxviii. 19; Judg. i. 23.

[i] ver. 9.

[j] Gen. xxi. 14, 31; 1 Chron. iv. 28; Neh. xi. 26.

16 And the border came down to the end of the mountain that *lieth* before the valley of the son of Hinnom, *and* which *is* in the valley of the giants on the north, and descended to the valley of Hinnom, to the side of Jebusi on the south, and descended to En-rogel,

17 And was drawn from the north, and went forth to En-shemesh, and went forth toward Geliloth, which *is* over against the going up of Adummim, and descended to the stone of Bohan the son of Reuben,[g]

18 And passed along toward the side over against Arabah northward, and went down unto [1]Arabah:

19 And the border passed along to the side of Beth-hoglah northward: and the outgoings of the border were at the north [2]bay of the salt sea at the south end of Jordan: this *was* the south coast.

20 And Jordan was the border of it on the east side. This *was* the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families.

21 Now the cities of the tribe of the children of Benjamin according to their families were Jericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemaraim, and Beth-el,

23 And Avim, and Parah, and Ophrah,

24 And Chephar-haammonai, and Ophni, and Gaba; twelve cities with their villages:

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zelah, Eleph, and Jebusi, which *is* Jerusalem, Gibeath, *and* Kirjath; fourteen cities with their villages. This *is* the inheritance of the children of Benjamin according to their families.[h]

CHAPTER XIX.

1 *The lot of Simeon,* 10 *of Zebulun,* 17 *of Issachar,* 24 *of Asher,* 32 *of Naphtali,* 40 *of Dan.* 49 *The children of Israel give an inheritance to Joshua.*

AND the second lot came forth to Simeon, *even* for the tribe of the children of Simeon according to their families: and their inheritance was within the inheritance of the children of Judah.[i]

2 And they had in their inheritance Beer-sheba, and Sheba, and Moladah,[j]

3 And Hazar-shual, and Balah, and Azem,

4 And Eltolad, and Bethul, and Hormah,

5 And Ziklag, and Beth-marcaboth, and Hazar-susah,

6 And Beth-lebaoth, and Sharuhen; thirteen cities and their villages:

CHAPTER XVIII.

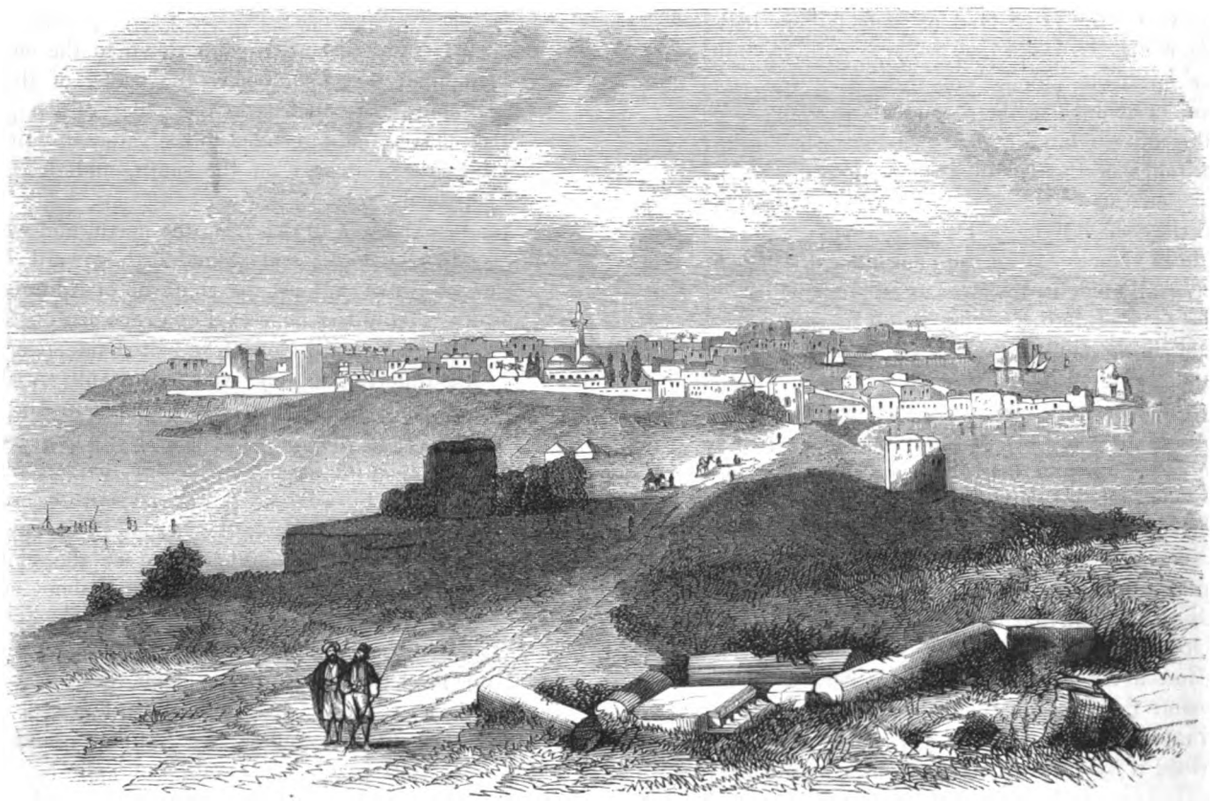
1. As soon as the lot of Ephraim was fixed, the land of Shiloh, which was included in the inheritance, was, by divine intimation, chosen by Joshua for the erection of the tabernacle, for the more permanent worship of God.

2—10. As soon as Judah and Joseph had received their inheritance, we find that the lot, instead of proceeding uninterruptedly until every tribe had received its possession, was suddenly arrested; the camp was removed from Gilgal to Shiloh, where the tabernacle was set up, and, so little anxious were the other tribes to seek their inheritance, that Joshua had to reprove them for their apathy and indifference.

11—28. The inheritance of Benjamin lay between the possessions of Judah and Joseph. Its boundary commenced on the north side of Jordan, and touched upon Ephraim: the western boundary began at the point of the line which ran down from Beth-el to Ataroth, and proceeded to the mountains before Lower Beth-horon: the southern boundary commenced at Kirjath-jearim, corresponding with the northern boundary of Judah, and proceeding first westward, then turned to the east: the eastern boundary was formed by the Jordan.

The cities included in the inheritance of Benjamin formed two groups:—the first group included twelve cities, and the second group fourteen cities. The situation of many of these places rests on the merest conjecture.

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THE CITY OF TYRE.

7 Ain, Remmon, and Ether, and Ashan; four cities and their villages:

8 And all the villages that *were* round about these cities to Baalath-beer, Ramath of the south. This *is* the inheritance of the tribe of the children of Simeon according to their families.

9 Out of the portion of the children of Judah *was* the inheritance of the children of Simeon: for the part of the children of Judah was too much for them: therefore the children of Simeon had their inheritance within the inheritance of them.[a]

10 ¶ And the third lot came up for the children of Zebulun according to their families: and the border of their inheritance was unto Sarid:

11 And their border went up toward the sea, and Maralah, and reached to Dabbasheth, and reached to the river that *is* before Jokneam;[b]

12 And turned from Sarid eastward toward the sunrising unto the border of Chisloth-tabor, and then goeth out to Daberath, and goeth up to Japhia,

13 And from thence passeth on along on the east to Gittah-hepher, to Ittah-kazin, and goeth out to [1]Remmon-methoar to Neah;

14 And the border compasseth it on the north side to Hannathon: and the outgoings thereof are in the valley of Jiphthah-el:

15 And Kattath, and Nahallal, and Shimron, and Idalah, and Beth-lehem: twelve cities with their villages.[c]

BEFORE CHRIST 1443.

d 1 Sam. xxviii. 4; 1 Kings xxi. 1; 2 Kings iv. 8.

2 Or, *Jarmuth.*

a ver. 1; 1 Chron. iv. 29, 30.
e ch. xxi. 29.

f Ps. lxxxix. 12.

b ch. xii. 22; Gen. xlix. 13; Numb. xxxiv. 6, 7.

1 Or, *which is drawn.*

g 1 Kings xviii. 19; Jer. xlvi. 18.

c ch. xi. 1; Judg. i. 30.
h 1 Kings ix. 13.

16 This *is* the inheritance of the children of Zebulun according to their families, these cities with their villages.

17 ¶ *And* the fourth lot came out to Issachar, for the children of Issachar according to their families.

18 And their border was toward Jezreel, and Chesulloth, and Shunem,[d]

19 And Haphraim, and Shihon, and Anaharath,

20 And Rabbith, and Kishion, and Abez,

21 And [2]Remeth, and En-gannim, and En-haddah, and Beth-pazzez;[e]

22 And the coast reacheth to Tabor, and Shahazimah, and Beth-shemesh; and the outgoings of their border were at Jordan: sixteen cities with their villages.[f]

23 This *is* the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.

24 ¶ And the fifth lot came out for the tribe of the children of Asher according to their families.

25 And their border was Helkath, and Hali, and Beten, and Achshaph,

26 And Alammelech, and Amad, and Mishcal; and reacheth to Carmel westward, and to Shihor-libnath;[g]

27 And turneth toward the sunrising to Beth-dagon, and reacheth to Zebulun, and to the valley of Jiphthah-el toward the north side of Beth-emek, and Neiel, and goeth out to Cabul on the left hand,[h]

CHAPTER XIX.

1—9. The second lot which was drawn at Shiloh fell to the tribe of Simeon, and fixed their inheritance within the limits of the tribe of Judah. The fact that Judah's inheritance was too large for the tribe, and the no less significant fact that part of it now fell by lot to Simeon, was a fulfilment of the prediction of the patriarch when dying:—"I will divide them in Jacob" (Gen. xlix. 7).

The first group of thirteen cities was situated in the south land of Judah, and perhaps formed a somewhat compact district; the second group of four

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28 And Hebron, and Rehob, and Hammon, and Kanah, *even* unto great Zidon;[a]

29 And *then* the coast turneth to Ramah, and to the strong city [1]Tyre; and the coast turneth to Hosah; and the outgoings thereof are at the sea from the coast to Achzib:[b]

30 Ummah also, and Aphek, and Rehob: twenty and two cities with their villages.

31 This *is* the inheritance of the tribe of the children of Asher according to their families, these cities with their villages.

32 ¶ The sixth lot came out to the children of Naphtali, *even* for the children of Naphtali according to their families.

BEFORE CHRIST 1443.

a ch. xi. 8.

1 Heb. *Tzor.*

b Judg. i. 31; 2 Sam. v. 11; Micah i. 14.

c Numb. xiii. 21; Deut. xxxiii. 23; 1 Kings viii. 65.

d Mark vi. 53.

33 And their coast was from Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Jabneel, unto Lakum; and the outgoings thereof were at Jordan:

34 And *then* the coast turneth westward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the south side, and reacheth to Asher on the west side, and to Judah upon Jordan toward the sunrising.[c]

35 And the fenced cities *are* Ziddim, Zer, and Hammath, Rakkath, and Chinnereth,[d]

36 And Adamah, and Ramah, and Hazor,

37 And Kedesh, and Edrei, and En-hazor,

38 And Iron, and Migdal-el, Horem, and Beth-anath, and Beth-shemesh; nineteen cities with their villages.

cities stood on the south. Two of these cities were in the lowlands of Judah.

10—16. The next lot fell to Zebulun. Both Jacob and Moses had predicted that Zebulun should dwell upon the coast, and suck of the abundance of the seas (Gen. xlix. 13; Deut. xxxiii. 19). At first it did not quite touch the Mediterranean, but might afterwards have reached the coast.

All that has with any certainty been decided respecting the inheritance of Zebulun is, "that it comprised the western half of the plain of Esdraelon, between Jokneam and the Tabor, and extended to the mountains of Galilee."

17—23. The fourth lot fell to Issachar; but, instead of describing its boundaries, the writer merely gives the names of the cities of which the country was composed.

To this tribe belonged the eastern part of the plain of Esdraelon, and all the land on the east of the line which divided the eastern half of the plain from the western half, which belonged to Zebulun. The western border of Issachar passed in a south-easterly direction to Asher, so that Issachar first touched upon Manasseh, and then extended further to the northern boundary of Ephraim. "The valley of the Jordan, therefore, together with the mountain range which bounded it on the west, in nearly its whole extent from the sea of Galilee to the Dead sea, belonged to this tribe; and it was bounded on the north by Naphtali, on the south by Ephraim and Benjamin, and on the east by the Jordan."

24—31. The inheritance of Asher was bounded by cities of whose situation we know next to nothing.

According to Judges i. 31, Zidon was regarded as belonging to the tribe of Asher, though, properly speaking, it was never taken by the Israelites.

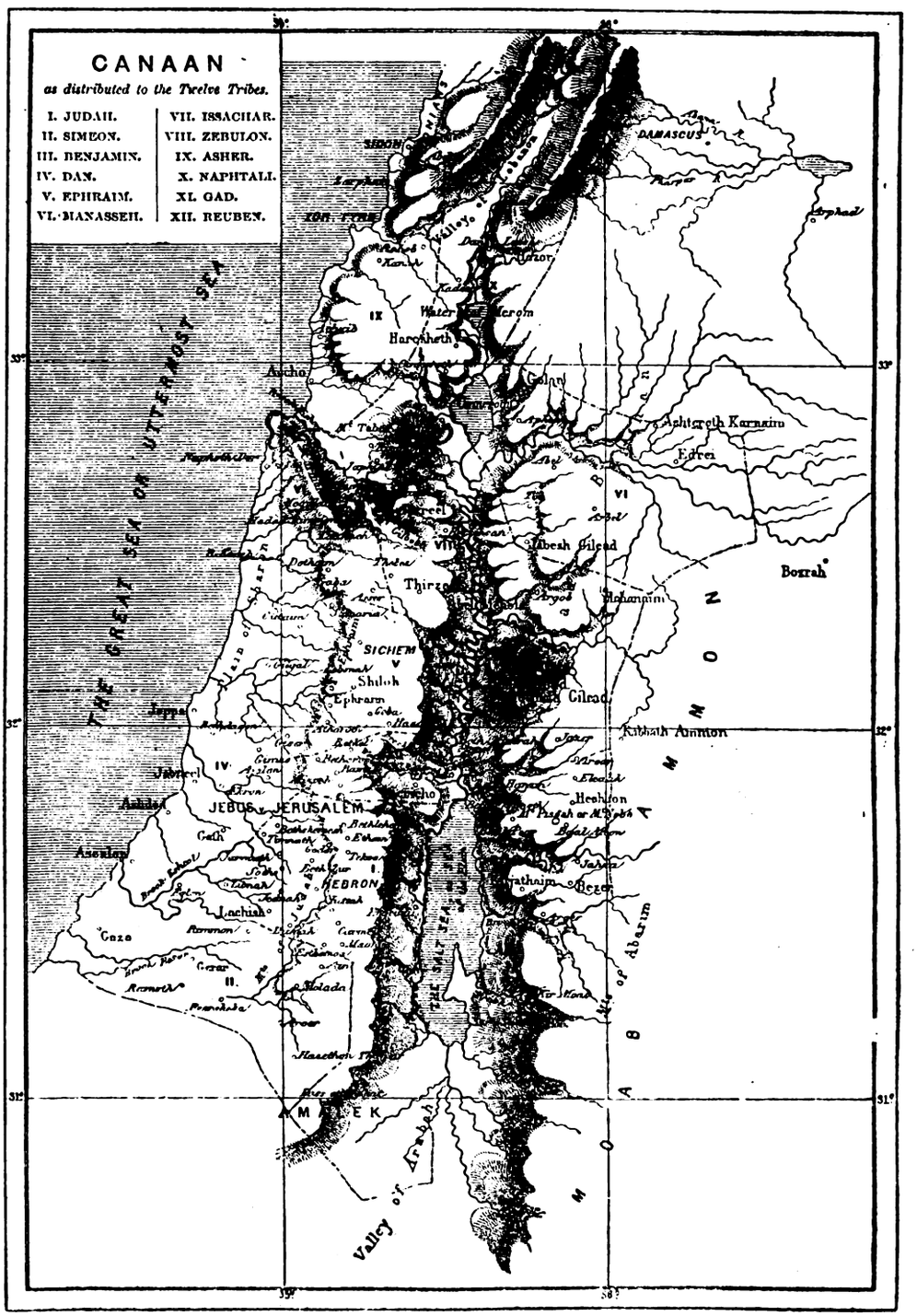
The coast turned from Zidon on the extreme north, to Ramah southward, and to the strong or fortified city of Tyre. It is not, however, to insular Tyre alone that our text refers: the island-city must have had some territory upon the mainland, and, as this would be reckoned a part of Tyre, the writer here speaks of it as such.

32—39. The boundary of the tribe of Naphtali was from the south-west towards the north-east up to the sources of the Jordan; it then turned from the Jordan westward to Aznoth-tabor, and went thence to Hukkok, and reached to Zebulun on the south; on the west it bordered upon Asher, and eastward reached to Judah on the Jordan.

40—48. The inheritance of the tribe of Dan was in the west of Benjamin, between Judah and Ephraim; and to provide for this tribe, Judah had to give up some cities in the north, and Ephraim some in the south.

The boundaries of Dan naturally flow out from those of Judah, Ephraim, and Benjamin.

49—51. After the distribution of the



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39 This *is* the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.

40 ¶ *And* the seventh lot came out for the tribe of the children of Dan according to their families.

41 And the coast of their inheritance was Zorah, and Eshtaol, and Ir-shemesh,[a]

42 And Shaalabbin, and Ajalon, and Jethlah,[b]

43 And Elon, and Thimnathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baalath,

45 And Jehud, and Bene-berak, and Gath-rimmon,

46 And Me-jarkon, and Rakkon, with the border [1]before [2]Japho.

47 And the coast of the children of Dan went out *too little* for them: therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, Dan, after the name of Dan their father.[c]

48 This *is* the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.[d]

49 ¶ When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun among them:

50 According to the word of the LORD they gave him the city which he asked, *even* Timnath-serah in mount Ephraim: and he built the city, and dwelt therein.[e]

51 These *are* the inheritances, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot in Shiloh before the LORD, at the door of the tabernacle of the congregation. So they made an end of dividing the country.[f]

CHAPTER XX.

1 *God commandeth, 7 and the children of Israel appoint the six cities of refuge.*

THE LORD also spake unto Joshua, saying,

2 Speak to the children of Israel, saying, Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses:[g]

3 That the slayer that killeth *any* person unawares *and* unwittingly may flee thither: and they shall be your refuge from the avenger of blood.

BEFORE CHRIST 1443.

[h] Deut. xxi. 19; Ruth iv. 1, 2; Job v. 4; Jer. xxxviii. 7.

a Judg. xiii. 2.
b Judg. i. 35.

[i] Numb. xxxv. 12.

1 Or, *over against.*
2 Or, *Joppa.*

[j] Numb. xxxv. 25.

3 Heb. *sanctified.*

c Gen. xlix. 17; Judg. xviii. 29.
[k] ch. xiv. 15; xxi. 11, 13, 21, 32; 1 Chron. vi. 76; 2 Chron. x. 1; Luke i. 39.
d Acts xvii. 26.

[l] ch. xxi. 27, 36, 38; Deut. iv. 43; 1 Kings xxii. 3; 1 Chron. vi. 78.

e ch. xxiv. 30; 1 Chron. vii. 24.
[m] ver. 6; Numb. xxxv. 15.

f ch. xviii. 1, 10; Numb. xxxiv. 17.

g Exod. xxi. 13; Numb. xxxv. 6, 11, 14; Deut. xix. 2, 9.

[n] ch. xiv. 1; xvii. 4; xviii. 1; Numb. xxxv. 2.

4 And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall take him into the city unto them, and give him a place, that he may dwell among them.[h]

5 And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not beforetime.[i]

6 And he shall dwell in that city, until he stand before the congregation for judgment, *and* until the death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.[j]

7 ¶ And they [3]appointed Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba, which *is* Hebron, in the mountain of Judah.[k]

8 And on the other side Jordan by Jericho eastward, they assigned Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh.[l]

9 These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth *any* person at unawares might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.[m]

CHAPTER XXI.

1 *Eight and forty cities given by lot, out of the other tribes, unto the Levites. 43 God gave the land, and rest unto the Israelites, according to his promise.*

THEN came near the heads of the fathers of the Levites unto Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel;

2 And they spake unto them at Shiloh in the land of Canaan, saying, The LORD commanded by the hand of Moses to give us cities to dwell in, with the suburbs thereof for our cattle.

3 And the children of Israel gave unto the Levites out of their inheritance, at the commandment of the LORD, these cities and their suburbs.[n]

land by lot was completed, Joshua received, as he desired, the city of Timnath-serah as a perpetual inheritance.

CHAPTER XX.

1—9. The selection of these six cities of refuge—three on each side of the Jordan—took place immediately after the distribution of the land, and it thus connects this chapter with the whole of the foregoing narrative.

For the command given to Moses in regard to these asylums, consult Numb. xxxv. 9—28; Deut. xix. 1—13.

The office of the high priest having a representative character, his death was an event of such importance that every other death was forgotten in consequence of it, even the death perpetrated by the man-slayer was left unavenged; and hence the man-slayer was safe in returning to his own city.

On this side Jordan, the cities chosen were Kadesh in Galilee, or northern part of the province in the mountains of Naphtali; Shechem, in the mountains of Ephraim, in the centre of the land; and in the south, Hebron on the mountains of Judah. On the other side, the three cities selected by Moses were Bezer, on the plain of the tribe of Reuben; Ramoth, in Gilead; and Golan, on the eastern side of the Galilean sea.

These cities were to preserve both the people and the land free from blood-guiltiness, and stood there as memorials of the love of God to his people. They were all Levitical cities, and, as such, were emphatically the possession of the Lord; so that the man-slayer was taken under the more immediate protection of the mercy of God.

CHAPTER XXI.

1—3. Each tribe having received its inheritance, the Levites now prefer the request that they might receive by lot the cities intended for them, according to the command of God, given through his servant Moses, in Numb. xxxv. 2—8; where the number of the cities is also fixed at forty-eight.

4—8. Here we have first the number of the cities which were given by each tribe to the Levites. These cities were assigned by lot; yet it may have been decided beforehand what cities each tribe was to give up; and since

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BEFORE CHRIST 1443.

4 And the lot came out for the families of the Kohathites: and the children of Aaron the priest, *which were* of the Levites, had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.[a]

5 And the rest of the children of Kohath *had* by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasseh, ten cities.[b]

6 And the children of Gershon *had* by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half tribe of Manasseh in Bashan, thirteen cities.[c]

7 The children of Merari by their families *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.[d]

8 And the children of Israel gave by lot unto the Levites these cities with their suburbs, as the LORD commanded by the hand of Moses.[e]

9 ¶ And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are *here* [1]mentioned by name,

10 Which the children of Aaron, *being* of the families of the Kohathites, *who were* of the children of Levi, had: for their's was the first lot.[f]

11 And they gave them the city of [2]Arba the father of Anak, which *city is* Hebron, in the hill *country* of Judah, with the suburbs thereof round about it.[g]

12 But the fields of the city, and the villages thereof, gave they to Caleb the son of Jephunneh for his possession.[h]

13 ¶ Thus they gave to the children of Aaron the priest Hebron with her suburbs, *to be* a city of refuge for the slayer; and Libnah with her suburbs,[i]

14 And Jattir with her suburbs, and Eshtemoa with her suburbs,[j]

15 And [3]Holon with her suburbs, and Debir with her suburbs,[k]

16 And [4]Ain with her suburbs, and Juttah with her suburbs, *and* Beth-shemesh with her suburbs; nine cities out of those two tribes.[l]

17 And out of the tribe of Benjamin, Gibeon with her suburbs, [5]Geba with her suburbs,[m]

18 Anathoth with her suburbs, and [6]Almon with her suburbs; four cities.[n]

19 All the cities of the children of Aaron, the priests, *were* thirteen cities with their suburbs.

20 ¶ And the families of the children of Kohath, the Levites which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.[o]

21 For they gave them Shechem with her suburbs in mount Ephraim, *to be* a city of refuge for the slayer; and Gezer with her suburbs,[p]

22 And Kibzaim with her suburbs, and Beth-horon with her suburbs; four cities.

23 And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs,

24 Aijalon with her suburbs, Gath-rimmon with her suburbs; four cities.

25 And out of the half tribe of Manasseh, Tanach with her suburbs, and Gath-rimmon with her suburbs; two cities.

26 All the cities *were* ten with their suburbs for the families of the children of Kohath that remained.

27 ¶ And unto the children of Gershon, of the families of the Levites, out of the *other* half tribe of Manasseh *they gave* Golan in Bashan with her suburbs, *to be* a city of refuge for the slayer; and Beesh-terah with her suburbs; two cities.[q]

28 And out of the tribe of Issachar, Kishon with her suburbs, Dabareh with her suburbs,

29 Jarmuth with her suburbs, En-gannim with her suburbs; four cities.

30 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs,

31 Helkath with her suburbs, and Rehob with her suburbs; four cities.

32 And out of the tribe of Naphtali, Kedesh in Galilee with her suburbs, *to be* a city of refuge for the slayer; and Hammoth-dor with her suburbs, and Kartan with her suburbs; three cities.[r]

33 All the cities of the Gershonites according to their families *were* thirteen cities with their suburbs.

34 ¶ And unto the families of the children of Merari, the rest of the Levites, out of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs,[s]

35 Dimnah with her suburbs, Nahalal with her suburbs; four cities.

36 And out of the tribe of Reuben, Bezer with her suburbs, and Jahazah with her suburbs,[t]

37 Kedemoth with her suburbs, and Mephaath with her suburbs; four cities.

38 And out of the tribe of Gad, Ramoth in Gilead with her suburbs, *to be* a city of refuge for the slayer; and Mahanaim with her suburbs,[u]

39 Heshbon with her suburbs, Jazer with her suburbs; four cities in all.

40 So all the cities for the children of Merari by their families, which were remaining of the families of the Levites, were *by* their lot twelve cities.

41 All the cities of the Levites within the possession of the children of Israel *were* forty and eight cities with their suburbs.[v]

42 These cities were every one with their suburbs round about them: thus *were* all these cities.

43 ¶ And the LORD gave unto Israel all the land which he sware to give unto their fathers; and they possessed it, and dwelt therein.[w]

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a vs. 8, 19; ch. xxiv. 33.
b ver. 20.
c ver. 27.
d ver. 24.
q ver. 6; ch. xx. 8; 1 Chron. vi. 71.
e ver. 3; Numb. xxxv. 2.
1 Heb. *called.*
f ver. 4.
2 Or, *Kirjath-arba.*
r ch. xx. 7.
g ch. xv. 13, 14; xx. 7; Gen. xxiii. 2; Luke i. 39.
h ch. xiv. 14; 1 Chron. vi. 56.
s ver. 7; 1 Chron. vi. 77.
i ch. xv. 42, 44; xx. 7; 1 Chron. vi. 57.
j ch. xv. 48, 50.
t ch. xx. 8.
3 Or, *Hilen.*
k ch. xv. 49, 51; 1 Chron. vi. 58.
4 Or, *Ashan.*
l ch. xv. 10, 42, 55.
u ch. xx. 8.
5 Or, *Gaba.*
m ch. xviii. 24, 25.
6 Or, *Alemeth.*
n 1 Chron. vi. 60.
v Numb. xxxv. 7.
o ver. 5; 1 Chron. vi. 66.
p ch. xx. 7.
w Gen. xiii. 15; xv. 18; xxvi. 3; xxviii. 4, 13.

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the Levites were divided into three classes—the Gershonites, the Kohathites, and the Merarites—the lot merely determined to which branch of the Levites each city should be given.

The first lot was drawn by the Kohathites, among whom the Aaronic priests had the priority, and to these were given thirteen cities out of the tribes of Judah, Simeon, and Benjamin, which placed them in the locality which God had chosen for the site of the future temple. The Gershonites received thirteen cities from the tribes of Issachar, Asher, Naphtali, and the half tribe of Manasseh in Bashan; the Merarites received twelve cities from Reuben, Gad, and Zebulun; and the other ten cities went to the descendants of Kohath.

9—12. This list of the Levitical cities divides itself thus:—The cities of the priests in Judah and Simeon (9—16); the cities of the priests in the tribe of Benjamin (17—19); ten cities to the rest of the Kohathites, according to their families, out of the tribes of Ephraim, Dan, and the half tribe of Manasseh (20—26); the thirteen cities given to the Gershonites out of the half tribe of Manasseh, the tribes of Issachar, Asher, and Naphtali (27—33); the twelve

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44 And the LORD gave them rest round about, according to all that he sware unto their fathers: and there stood not a man of all their enemies before them; the LORD delivered all their enemies into their hand.[a]

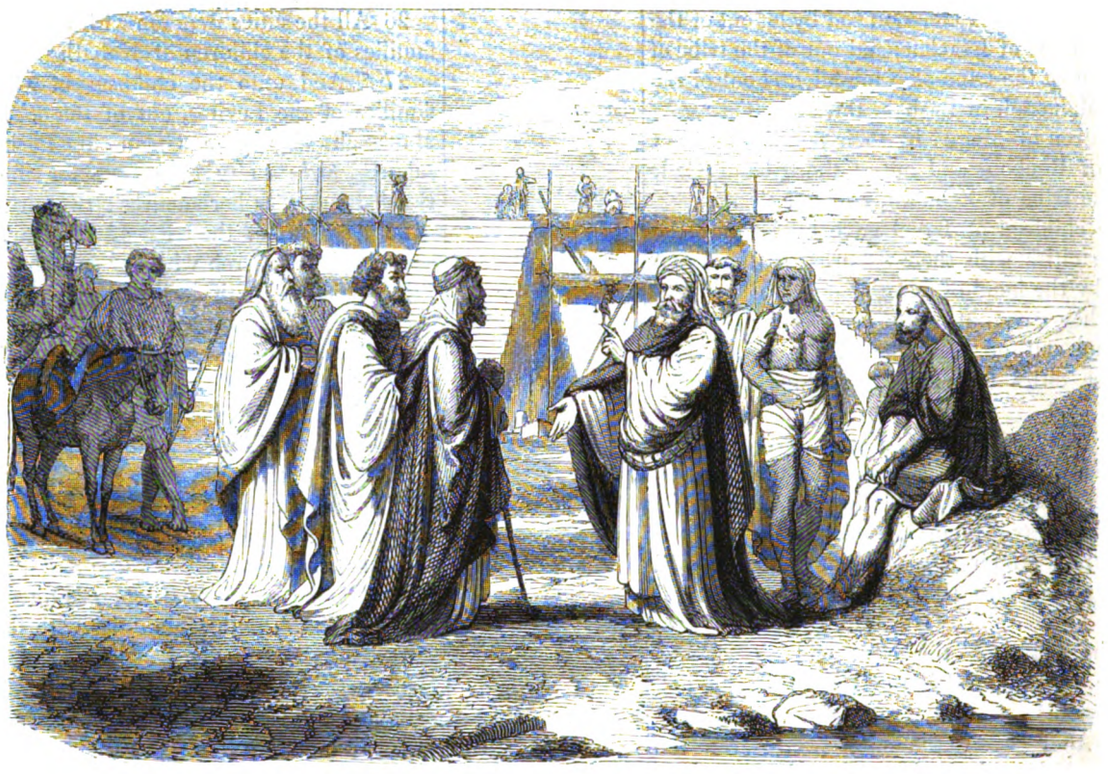
45 There failed not ought of any good thing which the LORD had spoken unto the house of Israel; all came to pass.[b]

BEFORE CHRIST 1443.

a ch. xi. 23; xxii. 4; Deut. vii. 24.
e Deut. vi. 6, 17; x. 12; xi. 22; Ps. cxix. 4.
b ch. xxiii. 14.
f ch. xiv. 13; Gen. xlvii. 7; Exod. xxxix. 43; 2 Sam. vi. 18.

5 But take diligent heed to do the commandment and the law, which Moses the servant of the LORD charged you, to love the LORD your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul.[e]

6 So Joshua blessed them, and sent them away: and they went unto their tents.[f]



JOSHUA SENDING BACK THE TWO TRIBES AND A HALF.

CHAPTER XXII.

1 *The two tribes and half with a blessing are sent home.* 10 *They build the altar of testimony in their journey.* 11 *The Israelites are offended thereat.* 21 *They give them good satisfaction.*

THEN Joshua called the Reubenites, and the Gadites, and the half tribe of Manasseh,

2 And said unto them, Ye have kept all that Moses the servant of the LORD commanded you, and have obeyed my voice in all that I commanded you:[c]

3 Ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of the LORD your God.

4 And now the LORD your God hath given rest unto your brethren, as he promised them: therefore now return ye, and get you unto your tents, *and* unto the land of your possession, which Moses the servant of the LORD gave you on the other side Jordan.[d]

g ch. xvii. 5.

h Numb. xxxi. 27; 1 Sam. xxx. 24.

c ch. i. 16, 17; Numb. xxxii. 20; Deut. iii. 18.

i Numb. xxxii. 1, 26, 29

d ch. xiii. 8; xxi. 44; Numb. xxxii. 33; Deut. xxix. 8.

7 ¶ Now to the *one* half of the tribe of Manasseh Moses had given *possession* in Bashan: but unto the *other* half thereof gave Joshua among their brethren on this side Jordan westward. And when Joshua sent them away also unto their tents, then he blessed them,[g]

8 And he spake unto them, saying, Return with much riches unto your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment: divide the spoil of your enemies with your brethren.[h]

9 ¶ And the children of Reuben and the children of Gad and the half tribe of Manasseh returned, and departed from the children of Israel out of Shiloh, which *is* in the land of Canaan, to go unto the country of Gilead, to the land of their possession, whereof they were possessed, according to the word of the LORD by the hand of Moses.[i]

10 ¶ And when they came unto the borders of Jordan, that *are* in the land of Canaan, the children of Reuben and the children of Gad and the half tribe of Manasseh built there an altar by Jordan, a great altar to see to.

cities to the Merarites from the tribes of Zebulun, Reuben, and Gad (34—40). By this distribution of the land, the promises which Joshua received after the death of Moses were fulfilled.

CHAPTER XXII.

1—8. The two tribes and a half, having faithfully fulfilled their promise never to abandon their brethren till they were in quiet possession of the land

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JOSHUA'S CHARGE TO THE ELDERS OF ISRAEL.

11 ¶ And the children of Israel heard say, Behold, the children of Reuben and the children of Gad and the half tribe of Manasseh have built an altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel.[a]

12 And when the children of Israel heard *of it*, the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war against them.[b]

13 And the children of Israel sent unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, into the land of Gilead, Phinehas the son of Eleazar the priest,[c]

14 And with him ten princes, of each [1]chief house a prince throughout all the tribes of Israel; and each one *was* an head of the house of their fathers among the thousands of Israel.[d]

15 ¶ And they came unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, unto the land of Gilead, and they spake with them, saying,

BEFORE CHRIST 1443.

a Deut. xiii. 12, 14; Judg. xx. 12.

b Judg. xx. 1.

c ver. 11; Exod. vi. 25; Numb. xxv. 7; Judg. xiii. 14.

1 Heb. *house of the father.*

d Numb. i. 4.

16 Thus saith the whole congregation of the LORD, What trespass *is* this that ye have committed against the God of Israel, to turn away this day from following the LORD, in that ye have builded you an altar, that ye might rebel this day against the LORD?[e]

17 *Is* the iniquity of Peor too little for us, from which we are not cleansed until this day, although there was a plague in the congregation of the LORD,[f]

18 But that ye must turn away this day from following the LORD? and it will be, *seeing* ye rebel to day against the LORD, that to morrow he will be wroth with the whole congregation of Israel.[g]

19 Notwithstanding, if the land of your possession *be* unclean, *then* pass ye over unto the land of the possession of the LORD, wherein the LORD'S tabernacle dwelleth, and take possession among us: but rebel not against the LORD, nor rebel against us, in building you an altar beside the altar of the LORD our God.[h]

20 Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all

e Lev. xvii. 8, 9; Deut. xii. 13, 14.

f Numb. xxv. 3, 4; Deut. iv. 3.

g Numb. xvi. 22.

h ch. xviii. 1.

of Canaan, we here find Joshua commending them for their fidelity, giving them the most fatherly counsel, exhorting them to cleave unto God, and sending them back to their own possessions with his special benediction.

9—29. The "children of Israel" were the Israelites who dwelt on this side Jordan. Gilead—the whole territory of the Israelites on the other side. "The borders of the Jordan"—the district of the Jordan on the western side of the river.

The altar, which the two tribes and a half erected on this western bank, was not intended for sacrifice, but only for a witness that they, in common with their brethren, had an interest in the favour and the friendship of God.

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the congregation of Israel? and that man perished not alone in his iniquity.[a]

21 ¶ Then the children of Reuben and the children of Gad and the half tribe of Manasseh answered, and said unto the heads of the thousands of Israel,

22 The LORD God of gods, the LORD God of gods, he knoweth, and Israel he shall know; if *it be* in rebellion, or if in transgression against the LORD, (save us not this day,)[b]

23 That we have built us an altar to turn from following the LORD, or if to offer thereon burnt offering or meat offering, or if to offer peace offerings thereon, let the LORD himself require *it*;[c]

24 And if we have not *rather* done it for fear of *this* thing, saying, [1]In time to come your children might speak unto our children, saying, What have ye to do with the LORD God of Israel?

25 For the LORD hath made Jordan a border between us and you, ye children of Reuben and children of Gad; ye have no part in the LORD: so shall your children make our children cease from fearing the LORD.

26 Therefore we said, Let us now prepare to build us an altar, not for burnt offering, nor for sacrifice:

27 But *that* it *may be* a witness between us, and you, and our generations after us, that we might do the service of the LORD before him with our burnt offerings, and with our sacrifices, and with our peace offerings; that your children may not say to our children in time to come, Ye have no part in the LORD.[d]

28 Therefore said we, that it shall be, when they should *so* say to us or to our generations in time to come, that we may say *again*, Behold the pattern of the altar of the LORD, which our fathers made, not for burnt offerings, nor for sacrifices; but it *is* a witness between us and you.

29 God forbid that we should rebel against the LORD, and turn this day from following the LORD, to build an altar for burnt offerings, for meat offerings, or for sacrifices, beside the altar of the LORD our God that *is* before his tabernacle.[e]

30 ¶ And when Phinehas the priest, and the princes of the congregation and heads of the thousands of Israel which *were* with him, heard the words that the children of Reuben and the children of Gad and the children of Manasseh spake, [2]it pleased them.

31 And Phinehas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the LORD *is* among us, because ye have not committed this trespass against the LORD: [3]now ye have delivered the children of Israel out of the hand of the LORD.[f]

BEFORE CHRIST 1443.

a ch. vii. 1, 5.

b Deut. x. 17; 1 Kings viii. 39; Job x. 7; xxiii. 10; Ps. xliv. 21; cxxx. 1, 2; Jer. xii. 3; 2 Cor. xi. 11, 31.

g 1 Chron. xxix. 20; Neh. viii. 6; Dan. ii. 19; Luke ii. 28.

4 That is, *a witness.*

h ch. xxiv. 27.

c Deut. xviii. 19; 1 Sam. xx. 16.

1 Heb. *to morrow.*

5 Heb. *come into days.*

i ch. xiii. 1; xxi. 24; xxii. 4.

d ver. 34; ch. xxiv. 27; Deut. xii. 5, 6, 11, 12, 17, 18, 26, 27.

6 Heb. *at the sunset.*

j ch. x. 14, 42; xiii. 2, 6; xviii. 10; xxiv. 1; Exod. xiv. 14; Deut. xxxi. 28; 1 Chron. xxviii. 1.

e Deut. xii. 13, 14.

k ch. i. 7; xiii. 6; Exod. xxiii. 30; xxxiii. 2; xxxiv. 11; Numb. xxxiii. 53; Deut. v. 32; xi. 23; xxviii. 14.

l Exod. xxiii. 13, 33; Numb. xxxii. 38; Deut. vii. 2, 3; Ps. xvi. 4; Prov. iv. 14; Jer. v. 7; Zeph. i. 5; Eph. v. 11.

2 Heb. *it was good in their eyes.*

7 Or, *For if ye will cleave.*

m ch. xxii. 5; Deut. x. 20; xi. 22; xiii. 4.

8 Or, *Then the LORD will drive.*

n ch. i. 5; Deut. xi. 23.

3 Heb. *then.*

f Lev. xxvi. 11, 12; 2 Chron. xv. 2.

o Exod. xiv. 14; xxiii. 27; Lev. xxvi. 8; Deut. iii. 22; xxxii. 30; Judg. iii. 31; xv. 15; 2 Sam. xxiii. 8.

32 ¶ And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and brought them word again.

33 And the thing pleased the children of Israel; and the children of Israel blessed God, and did not intend to go up against them in battle, to destroy the land wherein the children of Reuben and Gad dwelt.[g]

34 And the children of Reuben and the children of Gad called the altar [4]*Ed:* for it *shall be* a witness between us that the LORD *is* God.[h]

CHAPTER XXIII.

1 *Joshua's exhortation before his death, 3 by former benefits, 5 by promises, 11 and by threatenings.*

AND it came to pass a long time after that the LORD had given rest unto Israel from all their enemies round about, that Joshua waxed old *and* [5]stricken in age.[i]

2 And Joshua called for all Israel, *and* for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old *and* stricken in age:

3 And ye have seen all that the LORD your God hath done unto all these nations because of you; for the LORD your God *is* he that hath fought for you.

4 Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea [6]westward.[j]

5 And the LORD your God, he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as the LORD your God hath promised unto you.

6 Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom *to* the right hand or *to* the left;[k]

7 That ye come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear *by them*, neither serve them, nor bow yourselves unto them:[l]

8 [7]But cleave unto the LORD your God, as ye have done unto this day.[m]

9 [8]For the LORD hath driven out from before you great nations and strong: but *as for* you, no man hath been able to stand before you unto this day.[n]

10 One man of you shall chase a thousand: for the LORD your God, he *it is* that fighteth for you, as he hath promised you.[o]

The language of the seventeenth verse is sharply pointed:—Do you look upon the sin of Baal-peor as something light and trifling? Can it be that we are still cherishing the same sin in our heart? If, indeed, you think that God has not distinguished your land with the same favour as ours, come over to us, and we will share our possessions with you.

30—34. The reasons given by the two tribes and a half, in self-vindication for erecting this altar of grateful memorial, being so enlightened, consistent, and religious, their brethren were fully satisfied, and they separated, mutually assured of Jehovah's favour.

CHAPTER XXIII.

1—5. Having portioned out the land amongst the tribes, and being conscious that his work on earth was nearly finished, Joshua retired to his own city of Timnath-serah, on the mountains of Ephraim, where he spent the last years of his pilgrimage in the peaceful possession of his inheritance; and, as the time of his departure was at hand, he summoned the representatives of the congregation together, and exhorted them by the memory of God's past faithfulness and mercy, by promises pregnant with life and blessing, and by threatenings solemn and awakening, to cleave unto the Lord with courage.

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11 Take good heed therefore unto [1]yourselves, that ye love the LORD your God.

12 Else if ye do in any wise go back, and cleave unto the remnant of these nations, *even* these that remain among you, and shall make marriages with them, and go in unto them, and they to you:

13 Know for a certainty that the LORD your God will no more drive out *any of* these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the LORD your God hath given you.[a]

14 And, behold, this day I *am* going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, *and* not one thing hath failed thereof.[b]

15 Therefore it shall come to pass, *that* as all good things are come upon you, which the LORD your God promised you; so shall the LORD bring upon you all evil things, until he have destroyed you from off this good land which the LORD your God hath given you.[c]

16 When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.[d]

CHAPTER XXIV.

1 *Joshua assembleth the tribes at Shechem.* 2 *A brief history of God's benefits from Terah.* 14 *He reneweth the covenant between them and God.* 26 *A stone the witness of the covenant.* 29 *Joshua's age, death, and burial.* 32 *Joseph's bones are buried.* 33 *Eleazar dieth.*

AND Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God.[e]

2 And Joshua said unto all the people, Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the flood in old time, *even* Terah, the father of Abraham, and the father of Nachor: and they served other gods.

3 And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac.[f]

4 And I gave unto Isaac Jacob and Esau: and I gave unto Esau mount Seir, to possess it; but Jacob and his children went down into Egypt.[g]

5 I sent Moses also and Aaron, and I plagued Egypt, according to that which I did among them: and afterward I brought you out.[h]

6 And I brought your fathers out of Egypt: and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea.[i]

7 And when they cried unto the LORD, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness a long season.[j]

8 And I brought you into the land of the Amorites, which dwelt on the other side Jordan; and they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you.[k]

9 Then Balak the son of Zippor, king of Moab, arose and warred against Israel, and sent and called Balaam the son of Beor to curse you:

10 But I would not hearken unto Balaam; therefore he blessed you still: so I delivered you out of his hand.[l]

11 And ye went over Jordan, and came unto Jericho: and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand.

12 And I sent the hornet before you, which drave them out from before you, *even* the two kings of the Amorites; *but* not with thy sword, nor with thy bow.

13 And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat.[m]

14 ¶ Now therefore fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD.[n]

15 And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that *were* on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.[o]

16 And the people answered and said, God forbid that we should forsake the LORD, to serve other gods;

17 For the LORD our God, he *it is* that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed:

18 And the LORD drave out from before us all the people, even the Amorites which dwelt in the land: *therefore* will we also serve the LORD; for he *is* our God.

BEFORE CHRIST 1443.

1 Heb. *your souls.*

h Exod. iii. 10; vii.—x. xii.

i Exod. xii. 37, 51; xiv. 2, 9.

j ch. v. 6; Exod. xiv. x. 20, 27, 28; Deut. iv. 34; xxix. 2.

k Exod. xxiii. 33; Numb. xxxiii. 55; Deut. vii. 3, 16; Judg. ii. 3; 1 Kings iv. 4—13.

l Numb. xxi. 21, 33; Deut. ii. 32; iii. 1.

m ch. xxi. 45; 1 Kings ii. 2; Luke xxi. 33; 1 Peter i. 25.

n Numb. xxii. 5; xxiii. 11, 20; xxiv. 10; Deut. xxiii. 4, 5; Judg. xi. 25.

o Lev. xxvi. 16; Deut. xxviii. 15—68.

p ver. 15; Numb. xi. 33; Deut. xi. 17; Ps. ii. 12.

q ch. iii. 14, 17; iv. 10—12; vi. 1; x. 1; xi. 1, 13; Exod. xxiii. 28; Deut. vi. 10, 11; vii. 20; Ps. xliv. 3—6.

r vs. 2, 23; Lev. xvii. 7; Deut. x. 12; xviii. 13; 1 Sam. xii. 24; Ps. cxix. 1; Ezek. xx. 7, 8, 18; xxiii. 3; Eph. vi. 24.

s ch. xxiii. 2; Gen. xxxv. 4; 1 Sam. x. 19.

t ver. 14; Gen. xviii. 19; Exod. xxiii. 24, 32—34; Deut. xiii. 7; xxix. 18; Judg. vi. 10; 1 Kings xviii. 21; Ezek. xx. 39.

u Gen. xi. 26, 31; xii. 1; xxi. 2; xxxi. 53; Acts vii. 2, 3.

v Gen. xxv. 24—26; xxxvi. 8; xlvi. 1; Deut. ii. 5; Acts vii. 15.

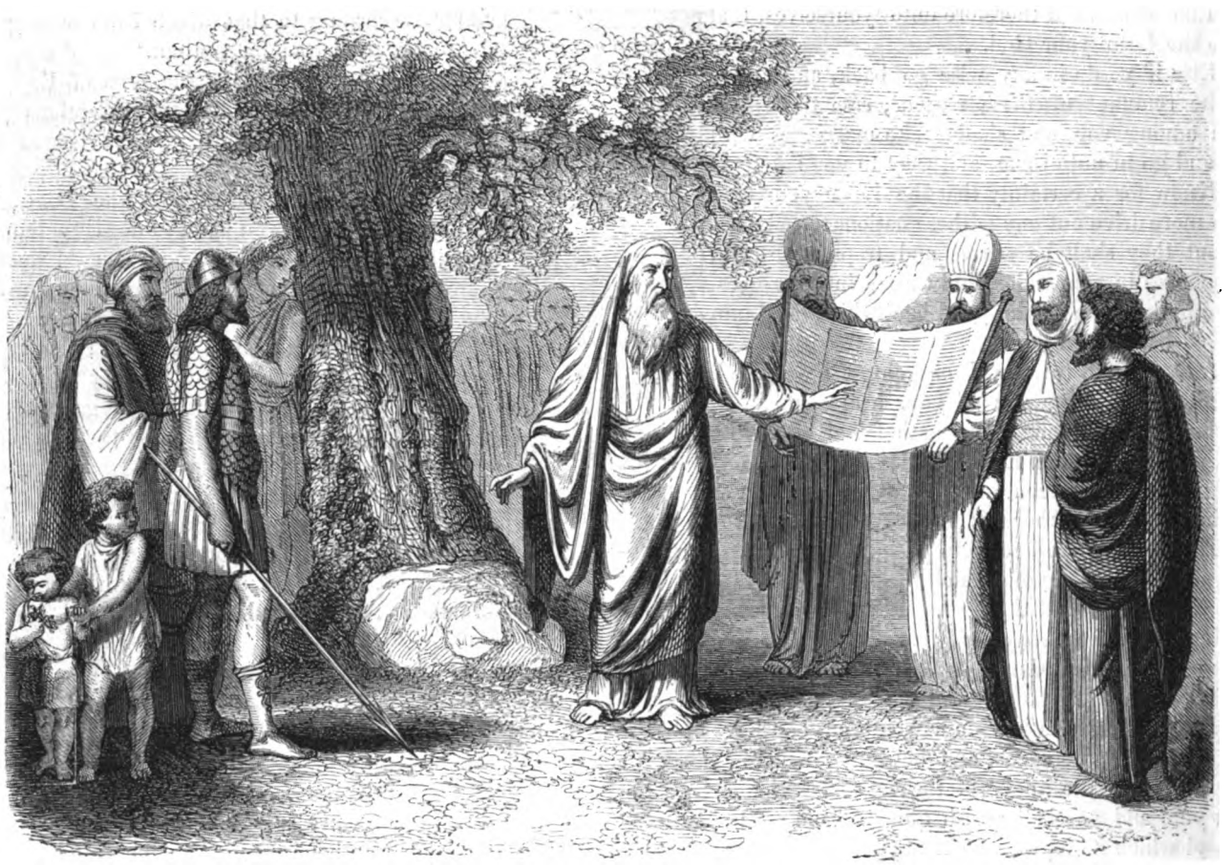
From the Jordan to the Great sea on the west, was the extent, or two limits of the land: the point at which the conquest had begun, and the point to which it had been carried. As the Canaanitish tribes which still remained to be conquered were included in the division of the land, the promise of God was the assurance that the Infinite Power would expel those remaining tribes, and give their land to his redeemed people.

6—16. These exhortations imply that the future of the Israelites was dependent on, and would be regulated by, their obedience and fidelity to God,

CHAPTER XXIV.

1. Here Joshua renews his covenant with the people at Shechem, which stood between the mountains of Ebal and Gerizim (Josh. viii. 20—35). But why select Shechem for this final act? Here Abraham, on his entrance into Canaan, was honoured with a supernatural vision, and here he erected an altar; here Jacob sanctified his house, and reared a stone of memorial; here Moses had entered into solemn covenant with his people (Gen. xxxiii. 18—20; xxxv. 2—4; Josh. viii. 30—35).

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JOSHUA MAKING A COVENANT WITH THE PEOPLE.

19 And Joshua said unto the people, Ye cannot serve the LORD: for he *is* an holy God; he *is* a jealous God; he will not forgive your transgressions nor your sins.[a]

20 If ye forsake the LORD, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good.[b]

21 And the people said unto Joshua, Nay; but we will serve the LORD.

22 And Joshua said unto the people, Ye *are* witnesses against yourselves that ye have chosen you the LORD, to serve him. And they said, *We are* witnesses.[c]

23 Now therefore put away, *said he*, the strange gods which *are* among you, and incline your heart unto the LORD God of Israel.[d]

24 And the people said unto Joshua, The LORD our God will we serve, and his voice will we obey.

25 So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.[e]

26 ¶ And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that *was* by the sanctuary of the LORD.[f]

27 And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the LORD which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God.[g]

28 So Joshua let the people depart, every man unto his inheritance.[h]

29 ¶ And it came to pass after these things, that Joshua the son of Nun, the servant of the LORD, died, *being* an hundred and ten years old.[i]

30 And they buried him in the border of his inheritance in Timnath-serah, which *is* in mount Ephraim, on the north side of the hill of Gaash.[j]

31 And Israel served the LORD all the days of Joshua, and all the days of the elders that [1]overlived Joshua, and which had known all the works of the LORD, that he had done for Israel.[k]

32 ¶ And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred [2]pieces of silver: and it became the inheritance of the children of Joseph.[l]

33 And Eleazar the son of Aaron died; and they buried him in a hill *that pertained to* Phinehas his son, which was given him in mount Ephraim.[m]

BEFORE CHRIST 1443.

a Exod. xx. 5; xxiii. 21; Lev. xix. 2; 1 Sam. vi. 20; Ps. xcix. 5, 9; Isa. v. 16.

g ch. xxii. 27, 28, 34; Gen. xxxi. 48, 52; Deut. xxxi. 19, 21, 26; xxxii. 1.

b ch. xxiii. 15; 1 Chron. xxviii. 9; 2 Chron. xv. 2; Ezra viii. 22; Isa. i. 28; lxiii. 10; lxv. 11, 12; Acts vii. 42.

h Judg. ii. 6.

i Judg. ii. 8.

c Ps. cxix. 173.

j ch. xix. 50; Judg. ii. 9.

1 Heb. *prolonged their days after Joshua.*

d ver. 14; Gen. xxxv. 2; Judg. x. 16; 1 Sam. vii. 3.

k Deut. xi. 2; xxxi. 13; Judg. ii. 7.

e ver. 26; Exod. xv. 25; 2 Kings xi. 17.

2 Or, *lambs.*

l Gen. xxxiii. 19; l. 25; Exod. xiii. 19.

f Deut. xxxi. 24.

m Exod. vi. 25; Judg. xx. 28.

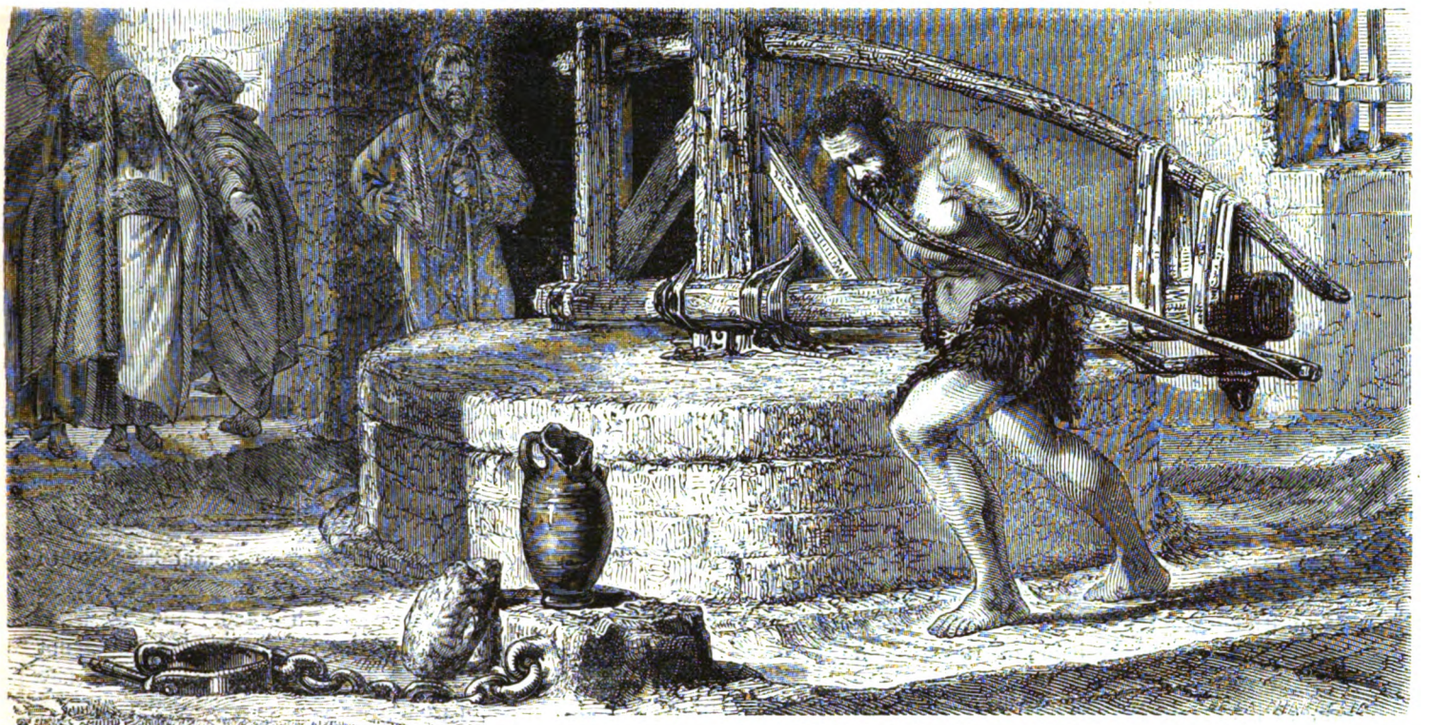
It is not improbable that, on this solemn occasion, the ark of the covenant was brought from Shiloh to Shechem, while Joshua, invoking the name of God, so addressed the people as that each one might feel for himself that God was presiding over all that was performed there, and that they all were confirming an inviolable covenant with the Unchangeable One himself.

2—13. An impressive rehearsal of the divine conduct toward Israel, from the call of Abraham to their settlement in the land of promise.

14—29. Here, Joshua, standing on the margin of the invisible world, renewed the covenant with the congregation, and set up a stone as a perpetual witness of the fact, that they had vowed to be the Lord's, and to live to him.

29—33. Joshua, having successfully and honourably finished his career, calmly falls asleep in death, and is laid unto his fathers. Full of noble service was his life, and thick were the honours which were hung upon his bier, and strewed upon his grave.

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THE BOOK OF JUDGES.

CHAPTER I.

BEFORE CHRIST 1443.

The period embraced in the Book of Judges extends over about three hundred years. The time of each judge or leader may be set down thus: Othniel, 40 years; Ehud and Shamgar, 80; Barak and Deborah, 40; Gideon, 40; Abimelech, 3; Tola, 23; Jair, 22; Jephthah, 6; Ibzan, 7; Elon, 10; Abdon, 8; Samson, 20. In Acts xiii. 20 the period is said to have been four hundred and fifty years. How can this be? Doddridge, reckoning from the birth of Isaac, renders Paul's words thus: — "After these transactions, which lasted four hundred and fifty years, he gave them judges."

a ch. xx. 18; Numb. xxvii. 21.

b ver. 17.

1 *The acts of Judah and Simeon.* 4 *Adoni-bezek justly requited.* 8 *Jerusalem taken.* 10 *Hebron taken.* 11 *Othniel hath Achsah to wife for taking of Debir* 16 *The Kenites dwell in Judah.* 17 *Hormah, Gaza, Askelon and Ekron taken.* 21 *The acts of Benjamin.* 22 *Of the house of Joseph, who take Beth-el.* 30 *Of Zebulun.* 31 *Of Asher.* 33 *Of Naphtali.* 34 *Of Dan.*

NOW after the death of Joshua it came to pass, that the children of Israel asked the LORD, saying, Who shall go up for us against the Canaanites first, to fight against them?[a]

2 And the LORD said, Judah shall go up: behold, I have delivered the land into his hand.

3 And Judah said unto Simeon his brother, Come up with me into my lot, that we may fight against the Canaanites; and I likewise will go with thee into thy lot. So Simeon went with him.[b]

CHAPTER I.

The title of this book is derived from the Hebrew word SHOPHETIM, which signifies "judges;" not that the judges were its authors, but because it comprises the history of their rule or government, which extended from the time of Joshua to the days of Eli. The idea is not that of judicial administrators, but rather that of military leaders and magisterial rulers. Their first and most imperative duty was to lead out the people to war against their enemies, and instrumentally deliver them from the oppression of the surrounding nations, then to exercise, during peace, the office of chief ruler and judge of Israel.

The Hebrew commonwealth was a republic; and the circumstances of the people, and the organisation of the state itself, sometimes called for extraordinary officers, and no less extraordinary measures.

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4 And Judah went up; and the LORD delivered the Canaanites and the Perizzites into their hand: and they slew of them in Bezek ten thousand men.[a]

5 And they found Adoni-bezek in Bezek: and they fought against him, and they slew the Canaanites and the Perizzites.

6 But Adoni-bezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes.

7 And Adoni-bezek said, Threescore and ten kings, having [1]their thumbs and their great toes cut off, [2]gathered *their meat* under my table: as I have done, so God hath requited me. And they brought him to Jerusalem, and there he died.[b]

8 Now the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire.[c]

9 ¶ And afterward the children of Judah went down to fight against the Canaanites, that dwelt in the mountain, and in the south, and in the [3]valley.[d]

10 And Judah went against the Canaanites that dwelt in Hebron: (now the name of Hebron before *was* Kirjath-arba:) and they slew Sheshai, and Ahiman, and Talmai.[e]

11 And from thence he went against the inhabitants of Debir: and the name of Debir before *was* Kirjath-sepher:[f]

12 And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

13 And Othniel the son of Kenaz, Caleb's younger brother, took it: and he gave him Achsah his daughter to wife.

BEFORE CHRIST 1443.

a 1 Sam. xi. 8.

g ch. iii. 9; Josh. xv. 16—19

1 Heb. *the thumbs of their hands and of their feet.*

2 Or, *gleaned.*

h ch. iv. 11, 17; Deut. xxxiv. 3; Numb. x. 32; xxi. 1; 1 Sam. xv. 6; 1 Chron. ii. 55; Jer. xxxv. 2.

b Lev. xxiv. 19; 1 Sam. xv. 33; James ii. 13.

c Josh. xv. 63.

i ver. 3; Numb. xxi. 3; Josh. xix. 4.

3 Or, *low country.*

d Josh. x. 36; xi. 21; xv. 13.

j. Josh. xi. 22.

4 Or, *he possessed the mountain.*

e Josh. xiv. 15; xv. 13, 14.

k ver. 2; Josh. xvii. 16—18; 2 Kings xviii. 7.

f Josh. xv. 15.

l Numb. xiv. 24; Deut. i. 36; Josh. xiv. 9, 13; xv. 13, 14.

m Josh. xv. 63; xviii. 28.

n ver. 19.

14 And it came to pass, when she came *to him*, that she moved him to ask of her father a field: and she lighted from off *her* ass; and Caleb said unto her, What wilt thou?

15 And she said unto him, Give me a blessing: for thou hast given me a south land; give me also springs of water. And Caleb gave her the upper springs and the nether springs.[g]

16 ¶ And the children of the Kenite, Moses' father in law, went up out of the city of palm trees with the children of Judah into the wilderness of Judah, which *lieth* in the south of Arad; and they went and dwelt among the people.[h]

17 And Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it. And the name of the city was called Hormah.[i]

18 Also Judah took Gaza with the coast thereof, and Askelon with the coast thereof, and Ekron with the coast thereof.[j]

19 And the LORD was with Judah; and [4]he drave out *the inhabitants of* the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron.[k]

20 And they gave Hebron unto Caleb, as Moses said: and he expelled thence the three sons of Anak.[l]

21 And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.[m]

22 ¶ And the house of Joseph, they also went up against Beth-el: and the LORD *was* with them.[n]

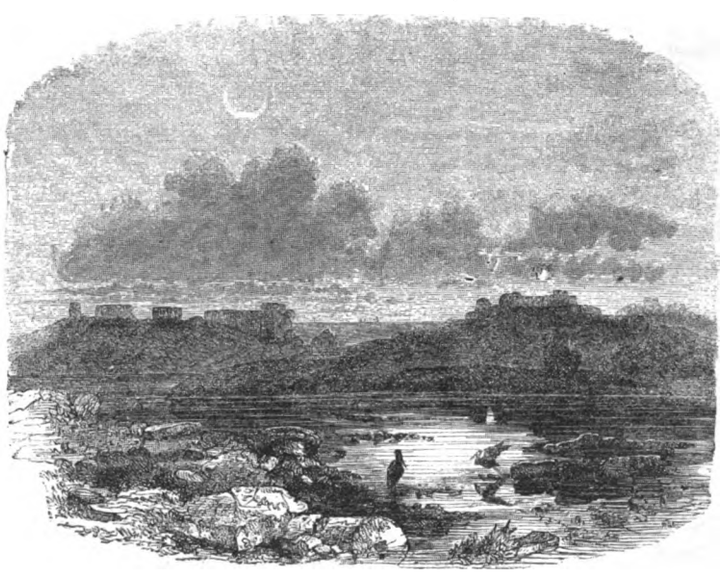
It was not in the power of these judges either to transmit their dignity or to appoint their successors. Though it was in their power to make peace or war, and, in their judicial capacity, to decide causes without appeal, they yet had no power to enact laws, or impose taxes on the people. Their influence rested mainly on their character; and, though not free from human infirmity, they were, on the whole, "models of true patriotism and of moral worth, and eminently free from those public crimes, which, in all ages, have so notoriously flowed from the possession and the lust of power."

As to the authorship of the book, there is a great difference of opinion. There are those who think that each judge kept a distinct record of what took place during the period of his own individual rule, and that the whole of these documents were afterwards collated and digested into one volume; others suppose that the book was composed by some prophet out of existing public registers, which were wont to be kept by the priests and the Levites. Some ascribe the composition to Samuel; others to Ezra; others to Jeremiah; and others to king Hezekiah. The most probable opinion is, that Samuel compiled it from the public records, and, consequently, when the regal government had been fully established in Israel.

The chronology of the book is all but hopelessly intricate. It is impossible now to fix the different eras or dates; but the period embraced in this portion of sacred history could not be less than three hundred years.

The events are not given in chronological order; but the following arrangement has been offered as an approach to the true harmony and connection:—

"An account of the interregnum after the death of Joshua (i.—iii. 4); the introduction of idolatry among the Israelites by the idol of Micah (xvii., xviii.); the history of the Levite of Ephraim—the murder of his concubine by the Benjamites—and the war of the other tribes with them in consequence (xix.—xxi.); the servitude of the eastern Israelites under Chushan-rishathaim, king of Mesopotamia, and their deliverance by Othniel (iii. 5—11); their servitude under Eglon, king of Moab, and their deliverance by Ehud (iii. 12—30); the deliverance of the western Israelites by Shamgar (iii. 31); the servitude of the northern Israelites under Jabin, king of Canaan, and their deliverance by Deborah and Barak, with their triumphant song (iv., v.); the enslaving of the eastern and northern Israelites by Midian, and their deliverance by Gideon (vi. — viii.); the usurpation and death of Abimelech (ix.); the administration of Tola and Jair (x. 1—6); the oppression of the Israelites by the Ammonites, and their deliverance by Jephthah (x. 7—xii. 7); the administration of Ibzan, Elon, and Abdon (xii. 8—14); the birth of Samson—the oppression of the Israelites by the Philistines, and their deliverance by Samson, and his death (xiii.—xvi.)"



ASKELON.

The book forms an important link in the history of God's chosen people, and is very properly introduced between the books of Joshua and Samuel, as the judges were the intermediate governors between Joshua and the kings of Israel. Though the immediate object of the book is to set forth the condition of the commonwealth under this peculiar or special form of government, and to exhibit the fierce contest between true religion and various forms of superstition, it is, nevertheless, the record of extraordinary events, and of miraculous might and mercy.

1—5. How long after the death of Joshua we are not told; but it could

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23 And the house of Joseph sent to descry Beth-el. (Now the name of the city before *was* Luz.)[a]

24 And the spies saw a man come forth out of the city, and they said unto him, Shew us, we pray thee, the entrance into the city, and we will shew thee mercy.[b]

25 And when he shewed them the entrance into the city, they smote the city with the edge of the sword; but they let go the man and all his family.

26 And the man went into the land of the Hittites, and built a city, and called the name thereof Luz: which *is* the name thereof unto this day.[c]

27 ¶ Neither did Manasseh drive out *the inhabitants of* Beth-shean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: but the Canaanites would dwell in that land.

28 And it came to pass, when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out.[d]

29 ¶ Neither did Ephraim drive out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them.[e]

30 ¶ Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol; but the Canaanites dwelt among them, and became tributaries.[f]

31 ¶ Neither did Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob:[g]

32 But the Asherites dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out.[h]

33 ¶ Neither did Naphtali drive out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath; but he dwelt among the Canaanites, the inhabitants of the land: nevertheless the inhabitants of Beth-shemesh and of Beth-anath became tributaries unto them.[i]

34 And the Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley:

35 But the Amorites would dwell in mount Heres in Aijalon, and in Shaalbim: yet the hand of the house of Joseph [1]prevailed, so that they became tributaries.[j]

36 And the coast of the Amorites *was* [2]from the going up to Akrabbim, from the rock, and upward.[k]

BEFORE CHRIST 1443.

a ch. xviii. 2; Gen. xxviii. 19; Josh. ii. 1; vii. 2.

b Josh. ii. 12, 14.

3 Or, *messenger.*

c ver. 23.

d ver. 5; Gen. xvii. 7.

m ver. 20; Deut. vii. 2; xii. 3; Ps. cvi. 34.

d Josh. xvii. 11—13.

n ch. iii. 6; Exod. xxiii. 33; xxxiv. 12; Deut. vii. 16; Ps. cvi. 36.

e Josh. xvi. 10; 1 Kings ix. 16.

f Josh. xix. 15.

4 That is, *weepers.*

g Josh. xix. 24—30.

o Josh. xxii. 6; xxiv. 28.

5 Heb. *prolonged days after Joshua.*

h Ps. cvi. 34, 35.

p Josh. xxiv. 31.

q Josh. xxiv. 29.

6 Or, *Timnath-serah.*

i vs. 30, 32; Josh. xix. 38.

r Josh. xix. 50; xxiv. 30.

s 1 Chron. xxviii. 9; Jer. ix. 3; xxii. 16.

1 Heb. *was heavy.*

j Josh. xix. 42.

2 Or, *Maaleh-akrabbim.*

k Numb. xxxiv. 4; Josh. xv. 3.

CHAPTER II.

1 *An angel rebuketh the people at Bochim.* 6 *The wickedness of the new generation after Joshua.* 14 *God's anger and pity towards them.* 20 *The Canaanites are left to prove Israel.*

AND an [3]angel of the LORD came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I sware unto your fathers; and I said, I will never break my covenant with you.[l]

2 And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this?[m]

3 Wherefore I also said, I will not drive them out from before you; but they shall be *as thorns* in your sides, and their gods shall be a snare unto you.[n]

4 And it came to pass, when the angel of the LORD spake these words unto all the children of Israel, that the people lifted up their voice, and wept.

5 And they called the name of that place [4]Bochim: and they sacrificed there unto the LORD.

6 ¶ And when Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land.[o]

7 And the people served the LORD all the days of Joshua, and all the days of the elders that [5]outlived Joshua, who had seen all the great works of the LORD, that he did for Israel.[p]

8 And Joshua the son of Nun, the servant of the LORD, died, *being* an hundred and ten years old.[q]

9 And they buried him in the border of his inheritance in [6]Timnath-heres, in the mount of Ephraim, on the north side of the hill Gaash.[r]

10 And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the LORD, nor yet the works which he had done for Israel.[s]

11 ¶ And the children of Israel did evil in the sight of the LORD, and served Baalim:

12 And they forsook the LORD God of their fathers, which brought them out of the land of Egypt, and

not be long, as Othniel, his son-in-law, was the first judge under this new rule.

Judah and Simeon were descended from the same parents; and the lot of Simeon fell within that of Judah—hence the request of Judah to Simeon.

6, 7. This mode of punishment was very common in ancient times, and was generally inflicted on those who had committed some very flagrant offence, through the agency of the hands or the feet. In the East, the artisans, as they work with their hands, seated on the ground, hold fast and manage all their work with their feet and toes. Now, as Adoni-bezek had inflicted this punishment on so many of his fellow-princes, he has here only the same measure meted out to himself.

9—15. See the notes and commentary on Joshua xv. 16—20.

16—21. Whether Jethro himself accompanied Israel into Canaan we know not, but his posterity had an inheritance there. At first they pitched their tents near Jericho—the city of palm trees—which was in the lot of Benjamin; and here they remained during the lifetime of Joshua; but after his death they united with the tribes of Judah, and went with them to attack Anak. (See Joshua xiv. 6—15.)

22—36. See the notes and commentary on Joshua xv. 63; xvi. 1—3; xvii. 1—13; xvi. 16; xviii. 28; xix. 16—39.

The Danites were so pressed by these Amoritish hordes, that they were at last compelled to enlarge their possessions, by seeking new quarters in a remote part of the land. (See Joshua xix. 47.)

The Amorites were a numerous and powerful race, inhabiting the country that extended from the southern limits of Canaan, and even from Petra, northwestward, as far as mount Heres (Joshua xv. 2).

CHAPTER II.

1—5. Such was the apathy of the people, in reference to the subjugation of their enemies, and such were their tendencies to disobedience, that an angel was sent to reprove them. So sharply did his words fall upon their conscience, and with such convincing force, that they wept under the impression.

Bochim is, in all likelihood, the same with Shiloh, where the people were now assembled at one of their solemn festivals. Sacrifices were offered, and these could only be done where stood the tabernacle and the altar, and this was now in Shiloh.

6—9. These verses are nearly the same as those in Joshua xxiv. 28—31. Their arragement and order are somewhat different, but both must have been taken from the same source. Timnath-heres is there written by a mere transposition of the letters—Timnath-sereh.

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followed other gods, of the gods of the people that *were* round about them, and bowed themselves unto them, and provoked the LORD to anger.[a]

13 And they forsook the LORD, and served Baal and Ashtaroth.[b]

14 ¶ And the anger of the LORD was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies.[c]

15 Whithersoever they went out, the hand of the LORD was against them for evil, as the LORD had said, and as the LORD had sworn unto them: and they were greatly distressed.[d]

16 ¶ Nevertheless the LORD raised up judges, which [1]delivered them out of the hand of those that spoiled them.[e]

17 And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD; *but* they did not so.[f]

18 And when the LORD raised them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented the LORD because of their groanings by reason of them that oppressed them and vexed them.[g]

19 And it came to pass, when the judge was dead, *that* they returned, and [2]corrupted *themselves* more than their fathers, in following other gods to serve them, and to bow down unto them; [3]they ceased not from their own doings, nor from their stubborn way.

20 ¶ And the anger of the LORD was hot against Israel; and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice;

21 I also will not henceforth drive out any from before them of the nations which Joshua left when he died:

22 That through them I may prove Israel, whether they will keep the way of the LORD to walk therein, as their fathers did keep *it*, or not.

23 Therefore the LORD [4]left those nations, without driving them out hastily; neither delivered he them into the hand of Joshua.[h]

BEFORE CHRIST 1443.

a Exod. xx. 5; Deut. vi. 14; xxxi. 16.

b ch. iii. 7; x. 6; Ps. cvi. 36.

4 Or, *suffered.*

h ver. 14; ch. iii. 1, 4; Deut. viii. 2, 16; xiii. 3; Josh. xxiii. 13, 16.

c ch. iii. 8; iv. 2; x. 6; Lev. xxvi. 37; Josh. vii. 12, 13; 2 Kings xvii. 20; Ps. xliv. 12; cvi. 40-42; Isa. l. 1.

d Lev. xxvi. 14—39; Deut. xxviii. 15—68.

1 Heb. *saved.*

e ch. iii. 9, 10, 15; 1 Sam. xii. 11; Acts xiii. 20.

f Exod. xxxiv. 15, 16; Lev. xvii. 7.

g Gen. vi. 6; Deut. xxxii. 36; Ps. cvi. 44, 45.

2 Or, *were corrupt.*

i ch. ii. 21, 22; Josh. xiii. 3.

3 Heb. *they let nothing fall of their doings.*

j Exod. xxxiv. 16; Deut. vii. 3; Ps. cvi. 35.

CHAPTER III.

1 *The nations which were left to prove Israel.* 6 *By communion with them they commit idolatry.* 8 *Othniel delivereth them from Chushan-rishathaim.* 12 *Ehud from Eglon.* 31 *Shamgar from the Philistines.*

NOW these *are* the nations which the LORD left, to prove Israel by them, *even* as many *of Israel* as had not known all the wars of Canaan;

2 Only that the generations of the children of Israel might know, to teach them war, at the least such as before knew nothing thereof;

3 *Namely*, five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon unto the entering in of Hamath.

4 And they were to prove Israel by them, to know whether they would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moses.[i]

5 ¶ And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites:

6 And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods.[j]

7 And the children of Israel did evil in the sight of

10—15. The children forgot the God of their fathers, and even the lessons of his infinite goodness and mercy, which they had been taught, and thus easily fell into the idolatrous worship and practices of the Canaanites.

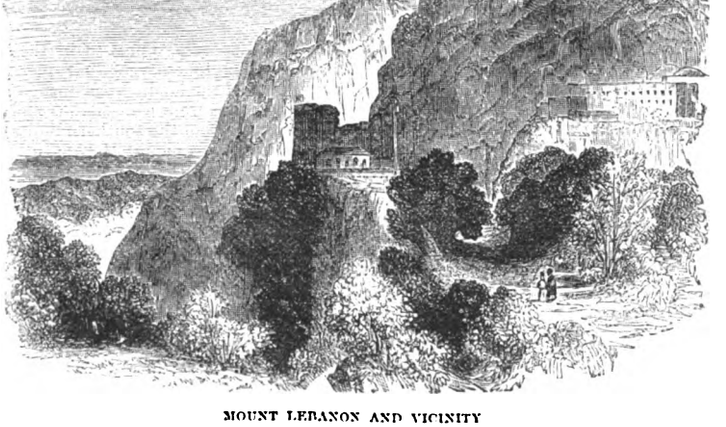
Baal has reference to the male deities, and Ashtaroth to the female deities, so prevalent among the surrounding nations.

Their idolatry brought upon them the displeasure of the God of their fathers. He left them to the power of their enemies; and in their every undertaking they were baffled, thwarted, defeated.

Sin separates from God; and without God nothing can be strong—nothing successful.

16—22. These men were, doubtless, moved by some immediate and divine impulse, and by some external act were marked out for the office which they sustained, and which satisfied the people that they were called of God.

Through these judges, as instruments in his hand, did God interpose and deliver his people from the power and the oppression of their foes; but on the removal of the judge by death, the heart of the people became again estranged, and rebellious, and idolatrous, till the anger of the Lord was again enkindled against them; and it was only by reason of his infinite mercy that they were not consumed. His conduct was designed to produce thought, reflection, repentance, submission, and future obedience.



MOUNT LEBANON AND VICINITY

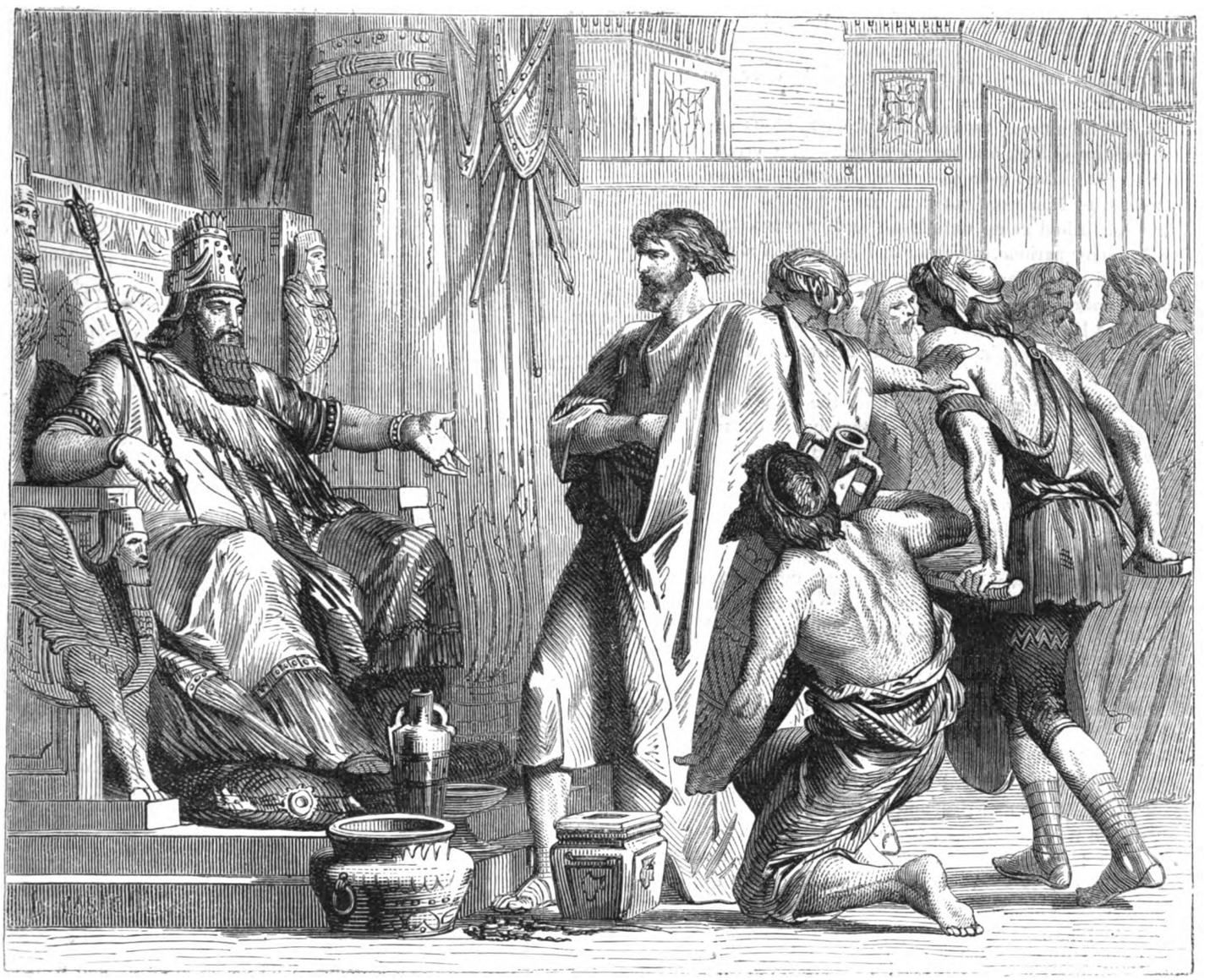
CHAPTER III.

1—8. These five divisions of the Philistines, whom the Lord left to try the virtue and the fidelity of the people, gave no common trouble to the Israelites, even to the latter days of the judges.

As their fathers had fought and succeeded by a Divine Power, the idea, expressed in the second verse is, that the present generation should know by painful experience what it is to be left to themselves; know how sin would make it necessary to learn the art of war, that in warfare they might come to realise what a different thing it is to fight for their defence and deliverance, instead of enjoying the ever-active and all-conquering power of God.

Bishop Horne says, with equal truth and force: "If we could lay violent hands on our sins, our souls should have peace; now our indulgence costs us many stripes and many tears."

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EHUD AND EGLON.

the LORD, and forgat the LORD their God, and served Baalim and the groves.[a]

8 ¶ Therefore the anger of the LORD was hot against Israel, and he sold them into the hand of Chushan-rishathaim king of [1]Mesopotamia: and the children of Israel served Chushan-rishathaim eight years.[b]

9 And when the children of Israel cried unto the LORD, the LORD raised up a [2]deliverer to the children of Israel, who delivered them, *even* Othniel the son of Kenaz, Caleb's younger brother.[c]

10 And the Spirit of the LORD [3]came upon him, and he judged Israel, and went out to war: and the LORD delivered Chushan-rishathaim king of [4]Mesopotamia into his hand; and his hand prevailed against Chushan-rishathaim.[d]

11 And the land had rest forty years. And Othniel the son of Kenaz died.

BEFORE CHRIST 1325.

a ch. ii. 11, 13; vi. 25; Exod. xxxiv. 13; Deut. xvi. 21.

1 Heb. *Aram-naharaim.*

b ch. ii. 14; Hab. iii. 7.

2 Heb. *saviour.*

c ch. i. 16; ii. 19; v. 14; Deut. xxviii. 40; 1 Sam. xii. 9.

c ver. 15; ch. ii. 16; iv. 3; vi. 7; x. 10; 1 Sam. xii. 10; Neh. ix. 27; Psa. xxii. 5; cvi. 44; cvii. 13, 19.

3 Heb. *was.*

5 Or, *the son of Gemini.*

6 Heb. *short of his right hand.*

4 Heb. *Aram.*

f ver. 9; ch. xx. 16; Ps. lxxviii. 34.

d ch. i. 13; vi. 34; xi. 29; xiii. 25; xiv. 6, 19; Numb. xxvii. 18; 1 Sam. xi. 6; 2 Chron. xv. 1.

12 ¶ And the children of Israel did evil again in the sight of the LORD: and the LORD strengthened Eglon the king of Moab against Israel, because they had done evil in the sight of the LORD.

13 And he gathered unto him the children of Ammon and Amalek, and went and smote Israel, and possessed the city of palm trees.

14 So the children of Israel served Eglon the king of Moab eighteen years.[e]

15 But when the children of Israel cried unto the LORD, the LORD raised them up a deliverer, Ehud the [5]son of Gera, a Benjamite, a man [6]lefthanded: and by him the children of Israel sent a present unto Eglon the king of Moab.[f]

16 But Ehud made him a dagger which had two edges, of a cubit length; and he did gird it under his raiment upon his right thigh.

When it is said in the seventh verse, that "they served Baalim and the groves," the meaning is, that they worshipped the idols or images which were set up in groves consecrated to their worship.

Mesopotamia is the country lying between the rivers Tigris and Euphrates, whose king was Chushan—the doubly impious, or pre-eminently wicked.

9—12. In the fifteenth chapter of Joshua we have the account of Othniel's valour and success as a warrior, and here fresh honours awaited him. The spirit of a supernatural wisdom came upon him, which qualified him to be the first judge in Israel. During his administration, he took the field against Chushan, into whose hands God suffered the Israelites to fall.

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17 And he brought the present unto Eglon king of Moab: and Eglon *was* a very fat man.

18 And when he had made an end to offer the present, he sent away the people that bare the present.

19 But he himself turned again from the [1]quarries that *were* by Gilgal, and said, I have a secret errand unto thee, O king: who said, Keep silence. And all that stood by him went out from him.[a]

20 And Ehud came unto him; and he was sitting in a [2]summer parlour, which he had for himself alone. And Ehud said, I have a message from God unto thee. And he arose out of *his* seat.[b]

21 And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly:

22 And the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and the dirt came out.

23 Then Ehud went forth through the porch, and shut the doors of the parlour upon him, and locked them.

24 When he was gone out, his servants came; and when they saw that, behold, the doors of the parlour *were* locked, they said, Surely he covereth his feet in his summer chamber.[c]

25 And they tarried till they were ashamed: and, behold, he opened not the doors of the parlour; therefore they took a key, and opened *them:* and, behold, their lord *was* fallen down dead on the earth.

26 And Ehud escaped while they tarried, and passed beyond the quarries, and escaped unto Seirath.

27 And it came to pass, when he was come, that he blew a trumpet in the mountain of Ephraim, and the children of Israel went down with him from the mount, and he before them.[d]

28 And he said unto them, Follow after me: for the LORD hath delivered your enemies the Moabites into your hand. And they went down after him, and took the fords of Jordan toward Moab, and suffered not a man to pass over.[e]

29 And they slew of Moab at that time about ten thousand men, all [3]lusty, and all men of valour; and there escaped not a man.

30 So Moab was subdued that day under the hand of Israel. And the land had rest fourscore years.[f]

31 ¶ And after him was Shamgar the son of Anath, which slew of the Philistines six hundred men with an ox goad: and he also delivered Israel.[g]

B. C. 1325—1285.

1 Or, *graven images.*

h ch. ii. 19.

a Josh. iv. 20.

2 Heb. *a parlour of cooling.*

b Amos iii. 15.

i Josh. xi. 1, 10; xix. 36; 1 Sam. xii. 9; Ps. lxxxiii. 9. It seems to concern only North Israel.

j ch. i. 19; v. 8; Ps. cvi. 42.

k Gen. xxxv. 8.

c 1 Sam. xxiv. 3.

l Josh. xix. 37.

m ch. v. 21; Exod. xiv. 4; 1 Kings xviii. 40; Ps. lxxxiii. 9, 10.

d ch. vi. 34; 1 Sam. xiii. 3.

n ch. ii. 14.

e ch. vii. 9, 15, 1 Sam. xvii. 47.

3 Heb. *fat.*

o ch. v. 18; Exod. xi. 8; 1 Kings xx. 10.

f ver. 11.

p ver. 6; ch. i. 16; Numb. x. 29.

g ch. ii. 16; v. 6, 8; 1 Sam. xiii. 19, 22. It seems to concern only the country next to the Philistines. 1 Sam. xvii. 47, 50. So part is called Israel. Ch. iv. 1, 3; x. 7, 17; xi. 4; 1 Sam. iv. 1.

CHAPTER IV.

1 *Deborah and Barak deliver them from Jabin and Sisera.* 18 *Jael killeth Sisera.*

AND the children of Israel again did evil in the sight of the LORD, when Ehud was dead.[h]

2 And the LORD sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host *was* Sisera, which dwelt in Harosheth of the Gentiles.[i]

3 And the children of Israel cried unto the LORD: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.[j]

4 ¶ And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.

5 And she dwelt under the palm tree of Deborah between Ramah and Beth-el in mount Ephraim: and the children of Israel came up to her for judgment.[k]

6 And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the LORD God of Israel commanded, *saying,* Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?[l]

7 And I will draw unto thee to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand.[m]

8 And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, *then* I will not go.

9 And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the LORD shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.[n]

10 ¶ And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet: and Deborah went up with him.[o]

11 Now Heber the Kenite, *which was* of the children of Hobab the father in law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, which *is* by Kedesh.[p]

12 And they shewed Sisera that Barak the son of Abinoam was gone up to mount Tabor.

13—30. After the victory of Othniel, the Israelites had rest for forty years; but with his death, there was among them another and still more aggravated revolt from God. Eglon, the king of Moab, directed his arms against Israel, took possession of the ruined city of Jericho, with all the surrounding territory, and brought the Israelites into subjection, who cried again unto God, and Ehud, of the tribe of Benjamin, is chosen of God to work out their salvation.

The quarries by Gilgal were spots or cavities where idolatrous statues of stones were cut out, and put up as objects of worship by the Moabites.

Ehud, leaving his cortege, returns to Eglon, to whom he professes to reveal some secret. The words of Eglon, "Keep silence," or let it be private, was another form of command to his attendants to leave the room.

"The summer parlour" was the chamber of cooling, or that apartment in the house which was kept cool by artificial means, and which was resorted to as pleasant and refreshing in warm weather.

When Ehud said his message was from God, at the name of a deity, the king arose. Being a large and unwieldy man, it perhaps required an effort for him to rise, and just at this moment Ehud plunged his dagger into him.

Unless we admit that Ehud was acting under divine impulse, and therefore in harmony with the will of God, it will be impossible to justify this act.

"To cover the feet" is an idiomatic expression for lying down to sleep.

"The mountain of Ephraim" is the mountainous land or district generally.

He "took the fords of Jordan toward Moab," that is, he first secured those passes, and cut off all communication between the Moabites in the west, and those on the east of the Jordan.

CHAPTER IV.

1—3. Ehud is dead, and we have another defection from the worship and service of God. Bishop Hall exclaims:—"What a continued circle is here of sins, judgments, repentance, and deliverance. The conversation with idolaters taints them with sin, their sin draws on judgment, the smart of the judgment moves them to repentance; on their repentance follows speedy deliverance; on their peace and deliverance they sin again."

It is likely that this Jabin was the descendant and successor of the king of the same name, who was routed and slain, and his city burned by Joshua (Joshua xi. 1—10). But having recovered the defeat of his royal predecessor, he made the Israelites feel the iron cruelty of his rod.

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13 And Sisera [1]gathered together all his chariots, *even* nine hundred chariots of iron, and all the people that *were* with him, from Harosheth of the Gentiles unto the river of Kishon.

14 And Deborah said unto Barak, Up; for this *is* the day in which the LORD hath delivered Sisera into thine hand: is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.[a]

15 And the LORD discomfited Sisera, and all *his* chariots, and all *his* host, with the edge of the sword before Barak; so that Sisera lighted down off *his* chariot, and fled away on his feet.[b]

16 But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; *and* there was [2]not a man left.

17 Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for *there was* peace between Jabin the king of Hazor and the house of Heber the Kenite.

18 ¶ And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in unto her into the tent, she covered him with a [3]mantle.

19 And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened a bottle of milk, and gave him drink, and covered him.[c]

20 Again he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and enquire of thee, and say, Is there any man here? that thou shalt say, No.

21 Then Jael Heber's wife took a nail of the tent, and [4]took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died.[d]

22 And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will shew thee the man whom thou seekest. And when he came into her *tent*, behold, Sisera lay dead, and the nail *was* in his temples.

23 So God subdued on that day Jabin the king of Canaan before the children of Israel.[e]

24 And the hand of the children of Israel [5]prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

BEFORE CHRIST 1285

1 Heb. *gathered by cry*, or, *proclamation.*
d ch. v. 26.
a Deut. ix. 3; 2 Sam. v. 24; Ps. lxviii. 7; Isa. lii. 12.
e Ps. xviii. 47.
5 Heb. *going, went, and was hard.*
b Josh. x. 10; Ps. lxxxiii. 9, 10.
2 Heb. *unto one.*
f 2 Chron. xvii. 16; Ps. xviii. 47.
3 Or, *rug*, or, *blanket.*
c ch. v. 25.
g Deut. xxxii. 1, 3; Ps. ii. 10.
h Deut. xxxii. 2; 2 Sam. xxii. 8; Ps. lxviii. 8; Isa. lxiv. 3; Hab. iii. 3, 10.
6 Heb. *flowed.*
4 Heb. *put.*
i Exod. xix. 18; Deut. iv. 11; Ps. xcvii. 5.

CHAPTER V.

The song of Deborah and Barak.

THEN sang Deborah and Barak the son of Abinoam on that day, saying,

2 Praise ye the LORD for the avenging of Israel, when the people willingly offered themselves.[f]

3 Hear, O ye kings; give ear, O ye princes; I, *even* I, will sing unto the LORD; I will sing *praise* to the LORD God of Israel.[g]

4 LORD, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water.[h]

5 The mountains [6]melted from before the LORD, *even* that Sinai from before the LORD God of Israel.[i]

"King of Canaan" means only, that he held sway in the northern division of the country, where the larger body of the Canaanites then dwelt.

"Harosheth of the Gentiles" was situate in the tribe of Naphtali, near the west borders of the Lake Samechonitis, in the region which was afterwards called Galilee of the Gentiles.

4. Deborah was a prophetess—that is, a woman endowed with supernatural knowledge, prudence, and power, and pre-eminently qualified to rule and govern.

5. "The palm tree of Deborah" was some palmy grove or plantation, contiguous to her dwelling, and called by her name. Here, perhaps, her judgment-seat was fixed. It was on the confines of the tribes of Benjamin and Ephraim; in the one of which was Ramath, and in the other Beth-el.

6. Kedesh-naphtali was situated on an eminence about eight miles northwest from the head of the sea of Galilee, and is to be distinguished from the other cities of the same name—the one in Issachar, and the other in Judah.

Mount Tabor stands an isolated mountain in the north-east of the plain of Esdraelon in Galilee, about six miles south-east of Nazareth. On this eminence Deborah commands Barak to marshal his forces, and prepare for conflict.



MOUNT TABOR.

At the foot of this mount flowed the Kishon, which, after winding through the plain of Esdraelon, falls into the Mediterranean; and to this spot, according to the prophecy of Deborah, was Sisera drawn by an invisible yet ever-active Power. There he met Barak and his force, and there he fell and fled.

10. "Ten thousand men at his feet" means that the whole host were subject and obedient to him.

11. Heber had for some reason emigrated to a distance from his brethren. Perhaps he preferred a nomadic life. Jael was a branch of the same family. The verse is parenthetical.

17—24. In his flight, Sisera took refuge in the house of Heber. In the absence of Heber, his wife Jael showed him the rites of hospitality, as she was bound to do, even in the absence of her husband: took him into the division of her husband's tent, into which no stranger might presume to enter, and in which he naturally supposed himself to be in perfect safety.

Jael made no promise to conceal him, and her act can only be justified, as was the deed of Ehud, by resolving it into the will of God, and that she was divinely moved to do it.

CHAPTER V.

1—3. Among all the Greek and Latin poets—among the productions of any age or any country—there is nothing to compare with this composition in its bold, daring, lofty, and impassioned strains.

It begins with a joyous burst of thanksgiving to God, for that patriotic feeling with which he had inspired the nation to rise and avenge their wrongs.

The address in the third verse may be to the princes of Israel, or to the conquered kings of Canaan. How humbling to the latter, that a woman's counsels should have defeated them, and a woman's voice should now sing and celebrate their defeat!

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6 In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, and the [1]travellers walked through [2]byways.[a]

7 *The inhabitants of* the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel.

8 They chose new gods; then *was* war in the gates: was there a shield or spear seen among forty thousand in Israel?[b]

9 My heart *is* toward the governors of Israel, that offered themselves willingly among the people. Bless ye the LORD.[c]

10 [3]Speak, ye that ride on white asses, ye that sit in judgment, and walk by the way.[d]

11 *They that are delivered* from the noise of archers in the places of drawing water, there shall they rehearse the [4]righteous acts of the LORD, *even* the righteous acts *toward the inhabitants* of his villages in Israel: then shall the people of the LORD go down to the gates.[e]

12 Awake, awake, Deborah: awake, awake, utter a song: arise, Barak, and lead thy captivity captive, thou son of Abinoam.[f]

13 Then he made him that remaineth have dominion over the nobles among the people: the LORD made me have dominion over the mighty.[g]

14 Out of Ephraim *was there* a root of them against Amalek; after thee, Benjamin, among thy people; out of Machir came down governors, and out of Zebulun they that [5]handle the pen of the writer.[h]

15 And the princes of Issachar *were* with Deborah; even Issachar, and also Barak: he was sent [6]on foot into the valley. [7]For the divisions of Reuben *there were* great [8]thoughts of heart.[i]

16 Why abodest thou among the sheepfolds, to hear the bleatings of the flocks? [9]For the divisions of Reuben *there were* great searchings of heart.

17 Gilead abode beyond Jordan: and why did Dan remain in ships? Asher continued on the [10]sea shore, and abode in his [11]breaches.[j]

18 Zebulun and Naphtali *were* a people *that* [12]jeoparded their lives unto the death in the high places of the field.

19 The kings came *and* fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money.[k]

20 They fought from heaven; the stars in their [13]courses fought against Sisera.[l]

21 The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength.[m]

22 Then were the horsehoofs broken by the means of the [14]pransings, the pransings of their mighty ones.

23 Curse ye Meroz, said the angel of the LORD, curse ye bitterly the inhabitants thereof; because they came not to the help of the LORD, to the help of the LORD against the mighty.[n]

24 Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent.[o]

25 He asked water, *and* she gave *him* milk; she brought forth butter in a lordly dish.[p]

26 She put her hand to the nail, and her right hand to the workmen's hammer; and [15]with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples.

27 [16]At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down [17]dead.

28 The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot *so* long in coming? why tarry the wheels of his chariots?

29 Her wise ladies answered her, yea, she returned [18]answer to herself,

30 Have they not sped? have they *not* divided the prey; [19]to every man a damsel *or* two; to Sisera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both sides, *meet* for the necks of *them that take* the spoil?

31 So let all thine enemies perish, O LORD: but *let* them that love him *be* as the sun when he goeth forth in his might. And the land had rest forty years.[q]

BEFORE CHRIST 1285.

1 Heb. *walkers of paths.*
2 Heb. *crooked ways.*
a ch. iii. 31; iv. 17; Lev. xxvi. 22; 2 Chron. xv. 5; Isa. xxxiii. 8; Lam. i. 4; iv. 18.
b ver. 30; ch. iv. 16; Ps. xliv. 12.
13 Heb. *paths.*
l ch. iv. 15; Josh. x. 11; Ps. lxxvii. 17, 18.
5 ch. ii. 12, 17; iv. 3; Deut. xxxii. 16; 1 Sam. xiii. 19, 22.
m ch. iv. 7.
c ver. 2.
14 Or, *tramplings*, or, *plungings.*
3 Or, *meditate.*
d ch. x. 4; xii. 14; Ps. cv. 2; cvii. 32; cxlv. 5.
n ch. xxi. 9, 10; Neh. iii. 5; 1 Sam. xvii. 47; xviii. 17; xxv. 28.
4 Heb. *righteousnesses of the LORD.*
o ch. iv. 17.
e 1 Sam. xii. 7; Ps. cxiv 7.
p ch. iv. 19.
f Ps. lvii. 8; lxviii. 18.
15 Heb. *she hammered.*
g Ps. xlix. 14.
16 Heb. *between.*
17 Heb. *destroyed.*
5 Heb. *draw with the pen, &c.*
h ch. iii. 13, 27; Numb. xxxii. 39, 40.
6 Heb. *his feet.*
7 Or, *In the divisions, &c.*
18 Heb. *her words.*
8 Heb. *impressions.*
i ch. iv. 14.
19 Heb. *to the head of a man.*
9 Or, *In the divisions.*
10 Or, *port.*
11 Or, *creeks.*
j Josh. xiii. 25, 31; xix. 29, 31.
12 Heb. *exposed to reproach.*
q Ps. xix. 5; lxxxiii. 9, 10; 2 Sam. xxiii. 4.

4, 5. Refer to the magnificent scenes at Sinai and in the plains of Edom, when God revealed himself to his people in majesty and miracle, in grandeur and in grace (Exod. xix.; Deut. iv. xxxiii.)

6. "The highways were unoccupied," that is, infested with plundering hordes, and therefore abandoned by travellers: the villages ceased to be inhabited.

Just as a man may be called the father or the saviour of his country, so Deborah calls herself a mother in Israel—one who succoured and relieved her country.

8. The effects of idolatry. They became weak; the enemy besieged their gates; and scarcely was there a shield or a spear lifted to drive them back!

9. The governors of Israel were princes or chief men, who had come forward in the hour of Israel's need.

10. Horses not being common in the East, the ass was in more general use. White asses were brought from Arabia, and were therefore scarce and costly, and men of the law counted it a dignity to ride upon them.

"Ye that walk by the way;" ye that can never safely travel in the public highway.

11. The archers are the victorious warriors returning laden with booty, and halting at the watering-places, to divide the spoil amidst songs of joy.



A JEWISH LAWYER RIDING ON A WHITE ASS.

14—18. Out of Ephraim came those whose dwelling is in Amalek; then Benjamin with his forces; then Machir, the son of Manasseh, and the father of Gilead, with his men; and out of Zebulun, not they that handle the pen, but who had enlisted others.

The princes of Issachar were valiant in fight, and hence the commendation. When Barak charged down the declivity of Tabor, Issachar moved in as much order as if their feet belonged to Barak himself.

Reuben hesitated, halted, and withdrew. They were divided among themselves. The Gadites, who possessed part of Gilead, remained at home; the Danites were too intent upon their merchandise; Asher stood inactive on his coast; Zebulun and Naphtali stood out as the true heroes of the field.

22. Horses were not then shod, and, in the rapidity of flight, their hoofs were cut by the roughness of the roads.

23. Of Meroz no trace now remains but it may have been situated not far from the scene of action.

28—30. By a beautiful transition, and with magic effect, Deborah represents the mother of Sisera looking from the lattice of her dwelling, as if waiting with confident and joyous expectation for the return of her son, laden with the spoil which she hoped to share.

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GIDEON DESTROYING THE ALTAR OF BAAL.

CHAPTER VI.

1 *The Israelites for their sin are oppressed by Midian.* 8 *A prophet rebuketh them.* 11 *An angel sendeth Gideon for their deliverance.* 17 *Gideon's present is consumed with fire.* 25 *Gideon destroyeth Baal's altar, and offereth a sacrifice upon the altar Jehovah-shalom.* 28 *Joash defendeth his son, and calleth him Jerubbaal.* 33 *Gideon's army.* 36 *Gideon's signs.*

AND the children of Israel did evil in the sight of the LORD: and the LORD delivered them into the hand of Midian seven years.[c]

2 And the hand of Midian [1]prevailed against Israel: *and* because of the Midianites the children of Israel made them the dens which *are* in the mountains, and caves, and strong holds.[a]

3 And *so* it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them;[c]

4 And they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither [2]sheep, nor ox, nor ass.[d]

5 For they came up with their cattle and their tents, and they came as grasshoppers for multitude; *for* both they and their camels were without number: and they entered into the land to destroy it.[e]

6 And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the LORD.[f]

7 ¶ And it came to pass, when the children of Israel cried unto the LORD because of the Midianites,

8 That the LORD sent [3]a prophet unto the children of Israel, which said unto them, Thus saith the LORD

BEFORE CHRIST 1252.

c ch. iii. 13; vii. 12; viii. 10; Gen. xxix. 1; 1 Kings iv. 30; Job i. 3.

2 Or, *goat.*

d Lev. xxvi. 16; Deut. xxviii. 30, 33, 51; Micah vi. 15.

e ch. vii. 12.

a ch. ii. 19; Hab. iii. 7.

1 Heb. *was strong.*

f ch. iii. 15; Hos. v. 15.

b 1 Sam. xiii. 6.

3 Heb. *a man a prophet.*

CHAPTER VI.

1—6. Another fall—another humiliation—another recovery—in which we see Israel's sin and shame, with God's long-suffering and grace.

What an affecting view of the condition of this favoured people! Such was the oppression to which they were now subjected by the Midianites, that they were compelled to convert the fissures and the cavities, which they found in the rocky and precipitous mountains, into dwellings and retreats, in which they might take up their abode and assure themselves of safety.

The children of the East were the mixed tribes of the Arabians, Ishmaelites, Moabites, and Amorites, who inhabited the regions east and south-east of Palestine: these, with the wandering herdsmen of Midian and the Amalekites, so far obtained the mastery over Israel, as to pitch their tents in the very midst of Israel's possessions. They consumed the produce of the field, laid waste the land, and carried their ravages quite across the whole breadth of the country, from the point at which they entered eastward, to the boundary town of the Philistines, who inhabited the coast of the Mediterranean.

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God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage;

9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land;[a]

10 And I said unto you, I *am* the LORD your God; fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice.[b]

11 ¶ And there came an angel of the LORD, and sat under an oak which *was* in Ophrah, that *pertained* unto Joash the Abi-ezrite: and his son [1]Gideon threshed wheat by the winepress, to [2]hide *it* from the Midianites.[c]

12 And the angel of the LORD appeared unto him, and said unto him, The LORD *is* with thee, thou mighty man of valour.[d]

13 And Gideon said unto him, Oh my Lord, if the LORD be with us, why then is all this befallen us? and where *be* all his miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and delivered us into the hands of the Midianites.[e]

14 And the LORD looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?[f]

15 And he said unto him, Oh my Lord, wherewith shall I save Israel? behold, [3]my family *is* poor in Manasseh, and I *am* the least in my father's house.[g]

16 And the LORD said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man.[h]

17 And he said unto him, If now I have found grace in thy sight, then shew me a sign that thou talkest with me.[i]

BEFORE CHRIST 1252.

4 Or, *meat offering.*

j ch. xiii. 15; Gen. xviii. 3, 5.
5 Heb. *a kid of the goats.*
a Ps. xliv. 2, 3.
k Gen. xviii. 6—8.
b 2 Kings xvii. 35, 37, 38; Jer. x. 2.
l ch. xiii. 19.
1 Or, *Gedeon.*
2 Heb. *to cause it to flee.*
c Heb. xi. 32.
d ch. xiii. 3; Josh. i. 5.
m Lev. ix. 24; 1 Kings xviii. 38; 2 Chron. vii. 1.
n ch. xiii. 21, 22; Gen. xvi. 13; xxxii. 30; Exod. xxxiii. 20.
e 2 Chron. xv. 2; Ps. xliv. 1; lxxxix. 49; Isa. lix. 1; lxiii. 15.
o Dan. x. 19.
6 That is, *the LORD send peace.*
f ch. iv. 6; Josh. i. 9; 1 Sam. xii. 11; Heb. xi. 32, 34.
p ch. viii. 32; Gen. xxii. 14; Exod. xvii. 15; Jer. xxxiii. 16; Ezek. xlviii. 35.
3 Heb. *my thousand is the meanest.*
g 1 Sam. ix. 21.
7 Or, *and.*
q Exod. xxxiv. 13; Deut. vii. 5.
h Exod. iii. 12; xviii. 21, 25; Josh. i. 5; Micah v. 2.
8 Heb. *strong place.*
9 Or, *in an orderly manner.*
i vs. 36, 37; Exod. iv. 1—8; 2 Kings xx. 8; Ps. lxxxvi. 17; Isa. vii. 11.

18 Depart not hence, I pray thee, until I come unto thee, and bring forth [4]my present, and set *it* before thee. And he said, I will tarry until thou come again.[j]

19 ¶ And Gideon went in, and made ready [5]a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought *it* out unto him under the oak, and presented *it*.[k]

20 And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay *them* upon this rock, and pour out the broth. And he did so.[l]

21 ¶ Then the angel of the LORD put forth the end of the staff that *was* in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight.[m]

22 And when Gideon perceived that he *was* an angel of the LORD, Gideon said, Alas, O Lord GOD! for because I have seen an angel of the LORD face to face.[n]

23 And the LORD said unto him, Peace *be* unto thee; fear not: thou shalt not die.[o]

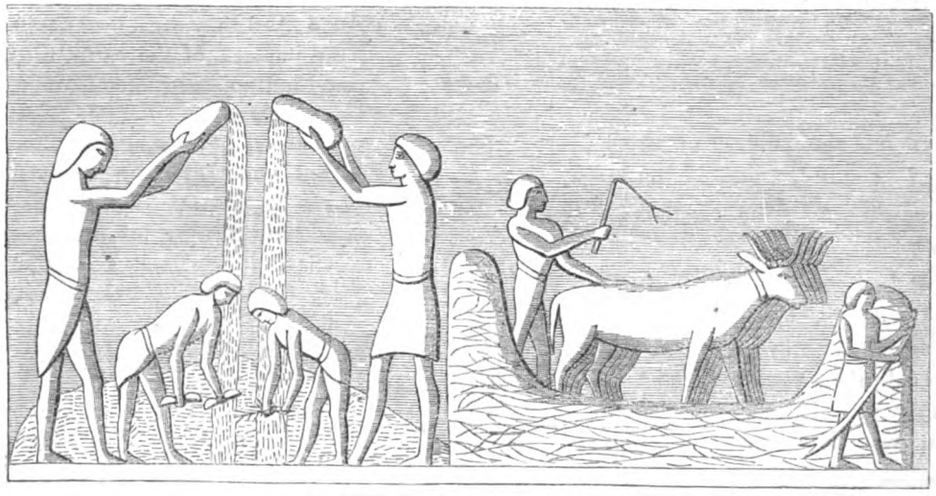
24 Then Gideon built an altar there unto the LORD, and called it [6]Jehovah-shalom: unto this day it *is* yet in Ophrah of the Abi-ezrites.[p]

25 ¶ And it came to pass the same night, that the LORD said unto him, Take thy father's young bullock, [7]even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that *is* by it:[q]

26 And build an altar unto the LORD thy God upon the top of this [8]rock, in the [9]ordered place, and take the second bullock, and offer a burnt sacrifice with the wood of the grove which thou shalt cut down.

7—10. Who the prophet was whom the Lord sent unto Israel is not known, only that he was chosen as the organ through whom God made known his will to his disobedient and now oppressed people. The oppressors referred to in the ninth verse were the various hostile powers whom the Israelites were called to encounter on their way from Egypt to the land of promise.

11. Ophrah was a city of Manasseh, about sixteen miles north of Jericho, and not far from the river Jordan, on the west. Abi-ezer belonged to the tribe of Manasseh, and his children or posterity are mentioned in Joshua xvii. 2. According to the rendering of the Hebrew, Gideon is here represented as threshing wheat with a stick in a winepress, which seems to point to the fact, that he had to thresh it in small quantities, and in a most unusual place, to conceal it from the enemy. How humiliating the position of the Israelite, not to be able to retain any part of his own produce except by stealth!



THRESHING FLOOR.

12—16. The designation, "mighty man of valour," may have been based on some singular display of courage and personal prowess put forth by Gideon; and yet, as Bishop Hall says—"The valiant man was here weak—weak in faith, weak in discourse, while he argues God's absence by afflictions, and his presence by deliverances, and the unlikelihood of success by his own inability; all gross inconsequences." If "a good cause, a good calling, and a good conscience, will make a good courage," then Gideon ought to have been the most heroic of men.

17—23. Gideon here offers the rites of hospitality, but the heavenly messenger instructs him to convert what he had brought into an offering unto the Lord, and by the mysterious revelation of his own inherent glory made himself known to Gideon as the uncreated and ineffable One. The angel in the twentieth verse is, in the twenty-third, called the Lord, or Jehovah.

24—32. Gideon now contemplates the erection of an altar; but he is commanded first to overthrow the altar of Baal, which perhaps stood in his father's ground, as Jehovah could have no fellowship with idols.

The Midianites having taken all the cattle of the Israelites, it is not unlikely that Gideon's father had only two oxen left, and the younger of the two was being fatted for an offering unto Baal.

Gideon is instructed where to build the altar, and what to offer in sacrifice. Gideon was not a priest, but the law and the command of God can consecrate any person, and His choice make sacred any place.

Gideon chose the silence of night for the work he had to do; and no sooner had the light of returning day revealed his deeds, than the worshippers of Baal meditated his death.

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27 Then Gideon took ten men of his servants, and did as the LORD had said unto him: and *so* it was, because he feared his father's houshold, and the men of the city, that he could not do *it* by day, that he did *it* by night.

28 ¶ And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that *was* by it, and the second bullock was offered upon the altar *that was* built.

29 And they said one to another, Who hath done this thing? And when they enquired and asked, they said, Gideon the son of Joash hath done this thing.

30 Then the men of the city said unto Joash, Bring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that *was* by it.

31 And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst *it is yet* morning: if he *be* a god, let him plead for himself, because *one* hath cast down his altar.

32 Therefore on that day he called him [1]Jerubbaal, saying, Let Baal plead against him, because he hath thrown down his altar.[a]

33 ¶ Then all the Midianites and the Amalekites and the children of the east were gathered together, and went over, and pitched in the valley of Jezreel.[b]

34 But the Spirit of the LORD [2]came upon Gideon, and he blew a trumpet; and Abi-ezer [3]was gathered after him.[c]

35 And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.

36 ¶ And Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said,

37 Behold, I will put a fleece of wool in the floor; *and* if the dew be on the fleece only, and *it be* dry upon all the earth *beside*, then shall I know that thou wilt save Israel by mine hand, as thou hast said.[d]

38 And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water.

39 And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew.[e]

40 And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

BEFORE CHRIST 1245

f ch vi. 32.

g Deut. viii. 17; Isa. x. 13; 1 Cor. i. 29; 2 Cor. iv. 7.

1 That is, *let Baal plead.*

a 1 Sam. xii. 11; 2 Sam. xi. 21. *Jerubbesheth*, that is, *let the shameful thing plead.* Jer. xi. 13; Hos. ix. 10.

h Deut. xx. 8.

b ver. 3; Josh. xvii. 16.

2 Heb. *clothed.*

3 Heb. *was called after him.*

c ch. iii. 27; Numb. x. 3.

d Exod. iv. 3, 4, 6, 7

i 1 Sam. xiv 6.

e Gen. xviii. 32

CHAPTER VII.

1 *Gideon's army of two and thirty thousand is brought to three hundred.* 9 *He is encouraged by the dream and interpretation of the barley cake.* 16 *His stratagem of trumpets and lamps in pitchers.* 24 *The Ephraimites take Oreb and Zeeb.*

THEN Jerubbaal, who *is* Gideon, and all the people that *were* with him, rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley.[f]

2 And the LORD said unto Gideon, The people that *are* with thee *are* too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me.[g]

3 Now therefore go to, proclaim in the ears of the people, saying, Whosoever *is* fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand.[h]

4 And the LORD said unto Gideon, The people *are* yet *too* many; bring them down unto the water, and I will try them for thee there: and it shall be, *that* of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

5 So he brought down the people unto the water: and the LORD said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

6 And the number of them that lapped, *putting* their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.

7 And the LORD said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the *other* people go every man unto his place.[i]

8 So the people took victuals in their hand, and their trumpets: and he sent all *the rest of* Israel every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley.

9 ¶ And it came to pass the same night, that the

For the change which so suddenly came over his father's mind, it is difficult to account, unless we believe it was the effect of supernatural influence.

33—39. The Midianites having assembled in the valley of Jezreel, or the plains of Esdraelon, and having offered battle to the Israelites, Gideon mustered his forces, first out of his own kindred, the posterity of Abi-ezer, then out of the tribe of Manasseh on both sides of the Jordan, and the tribes in the immediate and surrounding neighbourhood.

The sign which Gideon asked was not for his own sake, but to confirm the faith of his people in the will and purpose of God.

CHAPTER VII.

1. The well or fountain of Harod was situated not far from Gilboa, on the borders of Manasseh. The hill of Moreh was probably an eminence in the Gilboa range of mountains, where the archers afterwards wounded Saul (1 Sam. xxxi. 3). "The valley" points to Jezreel, or the plains of Esdraelon.

3. How could the men be said to depart from mount Gilead, which was on the eastern side of the Jordan, whereas Gideon was at that moment on the west of the river? To get over this difficulty, the Chaldee renders the clause thus:—"Whosoever is fearful and afraid, let him return, and let a selection be made from mount Gilead;" that is, from the men of Gilead, or the Abi-ezrites, among whom Gideon dwelt.

5. The lapping was indicative of promptitude and readiness for action—qualities these which were loudly called for in the service of Gideon.

16. The pitchers were to conceal the lights till the proper time, and, being made of earthenware, were easily broken. The lamps were a mere composition of combustible materials.

24. This was to prevent the Midianites from escaping into their own country by any stream, and especially by the fords of the Jordan.

25. To take off the heads of opposing chiefs, and bring them to the victorious general, was a very ancient custom, and is not unknown now.

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LORD said unto him, Arise, get thee down unto the host; for I have delivered it into thine hand.[a]

10 But if thou fear to go down, go thou with Phurah thy servant down to the host:

11 And thou shalt hear what they say; and afterward shall thine hands be strengthened to go down unto the host. Then went he down with Phurah his servant unto the outside of the [1]armed men that *were* in the host.[b]

12 And the Midianites and the Amalekites and all the children of the east lay along in the valley like grasshoppers for multitude; and their camels *were* without number, as the sand by the sea side for multitude.[c]

13 And when Gideon was come, behold, *there was* a man, that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along.

14 And his fellow answered and said, This *is* nothing else save the sword of Gideon the son of Joash, a man of Israel: *for* into his hand hath God delivered Midian, and all the host.

15 ¶ And it was *so*, when Gideon heard the telling of the dream, and [2]the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, Arise; for the LORD hath delivered into your hand the host of Midian.

16 And he divided the three hundred men *into* three companies, and he put [3]a trumpet in every man's hand, with empty pitchers, and [4]lamps within the pitchers.

17 And he said unto them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be *that*, as I do, so shall ye do.

18 When I blow with a trumpet, I and all that *are* with me, then blow ye the trumpets also on every side of all the camp, and say, *The sword* of the LORD, and of Gideon.

19 ¶ So Gideon, and the hundred men that *were* with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that *were* in their hands.

20 And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow *withal:* and they cried, The sword of the LORD, and of Gideon.

21 And they stood every man in his place round about the camp: and all the host ran, and cried, and fled.[d]



GIDEON OVERHEARING THE MIDIANITE TELLING HIS DREAM.

22 And the three hundred blew the trumpets, and the LORD set every man's sword against his fellow, even throughout all the host: and the host fled to Beth-shittah [5]in Zererath, *and* to the [6]border of Abel-meholah, unto Tabbath.

23 And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.

24 ¶ And Gideon sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Beth-barah and Jordan. Then all the men of Ephraim gathered themselves together, and took the waters unto Beth-barah and Jordan.[e]

25 And they took two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan.

BEFORE CHRIST 1245.

a Gen. xlvi. 2, 3.

1 Or, *ranks by five.*

b vs. 13—15; Exod. xiii. 18; 1 Sam. xiv. 9, 10.

c ch. vi. 5, 33; viii. 10.

d Exod. xiv. 13, 14; 2 Chron. xx. 17; 2 Kings vii. 7.

2 Heb. *the breaking thereof.*

3 Heb. *trumpets in the hand of all of them.*

e ch. iii. 27, 28; John i. 28.

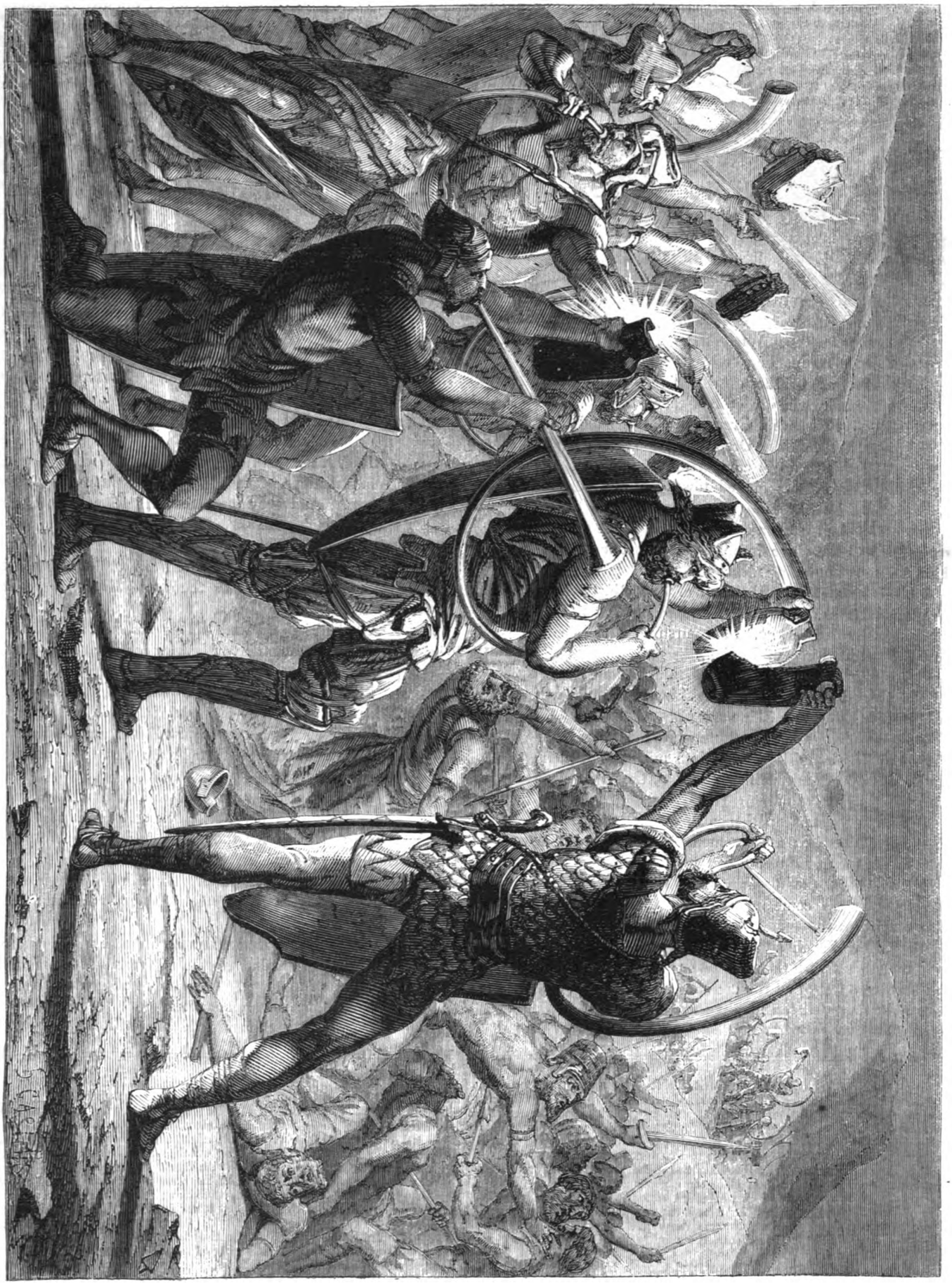
4 Or, *firebrands*, or, *torches.*

f ch. viii. 3, 4; Ps. lxxxiii. 11; Isa. x. 26.

5 Or, *toward.*

6 Heb. *lip.*

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GIDEON AND FOLLOWERS, BY THE STRATAGEM OF LAMPS AND TRUMPETS, STARTLING THE ARMY OF THE MIDIANITES.

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CHAPTER VIII.

1 *Gideon pacifieth the Ephraimites.* 4 *Succoth and Penuel refuse to relieve Gideon's army.* 10 *Zebah and Zalmunna are taken.* 13 *Succoth and Penuel are destroyed.* 18 *Gideon revengeth his brethren's death on Zebah and Zalmunna.* 22 *He refuseth government.* 24 *His ephod cause of idolatry.* 28 *Midian subdued.* 29 *Gideon's children, and death.* 33 *The Israelites' idolatry and ingratitude.*

AND the men of Ephraim said unto him, [1]Why hast thou served us thus, that thou calledst us not, when thou wentest to fight with the Midianites? And they did chide with him [2]sharply.[a]

2 And he said unto them, What have I done now in comparison of you? *Is* not the gleaning of the grapes of Ephraim better than the vintage of Abi-ezer?

3 God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? Then their [3]anger was abated toward him, when he had said that.[b]

4 ¶ And Gideon came to Jordan, *and* passed over, he, and the three hundred men that *were* with him, faint, yet pursuing *them.*

5 And he said unto the men of Succoth, Give, I pray you, loaves of bread unto the people that follow me; for they *be* faint, and I am pursuing after Zebah and Zalmunna, kings of Midian.[c]

6 ¶ And the princes of Succoth said, *Are* the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army?[d]

7 And Gideon said, Therefore when the LORD hath delivered Zebah and Zalmunna into mine hand, then I will [4]tear your flesh with the thorns of the wilderness and with briers.[e]

8 ¶ And he went up thence to Penuel, and spake unto them likewise: and the men of Penuel answered him as the men of Succoth had answered *him.*[f]

9 And he spake also unto the men of Penuel, saying, When I come again in peace, I will break down this tower.[g]

10 ¶ Now Zebah and Zalmunna *were* in Karkor, and their hosts with them, about fifteen thousand *men,* all that were left of all the hosts of the children of the east: for there fell [5]an hundred and twenty thousand men that drew sword.[h]

BEFORE CHRIST 1245.

i ch. xviii. 27; Numb. xxxii. 35, 42.

6 Heb. *terrified.*
j Ps. lxxxiii. 11.

1 Heb. *What thing is that thou hast done unto us?*
7 Heb. *writ.*

2 Heb. *strongly.*
a ch. xii. 1; 2 Sam. xix. 41.

k ver. 6.

8 Heb. *made to know.*
l ver 7.

m ver. 9; 1 Kings xii. 25.

3 Heb. *spirit.*
b ch. vii. 24, 25, Prov. xv. 1.
9 Heb. *according to the form,* &c.
n ch. iv. 6; Ps. lxxxix. 12.

c Gen. xxxiii. 17; Ps. lx. 6.

d 1 Sam. xxv 11; 1 Kings xx. 11.

10 Or, *ornaments like the moon.*
4 Heb. *thresh.*
o Ps. lxxxiii. 11.
e ver. 16.

f Gen. xxxii. 30; 1 Kings xii. 25.

p 1 Sam. viii. 7; x. 19; xii. 12.
g ver. 17; 1 Kings xxii. 27.
5 Or, *an hundred and twenty thousand, every one drawing a sword.*
q Gen. xxv. 13; xxxvii. 25, 28.
h ch. vii. 12; xx. 2, 15, 17, 25; 2 Kings iii. 26.

11 ¶ And Gideon went up by the way of them that dwelt in tents on the east of Nobah and Jogbehah, and smote the host: for the host was secure.[i]

12 And when Zebah and Zalmunna fled, he pursued after them, and took the two kings of Midian, Zebah and Zalmunna, and [6]discomfited all the host.[j]

13 ¶ And Gideon the son of Joash returned from battle before the sun *was up,*

14 And caught a young man of the men of Succoth, and enquired of him: and he [7]described unto him the princes of Succoth, and the elders thereof, *even* three-score and seventeen men.

15 And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna, with whom ye did upbraid me, saying, *Are* the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men *that are* weary?[k]

16 And he took the elders of the city, and thorns of the wilderness and briers, and with them he [8]taught the men of Succoth.[l]

17 And he beat down the tower of Penuel, and slew the men of the city.[m]

18 ¶ Then said he unto Zebah and Zalmunna, What manner of men *were they* whom ye slew at Tabor? And they answered, As thou *art,* so *were* they; each one [9]resembled the children of a king.[n]

19 And he said, They *were* my brethren, *even* the sons of my mother: *as* the LORD liveth, if ye had saved them alive, I would not slay you.

20 And he said unto Jether his firstborn, Up, *and* slay them. But the youth drew not his sword: for he feared, because he *was* yet a youth.

21 Then Zebah and Zalmunna said, Rise thou, and fall upon us: for as the man *is, so is* his strength. And Gideon arose, and slew Zebah and Zalmunna, and took away the [10]ornaments that *were* on their camels' necks.[o]

22 ¶ Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian.

23 And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the LORD shall rule over you.[p]

24 ¶ And Gideon said unto them, I would desire a request of you, that ye would give me every man the earrings of his prey. (For they had golden earrings, because they *were* Ishmaelites.)[q]

25 And they answered, We will willingly give

CHAPTER VIII.

1. Ephraim was brother to Manasseh, the tribe from which Gideon came, and there seems to have been a spirit of unhappy jealousy or of more bitter rivalry cherished by the former tribe towards the latter; and hence the complaint—the unworthy taunt of Ephraim, though the victory of Gideon insured for them equal benefit with the rest of their brethren.

2, 3. A proverbial mode of expressing the highest commendation. With profound humility does Gideon place the capture and death of two Midian princes above and before his own extended victory. Nor can it be denied that his military success is not for a moment to be compared with the self-control which he now exercised towards these revolting Ephraimites,—"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

4—9. Eager to follow up his success, and though his men were much exhausted, Gideon pursues the enemy across the Jordan; asks succour from the men of Succoth (which place lay in the tribe of Gad), and from whom he had a right to look for help, in common with the rest of the Israelites; but they contemptuously taunt Gideon with celebrating a triumph before the enemy is yet in his hand; and, fearing that he might be yet unsuccessful, and that the Midianites, to whom they were in closest neighbourhood, and to whom they had been subject for several years, might afflict them yet more heavily, they refused all succour to Gideon, for which refusal he threatens to punish them till their flesh should be torn as with thorns and briers.

Penuel was also in the tribe of Gad, near the brook Jabbok, and not far from Succoth. Its people also refused Gideon; and he threatens, when he returns in triumph, to level the very tower in which they trusted for their safety.

10—17. In Karkor, which was on the eastern frontiers of Gad, lay these two princes with their army, dreaming of security, when Gideon took some unexpected route, and his approach being covered by the outspread tents of some nomadic families of the Israelites or Arab tribes, he fell suddenly upon the enemy, pursued them in their flight, and wholly discomfited them.

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them. And they spread a garment, and did cast therein every man the earrings of his prey.

26 And the weight of the golden earrings that he requested was a thousand and seven hundred *shekels* of gold; beside ornaments, and [1]collars, and purple raiment that *was* on the kings of Midian, and beside the chains that *were* about their camels' necks.

27 And Gideon made an ephod thereof, and put it in his city, *even* in Ophrah: and all Israel went thither a whoring after it: which thing became a snare unto Gideon, and to his house.[a]

28 ¶ Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more. And the country was in quietness forty years in the days of Gideon.[b]

29 ¶ And Jerubbaal the son of Joash went and dwelt in his own house.

30 And Gideon had threescore and ten sons of his body begotten: for he had many wives.

31 And his concubine that *was* in Shechem, she also bare him a son, whose name he [2]called Abimelech.[c]

32 ¶ And Gideon the son of Joash died in a good old age, and was buried in the sepulchre of Joash his father, in Ophrah of the Abi-ezrites.[d]

33 And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim, and made Baal-berith their god.[e]

34 And the children of Israel remembered not the LORD their God, who had delivered them out of the hands of all their enemies on every side:[f]

35 Neither shewed they kindness to the house of Jerubbaal, *namely*, Gideon, according to all the goodness which he had shewed unto Israel.[g]

BEFORE CHRIST 1245.

1 Or, *sweet jewels.*

a ch. vi. 24; xvii. 5; Deut. vii. 16; Ps. cvi. 39.

b ch. v. 31.
h ch. viii. 31

3 Heb. *what is good? whether*, &c.

2 Heb. *set.*
c ch. ix. 1.
i ch. viii. 30; Gen. xxix. 14.

d ver. 27; ch. vi. 24; Gen. xxv. 8; Job v. 26.
4 Heb. *after.*
j Gen. xxix. 15.

e ch. ii. 17, 19; ix. 4, 46.

f Ps. lxxviii. 11, 42; cvi. 13, 21.
k ch. viii. 33; xi. 3; 2 Chron. xiii. 7; Prov. xii. 11; Acts xvii. 5.

g ch. ix. 16—18; Eccles. ix. 14, 15.

CHAPTER IX.

1 *Abimelech by conspiracy with the Shechemites, and murder of his brethren, is made king.* 7 *Jotham by a parable rebuketh them, and foretelleth their ruin.* 22 *Gaal conspireth with the Shechemites against him.* 30 *Zebul revealeth it.* 34 *Abimelech overcometh them, and soweth the city with salt.* 46 *He burneth the hold of the god Berith.* 50 *At Thebez he is slain by a piece of a millstone.* 56 *Jotham's curse is fulfilled.*

AND Abimelech the son of Jerubbaal went to Shechem unto his mother's brethren, and communed with them, and with all the family of the house of his mother's father, saying,[h]

2 Speak, I pray you, in the ears of all the men of Shechem, [3]Whether *is* better for you, either that all the sons of Jerubbaal, *which are* threescore and ten persons, reign over you, or that one reign over you? remember also that I *am* your bone and your flesh.[i]

3 And his mother's brethren spake of him in the ears of all the men of Shechem all these words: and their hearts [4]inclined to follow Abimelech; for they said, He *is* our brother.[j]

4 And they gave him threescore and ten *pieces* of silver out of the house of Baal-berith, wherewith Abimelech hired vain and light persons, which followed him.[k]

5 And he went unto his father's house at Ophrah, and slew his brethren the sons of Jerubbaal, *being* threescore and ten persons, upon one stone: notwith-

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He returns wearing the laurel of victory, and on his way back inflicts on Succoth and Penuel the punishment which he had threatened.

18—21. It is not unlikely that during their seven years' oppression by the Midianites, when the children of Israel had to hide themselves in dens and caves, that these two princes had put to death some of Gideon's immediate relatives and friends. He now states that those they had slain were his brothers—born of the same mother—and remarkable for their appearance, courage, or gait. Gideon felt closely and tenderly attached to them, and hence he says:—"If ye had saved them alive, I would not slay you;" for, not being Canaanites, he was not bound to put them to death. But spare them he would not; and, as if to honour his son with the distinction of having slain two princes, and these chief enemies of God's chosen people, he said to him—"Up, and slay them:"—but the youth shrank from the deed; and the princes preferring to fall by the hand of Gideon himself, said—"Rise thou, and fall upon us:"—and he left them dead on the cold earth.

The heads, necks, bodies, of camels, horses, and elephants, are still highly ornamented in the East.

22—26. The people here expressed a wish to establish a hereditary kingdom, to which Gideon at once and most conclusively objected.

The terms Midianites and Ishmaelites were interchangeable, though the Midianites were not properly Ishmaelites, being descended from another son of Abraham; while some think that the name Ishmaelites should here be restricted to those who on this occasion acted with the Midianites.

With the request of Gideon they at once complied, and the value of what he received could not have been less than about three thousand pounds of our money, besides ornaments and costly raiment.



CAMELS RICHLY CAPARISONED.

The word "collars" would be better rendered pendants, which might be either of pearl or of gold.

27. Gideon, having been so successful in command, was now disposed to assume the functions of the priesthood, and hence his appropriation of the treasure which he had received to the making and the enriching of an ephod, which was part of the splendid vestments of the high priest. It was a false and ruinous step he now took—infinitely injurious to himself, in thus withdrawing his affections from God in his old age, and abating his zeal for the true worship—to his family, in leading them to disown the sovereignty and the supremacy of Jehovah—and to his people, in alienating their hearts from the house and service of their God and Saviour, and in paving the way for their decline into idolatry.

28—35. Midian is wholly subdued—the land is at rest—Gideon withdraws into the bosom of his family—surrounded by his wives and children he gives up the ghost, and is buried with his fathers.

It is supposed that his concubine was a lawful but secondary wife, whose children could not inherit.

The bitter, the deadly fruit of Gideon's false step begins already to appear. The tabernacle and the service at Shiloh are forsaken—the worship of Baalim is substituted for the worship of Jehovah—the God who had done such marvellous things for them is forsaken and forgotten; and their ingratitude to God is followed by corresponding ingratitude to the house and family of Gideon, their friend and deliverer.

CHAPTER IX.

1—6. The regal honours which Gideon so resolutely refused were now coveted and sought by Abimelech, his son.

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standing yet Jotham the youngest son of Jerubbaal was left; for he hid himself.[a]

6 And all the men of Shechem gathered together, and all the house of Millo, and went, and made Abimelech king, [1]by the plain of the pillar that *was* in Shechem.[b]

7 ¶ And when they told *it* to Jotham, he went and stood in the top of mount Gerizim, and lifted up his voice, and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you.[c]

8 The trees went forth *on a time* to anoint a king over them; and they said unto the olive tree, Reign thou over us.[d]

9 But the olive tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and [2]go to be promoted over the trees?[e]

10 And the trees said to the fig tree, Come thou, *and* reign over us.

11 But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees?

12 Then said the trees unto the vine, Come thou, *and* reign over us.

13 And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees?[f]

14 Then said all the trees unto the [3]bramble, Come thou, *and* reign over us.

15 And the bramble said unto the trees, If in truth ye anoint me king over you, *then* come *and* put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon.[g]

16 Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him according to the deserving of his hands;[h]

17 (For my father fought for you, and [4]adventured his life far, and delivered you out of the hand of Midian:

18 And ye are risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one stone, and have made Abimelech, the son of his maidservant, king over the men of Shechem, because he *is* your brother;)[i]

19 If ye then have dealt truly and sincerely with Jerubbaal and with his house this day, *then* rejoice ye in Abimelech, and let him also rejoice in you:[j]

BEFORE CHRIST 1236.

a ch. vi. 24; 2 Kings xi. 1, 2.

1 Or, *by the oak of the pillar.*

b vs. 15, 56, 57

b Josh. xxiv. 26.

l 2 Sam. xx. 14.

c Deut. xi. 29; xxvii. 12; Josh. viii. 33; John iv. 20.

m 1 Sam. xvi. 14; xviii. 9, 10; 1 Kings xii. 15; xxii. 22; 2 Chron. x. 15; xviii. 19, &c.; Isa. xix. 2, 14; xxxiii. 1.

d ch. viii. 22, 23; 2 Kings xiv. 9.

2 Heb. *go up and down for other trees.*

e Ps. civ. 15.

5 Heb. *strengthened his hands to kill.*

n 1 Kings ii. 32; Esth. ix. 25; Ps. vii. 16; Matt. xxiii. 35, 36.

f Ps. civ. 15.

6 Or, *songs.*

3 Or, *thistle.*

o ver. 4; Isa. xvi. 9, 10; Jer. xxv. 30.

g ver. 20; Numb. xxi. 23; 2 Kings xiv. 9; Isa. ii. 13; xxx. 2; xxxvii. 24; Ezek. xix. 14; xxxi. 3; Dan. iv. 12; Hos. xiv. 7.

p Gen. xxxiv. 2, 6; 1 Sam. xxv. 10; 1 Kings xii. 16.

q 2 Sam. xv. 4.

h ch. viii. 35.

4 Heb. *cast his life*

7 Or, *hot.*

8 Heb. *craftily*, or, *to Tormah.*

i vs. 5, 6.

j Isa. viii. 6.

20 But if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech.[k]

21 And Jotham ran away, and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother.[l]

22 ¶ When Abimelech had reigned three years over Israel,

23 Then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech:[m]

24 That the cruelty *done* to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, which slew them; and upon the men of Shechem, which [5]aided him in the killing of his brethren.[n]

25 And the men of Shechem set liers in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told Abimelech.

26 And Gaal the son of Ebed came with his brethren, and went over to Shechem: and the men of Shechem put their confidence in him.

27 And they went out into the fields, and gathered their vineyards, and trode *the grapes*, and made [6]merry, and went into the house of their god, and did eat and drink, and cursed Abimelech.[o]

28 And Gaal the son of Ebed said, Who *is* Abimelech, and who *is* Shechem, that we should serve him? *is* not *he* the son of Jerubbaal? and Zebul his officer? serve the men of Hamor the father of Shechem: for why should we serve him?[p]

29 And would to God this people were under my hand! then would I remove Abimelech. And he said to Abimelech, Increase thine army, and come out.[q]

30 ¶ And when Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger was [7]kindled.

31 And he sent messengers unto Abimelech [8]privily, saying, Behold, Gaal the son of Ebed and his brethren be come to Shechem; and, behold, they fortify the city against thee.

32 Now therefore up by night, thou and the people that *is* with thee, and lie in wait in the field:

33 And it shall be, *that* in the morning, as soon as the sun is up, thou shalt rise early, and set upon the city: and, behold, *when* he and the people that *is* with

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Shechem was a city in the tribe of Ephraim; and the Ephraimites cherished a deep-rooted jealousy of their brethren of Manasseh.

The claim of kindred set up by Abimelech as a reason for obtaining the suffrage and the support of the Shechemites, and the fact of his being of the same tribe and city, prevailed with the men of Shechem, and they at once joined his standard. Inflated with success, he rushed upon an act of the most cold-blooded cruelty, and put to death, with one single exception, the seventy sons of Gideon. Whether he precipitated them from some higher eminence upon a rock or stone, or offered them up on a rude altar-stone, as a sacrifice to his idol-god, it is difficult to say.

It is supposed that the phrase, "the plain of the pillar that was in Shechem," points to some artificial mound or heap raised by the Shechemites, and on whose summit took place the ceremony of Abimelech's coronation.

7—20. Jotham, the youngest son of Gideon, having escaped the deadly fate of his brothers, no sooner hears of Abimelech being proclaimed king of Israel than he is moved to a counter course of action.

His parable is a master-stroke of eloquence.

The olive tree is placed first, as being in the East one of the most valuable and useful; the oil of the olive is not only pre-eminent among all vegetable oils as an article of domestic use, but was largely employed in the service of God. The fruit of the fig tree is the sweetest and most luscious of all fruits. The fruit of the vine, like the oil of the olive, was much used in connection with the sacrifices and the offerings presented in worship to God, and was thus acceptable or well-pleasing to him.

From the rich olive, the trees now descend to the bramble—one of the meanest and most worthless of trees, and only fit for fuel. As such, "it is a proper emblem of a base-born, impious, cruel, and offensive king."

The bramble represents Abimelech; its being very combustible points to the fact, that it had within itself the element of destruction; while the phrase, "in truth," is meant to determine the character of the motive which led the other trees to choose the bramble for their king.

Gideon had manfully adventured his life for them more than once; to his house and family, therefore, they owed no common debt of gratitude; but if they could justify their present line of conduct, then, says Jotham, let this day be to you a day of joy and rejoicing; but—if not, let all the righteous consequences follow.

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DEATH OF ABIMELECH.

him come out against thee, then mayest thou do to them [1]as thou shalt find occasion.[a]

34 ¶ And Abimelech rose up, and all the people that *were* with him, by night, and they laid wait against Shechem in four companies.

35 And Gaal the son of Ebed went out, and stood in the entering of the gate of the city: and Abimelech rose up, and the people that *were* with him, from lying in wait.

36 And when Gaal saw the people, he said to Zebul, Behold, there come people down from the top of the mountains. And Zebul said unto him, Thou seest the shadow of the mountains as *if they were* men.

BEFORE CHRIST 1236.

1 Heb. *as thine hand shall find.*

a 1 Sam. x. 7; xxv. 8.

2 Or, *the regarders of the times.*

b Deut. xviii. 14.

37 And Gaal spake again and said, See there come people down by the middle of the land, and another company come along by the plain of [2]Meonenim.[b]

38 Then said Zebul unto him, Where *is* now thy mouth, wherewith thou saidst, Who *is* Abimelech, that we should serve him? *is* not this the people that thou hast despised? go out, I pray now, and fight with them.

39 And Gaal went out before the men of Shechem, and fought with Abimelech.

40 And Abimelech chased him, and he fled before him, and many were overthrown *and* wounded, *even* unto the entering of the gate.

41 And Abimelech dwelt at Arumah: and Zebul

21. Jotham now felt that his life was in danger, and made his escape to Beer, a city of the Gibeonites, within the boundary of the tribe of Benjamin, situated on some little eminence, at whose foot flowed a spring of living water.

22—25. Abimelech has climbed to a throne, but soon the wave of insurrection begins to dash and break against it. Three short years have not run their round before the evil genius of discord and treachery reveals itself in Shechem, and, turning upon Abimelech, the men of Shechem are resolved to avenge the wrong which he had done to the house and family of Gideon. Abimelech being absent from Shechem, a conspiracy was formed; men were placed in ambush to watch his return, and, in the event of their finding him, to make him a prisoner. How fickle is the human will! How short-lived is all earthly glory!

26—45. At the head of the faction now formed against Abimelech stood *Gaal*, the son of Ebed, of whom nothing more is known than what is here recorded. He was, in all likelihood, a man of rank and influence, and had once been a citizen of Shechem. Being in favour of the popular cause, he took his side with the people against Abimelech; and henceforth his aim was to lift himself into place and power.

How exulting his tone! Who is Abimelech? Who are the Shechemites, that they should be in subjection to such a miserable tyrant? Free yourselves from his yoke, and serve the men of Hamor—choose some one who is descended from the ancient and legitimate stock of Shechem. This was a challenge to elect himself.

Having challenged Abimelech to take the field, a conflict ensued, in which Gaal was wholly defeated.

In verse 37th, the phrase "the middle of the land" is to be understood as the height or summit of the land; and "the plain of Meonenim" refers to some spot, covered with trees, in which sacred or superstitious rites were performed.

Arumah was a city or town, situated not far from Shechem.

Abimelech having laid his native city of Shechem in one wide ruin.

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thrust out Gaal and his brethren, that they should not dwell in Shechem.

42 And it came to pass on the morrow, that the people went out into the field; and they told Abimelech.

43 And he took the people, and divided them into three companies, and laid wait in the field, and looked, and, behold, the people *were* come forth out of the city; and he rose up against them, and smote them.

44 And Abimelech, and the company that *was* with him, rushed forward, and stood in the entering of the gate of the city: and the two *other* companies ran upon all *the people* that *were* in the fields, and slew them.

45 And Abimelech fought against the city all that day; and he took the city, and slew the people that *was* therein, and beat down the city, and sowed it with salt.[a]

46 ¶ And when all the men of the tower of Shechem heard *that*, they entered into an hold of the house of the god Berith.[b]

47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together.

48 And Abimelech gat him up to mount Zalmon, he and all the people that *were* with him; and Abimelech took an ax in his hand, and cut down a bough from the trees, and took it, and laid *it* on his shoulder, and said unto the people that *were* with him, [1]What ye have seen me do, make haste, *and* do as I *have done*.[c]

49 And all the people likewise cut down every man his bough, and followed Abimelech, and put *them* to the hold, and set the hold on fire upon them; so that all the men of the tower of Shechem died also, about a thousand men and women.

50 ¶ Then went Abimelech to Thebez, and encamped against Thebez, and took it.

51 But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut *it* to them, and gat them up to the top of the tower.

52 And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire.

53 And a certain woman cast a piece of a millstone upon Abimelech's head, and all to brake his scull.[d]

54 Then he called hastily unto the young man his armourbearer, and said unto him, Draw thy sword, and slay me, that men say not of me, A woman slew him. And his young man thrust him through, and he died.[e]

55 And when the men of Israel saw that Abimelech was dead, they departed every man unto his place.

56 ¶ Thus God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren:[f]

57 And all the evil of the men of Shechem did God render upon their heads: and upon them came the curse of Jotham the son of Jerubbaal.[g]

Before Christ 1233.

c 1 Sam. xxxi. 4.

f ver. 24; Job xxxi. 3; Ps. xciv. 23; Prov. v. 22.

g ver. 20.

a ver. 20; Deut. xxix. 23; 1 Kings xii. 25; 2 Kings iii. 25.

2 Or, *deliver*. Heb. *save*.

b ch. viii. 33.

h ch. ii. 16.

1 Heb. *I have done*.

c Ps. lxviii. 14

3 Or, *the villages of Jair*.

i ch. v. 10; xii. 14; Numb. xxxii. 41; Deut. iii. 14.

j ch. ii. 11—13; iii. 7; iv. 1; xiii. 1; 1 Kings xi. 33; Ps. cvi. 36.

k ch. ii. 14; 1 Sam. xii. 9.

4 Heb. *crushed*.

d 2 Sam. xi. 21.

CHAPTER X.

1 *Tola judgeth Israel in Shamir.* 3 *Jair, whose thirty sons had thirty cities.* 6 *The Philistines and Ammonites oppress Israel.* 10 *In their misery God sendeth them to their false gods.* 15 *Upon their repentance he pitieth them.*

AND after Abimelech there arose to [2]defend Israel Tola the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir in mount Ephraim.[h]

2 And he judged Israel twenty and three years, and died, and was buried in Shamir.

3 ¶ And after him arose Jair, a Gileadite, and judged Israel twenty and two years.

4 And he had thirty sons that rode on thirty ass colts, and they had thirty cities, which are called [3]Havoth-jair unto this day, which *are* in the land of Gilead.[i]

5 And Jair died, and was buried in Camon.

6 ¶ And the children of Israel did evil again in the sight of the LORD, and served Baalim, and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the LORD, and served not him.[j]

7 And the anger of the LORD was hot against Israel, and he sold them into the hands of the Philistines, and into the hands of the children of Ammon.[k]

8 And that year they vexed and [4]oppressed the children of Israel: eighteen years, all the children of Israel that *were* on the other side Jordan in the land of the Amorites, which *is* in Gilead.

9 Moreover the children of Ammon passed over

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then "sowed it with salt." Salt is preservative, and therefore the symbol of incorruption; and, as such, it was no doubt employed by Abimelech to preserve and perpetuate the memory of his deed. But in vain. The city was afterwards rebuilt, and thither all Israel resorted to make Rehoboam king (1 Kings xii. 1).

46—49. This tower or castle may have been situated in the vicinity of Shechem; but it offered no certain asylum, and therefore those who occupied it withdrew into some stronghold of the idol-temple, in whose sacredness they trusted for their safety; but while they crowded this place of retreat, Abimelech and his men betook themselves to mount Zalmon, in the vicinity of Shechem, and, being covered with forests of trees, they availed themselves of the abundance of timber to set fire to the stronghold, and consumed all within its sacred walls.

50—57. Thebez was a city of Ephraim, not far from Shechem. The tower was a sort of citadel, such as is common in Western Asia, and to which the people retreat in the hour of peril.

Into this tower Abimelech was forcing his way, when he met his untimely death by a stone, dropped by a woman, from the tower, upon his head. The thought of falling by the hand of a woman he could not brook, and he prayed his armourbearer to give him a more honourable death by at once thrusting him through with his sword. And he died. Alas! what an ignoble life, and how much more ignoble a death! "There now," says Bishop Hall, "lies the greatness of Abimelech: on one stone he had slain his seventy brethren, and now a stone slays him—his head had stolen the crown of Israel, and now his head is smitten. Oh! the just succession of the revenges of God!—Gideon's ephod is atoned for by the blood of his sons; the blood of his sons is shed by the procurement of the Shechemites; the blood of the Shechemites is shed by Abimelech; the blood of Abimelech is spilt by a woman."

CHAPTER X.

1—5. Though Israel was now free from the usurpation and tyranny of Abimelech, it was yet unsafe to leave them without a head or ruler. To this honour, Tola, the son of Puah, was at once raised. Originally he belonged to the tribe of Issachar, but, on his elevation to the seat of power, he removed

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Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore distressed.

10 ¶ And the children of Israel cried unto the LORD, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim.[a]

11 And the LORD said unto the children of Israel, *Did* not *I deliver you* from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines?

12 The Zidonians also, and the Amalekites, and the Maonites, did oppress you; and ye cried to me, and I delivered you out of their hand.

13 Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more.

14 Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.[b]

15 ¶ And the children of Israel said unto the LORD, We have sinned: do thou unto us whatsoever [1]seemeth good unto thee; deliver us only, we pray thee, this day.[c]

16 And they put away the [2]strange gods from among them, and served the LORD: and his soul was [3]grieved for the misery of Israel.[d]

17 Then the children of Ammon were [4]gathered together, and encamped in Gilead. And the children of Israel assembled themselves together, and encamped in Mizpeh.[e]

18 And the people *and* princes of Gilead said one to another, What man *is he* that will begin to fight against the children of Ammon? he shall be head over all the inhabitants of Gilead.[f]

CHAPTER XI.

1 *The covenant between Jephthah and the Gileadites, that he should be their head.* 12 *The treaty of peace between him and the Ammonites is in vain.* 29 *Jephthah's vow.* 32 *His conquest of the Ammonites.* 34 *He performeth his vow on his daughter.*

NOW [5]Jephthah the Gileadite was a mighty man of valour, and he *was* the son of [6]an harlot: and Gilead begat Jephthah.[g]

2 And Gilead's wife bare him sons; and his wife's sons grew up, and they thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house; for thou *art* the son of a strange woman.

BEFORE CHRIST 1205.

7 Heb. *from the face.*

h ch. ix. 4; 1 Sam. xxii. 2.

8 Heb. *after days.*

a 1 Sam. xii. 10

i Gen. xxvi. 27.

b ch. iii. 12, 13, 31; v. 19; vi. 3; Exod. xiv. 30; Numb. xxi. 21, 24, 25; Deut. xxxii. 15, 37, 38; 2 Kings iii. 13; Ps. cvi. 42, 43; Jer. ii. 13, 28.

j ch. x. 18.

1 Heb. *is good in thine eyes.*

c 1 Sam. iii. 18; 2 Sam. xv. 26.

2 Heb. *gods of strangers.*

3 Heb. *was shortened.*

d 2 Chron. vii. 14; xv. 8; Ps. cvi. 44, 45; Isa. lxiii. 9; Jer. xviii. 7, 8.

4 Heb. *cried together.*

9 Heb. *be hearer between us.*

k Jer. xlii. 5.

e ch. xi. 11, 29; Gen. xxxi. 49.

l ch. x. 17; xx. 1; 1 Sam. x. 17; xi. 15.

f ch. xi. 8, 11.

5 Called *Jephthae.* Heb. xi. 32.

m Gen. xxxii. 22; Numb. xxi. 24—26.

6 Heb. *a woman, an harlot.*

g ch. vi. 12; 2 Kings v. 1.

n Deut. ii. 9, 19

3 Then Jephthah [7]fled from his brethren, and dwelt in the land of Tob: and there were gathered vain men to Jephthah, and went out with him.[h]

4 ¶ And it came to pass [8]in process of time, that the children of Ammon made war against Israel.

5 And it was so, that when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the land of Tob:

6 And they said unto Jephthah, Come, and be our captain, that we may fight with the children of Ammon.

7 And Jephthah said unto the elders of Gilead, Did not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress?[i]

8 And the elders of Gilead said unto Jephthah, Therefore we turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead.[j]

9 And Jephthah said unto the elders of Gilead, If ye bring me home again to fight against the children of Ammon, and the LORD deliver them before me, shall I be your head?

10 And the elders of Gilead said unto Jephthah, The LORD[9] be witness between us, if we do not so according to thy words.[k]

11 Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words before the LORD in Mizpeh.[l]

12 ¶ And Jephthah sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land?

13 And the king of the children of Ammon answered unto the messengers of Jephthah, Because Israel took away my land, when they came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan: now therefore restore those *lands* again peaceably.[m]

14 And Jephthah sent messengers again unto the king of the children of Ammon:

15 And said unto him, Thus saith Jephthah, Israel took not away the land of Moab, nor the land of the children of Ammon:[n]

16 But when Israel came up from Egypt, and walked through the wilderness unto the Red sea, and came to Kadesh;

17 Then Israel sent messengers unto the king of

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to mount Ephraim, as more central and more accessible. After a rule of three-and-twenty years he was succeeded by Jair, a Gileadite, whose father is mentioned in Numb. xxxii. 41, as the son of Manasseh. The number of cities or villages which he had in Gilead was at first only twenty-three (1 Chron. ii. 22), so that the other seven must have been added in process of time.

6—9. The phrase in the first clause of verse 8 seems to imply that they had now been suffering for eighteen long years from the grinding oppression of their enemies—that year completed the eighteenth year.

10—14. When God says, "I will deliver you no more," it is to be taken conditionally: his future interposition and mercy depended on their forsaking idolatry, and returning to him with a penitent and believing heart.

15, 16. They renewed their cry: they confessed their sin: they put away their idols: they fell into God's hand. Mercy again triumphed over justice.

17. Mizpeh was in the half tribe of Manasseh, on the other side Jordan (Joshua xi. 3).

CHAPTER XI.

1. This chapter should have begun with the last verse of the preceding chapter. The children of Ammon, having challenged Israel to the field, the people and the princes of Gilead look out for a leader and commander—one who could take the field against Ammon, and then seize the reins of government.

At this moment a man, whose birth was illegitimate, but who had received a divine impulse, and was in every sense qualified to be a leader, came into view. Jephthah appears to have been descended from the Gilead mentioned in Numb. xxxii. 1; Josh. xvii. 1—3; and probably belonged to the tribe of Manasseh, beyond the Jordan.

2, 3. Gilead's legitimate children refused Jephthah a place in their midst, and therefore he had no alternative but to go out into the great, cold world. He became an adventurer; drew around him men in similar circumstances, but wanting in moral character, and together they formed a sort of predatory war-

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Edom, saying, Let me, I pray thee, pass through thy land: but the king of Edom would not hearken *thereto.* And in like manner they sent unto the king of Moab: but he would not *consent:* and Israel abode in Kadesh.[a]

18 Then they went along through the wilderness, and compassed the land of Edom, and the land of Moab, and came by the east side of the land of Moab, and pitched on the other side of Arnon, but came not within the border of Moab: for Arnon *was* the border of Moab.[h]

19 And Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, Let us pass, we pray thee, through thy land into my place.[c]

20 But Sihon trusted not Israel to pass through his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel.[d]

21 And the LORD God of Israel delivered Sihon and all his people into the hand of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country.[e]

22 And they possessed all the coasts of the Amorites, from Arnon even unto Jabbok, and from the wilderness even unto Jordan.[f]

23 So now the LORD God of Israel hath dispossessed the Amorites from before his people Israel, and shouldest thou possess it?[g]

24 Wilt not thou possess that which Chemosh thy god giveth thee to possess? So whomsoever the LORD our God shall drive out from before us, them will we possess.

25 And now *art* thou any thing better than Balak the son of Zippor, king of Moab? did he ever strive against Israel, or did he ever fight against them,

26 While Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that *be* along by the coasts of Arnon, three hundred years? why therefore did ye not recover *them* within that time?[h]

27 Wherefore I have not sinned against thee, but thou doest me wrong to war against me: the LORD the Judge be judge this day between the children of Israel and the children of Ammon.[i]

28 Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.

29 ¶ Then the Spirit of the LORD came upon [1]Jephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over *unto* the children of Ammon.[j]

30 And Jephthah vowed a vow unto the LORD, and said, If thou shalt without fail deliver the children of Ammon into mine hands,[k]

31 Then it shall be, [2]that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the LORD'S, [3]and I will offer it up for a burnt offering.[l]

32 ¶ So Jephthah passed over unto the children of Ammon to fight against them; and the LORD delivered them into his hands.

BEFORE CHRIST 1187.

a Numb. xiii. 26; xiv. 25; xx. 1. 14, 18, 21; Deut. i. 40, 46; Josh. v. 6.

h Numb. xxi. 25; xxii. 2; Deut. ii. 36; Josh. xxiv. 9.

b Numb. xxi. 4, 11, 13; xxii. 36; Deut. ii. 1—8.

i Gen. xvi. 5; xviii. 25; xxxi. 53; 1 Sam. xxiv. 12, 15.

c Numb. xxi. 21, 22; Deut. ii. 26, 27.

d Numb. xxi. 23; Deut. ii. 32.

1 Jephthah seems only to have been judge of North-east Israel.

j ch. iii. 10.

e Numb. xxi. 24, 25; Deut. ii. 33, 34.

k Gen. xxviii. 20; 1 Sam. i. 11.

2 Heb. *that which cometh forth, which shall come forth.*

f Deut. ii. 36.

3 Or, *I will offer it,* &c.

l Lev. xxvii. 2—12; 1 Sam. i. 11, 28; ii. 18; Ps. lxvi. 13.

g Numb. xxi. 29; Deut. ix. 4, 5; xviii. 12; Josh. iii. 10; 1 Kings xi. 7; Jer. xlviii. 7.

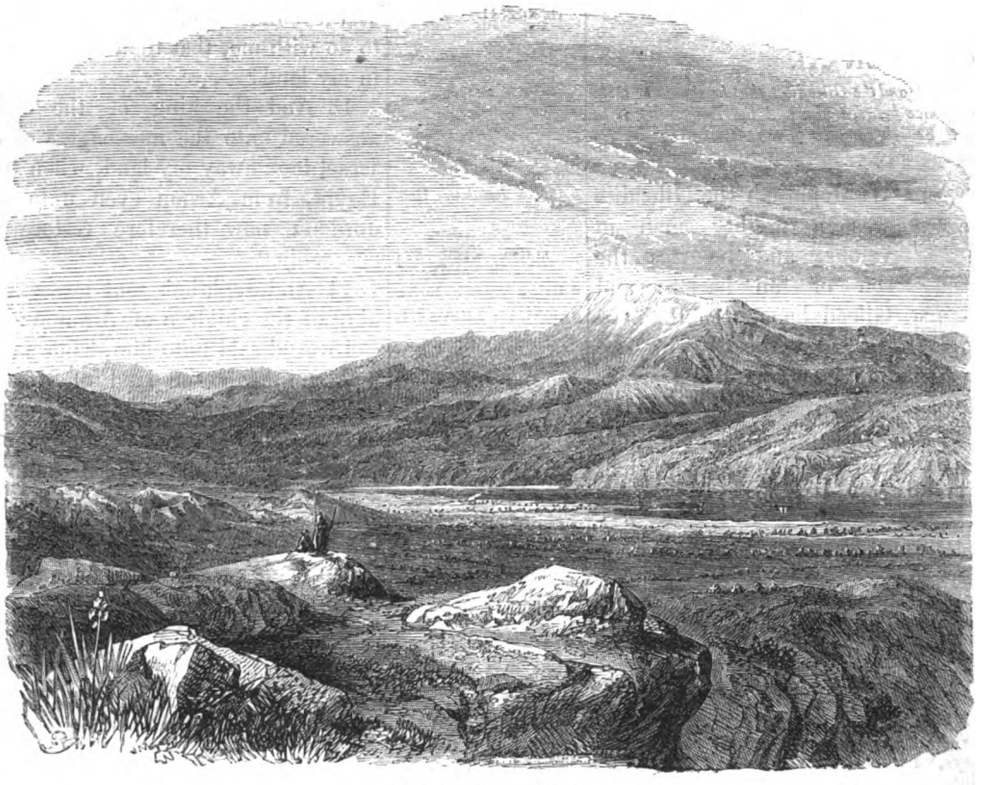
like tribe. In his freebooting expeditions, it is not unlikely that he went into the land of the Ammonites, and, on more occasions than one, avenged the wrong which they had done to Israel; and thus events marked him out as the future deliverer of God's chosen people.

7. When expelled from his father's house, no one, not even the authorities, had offered him protection or help. Jephthah was not unwilling to fight, suffer, or die for his country, but it was well to remind his countrymen, of all ranks and pretensions, that they, too, had duties to fulfil.

9, 10. "Jephthah's wisdom had not been equal to his valour, if he had not made his match beforehand. He bargains, therefore, for the sovereignty ere he wins it."

11. Jephthah shows a generous forgetfulness of the past, and at once braces himself up to the mighty duties and responsibilities now placed upon him by his nation.

23, 24. That is to say, that God had given the country to the Israelites by giving them the victory over its prince and its people: if their deities could give them a right to possess, how much more the God of Israel give to his people this right; for his is the earth and the fulness thereof!



GILEAD AND ITS VICINITY

29. Supernaturally moved, and supernaturally endowed, Jephthah now resolves to take the field against the children of Ammon, and makes a solemn vow to God, that if success should crown his undertaking, and Israel be delivered, he would make an unreserved surrender and consecration of whatever might first fall under his eye on his return home.

30—32. The vow of Jephthah was rash, precipitate, and uncalled for. And yet too much, perhaps, has been made of it. If we read the last clause of the thirty-first verse thus—"shall surely be the Lord's; OR (not AND) I will offer it up for a burnt offering," as it is in the margin of our Bibles, then the obvious sense would be that Jephthah was either to consecrate or set apart to God whatever object first met him on his return home, or, if the object allowed it, to offer it up as a sacrifice. As he approached his house, he was met by his own daughter; but as she was in no sense a proper object to offer as a burnt offering, he devoted her to perpetual celibacy, that in that state of celibacy she might be holy unto God, and live only for him. Such is the view taken by some critics and commentators.

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JEPHTHAH MET BY HIS DAUGHTER.

33 And he smote them from Aroer, even till thou come to Minnith, *even* twenty cities, and unto [1]the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.[a]

34 ¶ And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances: and she *was* *his* only child; [2]beside her he had neither son nor daughter.[b]

35 And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the LORD, and I cannot go back.[c]

36 And she said unto him, My father, *if* thou hast opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth; forasmuch as the LORD hath taken vengeance for thee of thine enemies, *even* of the children of Ammon.[d]

37 And she said unto her father, Let this thing be done for me: let me alone two months, that I may [3]go up and down upon the mountains, and bewail my virginity, I and my fellows.

38 And he said, Go. And he sent her away *for* two months: and she went with her companions, and bewailed her virginity upon the mountains.

39 And it came to pass at the end of two months, that she returned unto her father, who did with her *according* to his vow which he had vowed: and she knew no man. And it was a [4]custom in Israel,[e]

40 *That* the daughters of Israel went [5]yearly to [6]lament the daughter of Jephthah the Gileadite four days in a year.[f]

BEFORE CHRIST 1187.

1 Or, *Abel.*

d Numb. xxx. 2; 2 Sam. xviii. 19, 31.

a Ezek. xxvii. 17.

3 Heb. *go and go down.*

2 Or, *he had not of his own either son or daughter.* Heb. *of himself.*

b ver. 11; ch. x. 17; Exod. xv. 20; 1 Sam. xviii. 6; Ps. lxviii. 25; Jer. xxxi. 4.

4 Or, *ordinance.*

e ver. 31; 1 Sam. i. 22, 24; ii. 18.

c Gen. xxxvii. 29, 34; Numb. xxx. 2; Ps. xv. 4; Eccles. v. 2, 4, 5.

5 Heb. *from year to year.*

6 Or, *to talk with.*

f ch. v. 11.

33—40. Another rendering of Jephthah's words is this:—"Whosoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall be the Lord's, and I will offer to HIM a burnt offering:" a rendering which some have looked upon as having "perfectly cleared up a difficulty which, for two thousand years, had puzzled all the translators and expositors." It must be granted, however, that the great majority of scholars and interpreters abide by the common rendering of the words, and think that Jephthah made the vow in a moment of unusual excitement, in comparative ignorance of what was involved in the law of vows, and still more of what was included in the nature of the vow he had just made; that, during the two months in which his daughter was absent from her paternal roof, he obtained higher light and more certain knowledge, and that, with his mind more fully informed, he found he could, in perfect consistency, so modify his vow, as to devote his child to perpetual celibacy—set her apart as the exclusive property of God, instead of giving her up as a burnt offering, or being guilty of human sacrifice, which must have been abhorrent to the nature and the law of God.

It may be that the daughter fully understood the nature of the vow which her father had made, and, if so, then her self-devotion on the altar of her country's freedom throws the self-sacrifice of the world's heroes far into the shade. Had the history of Greece or Rome, or of any other nation, furnished such an example of unvarying constancy, and of such disinterested virtue, it would have been held up to universal admiration. The Inspired Record tells it with matchless simplicity; and in its simplicity is its majesty.

The doom of this fair one was no common trial; and hence her need of sympathy and succour. It may be that her case supplied a precedent, and established the custom in Israel, of dedicating maidens to God, and that of other maidens going to condole with them as doomed to a state of life, of all others, most dreaded by Jewish women—that of being unmarried, or, if married, of being childless.

If there be some promises which are more honourable in the breach than in the performance, how much more truly may this be said of rash and unpremeditated vows! A vow can only be binding on the conscience when it is in harmony with the revealed will of God.

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CHAPTER XII.

1 *The Ephramites, quarrelling with Jephthah, and discerned by Shibboleth, are slain by the Gileadites.* 7 *Jephthah dieth.* 8 *Ibzan, who had thirty sons and thirty daughters,* 11 *and Elon,* 13 *and Abdon, who had forty sons and thirty nephews, judged Israel.*



AND the men of Ephraim [1]gathered themselves together, and went northward, and said unto Jephthah, Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thine house upon thee with fire.[a]

2 And Jephthah said unto them, I and my people were at great strife with the children of Ammon; and when I called you, ye delivered me not out of their hands.

3 And when I saw that ye delivered *me* not, I put my life in my hands, and passed over against the children of Ammon, and the LORD delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me?[b]

4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites *are* fugitives of Ephraim among the Ephraimites, *and* among the Manassites.[c]

5 And the Gileadites took the passages of Jordan before the Ephraimites: and it was *so*, that when those Ephraimites which were escaped said, Let me go over; that the men of Gilead said unto him, *Art* thou an Ephraimite? If he said, Nay;[d]

6 Then said they unto him, Say now [2]Shibboleth: and he said Sibboleth: for he could not frame to pronounce *it* right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites [3]forty and two thousand.[e]

7 And Jephthah judged Israel six years. Then died Jephthah the Gileadite, and was buried in *one of* the cities of Gilead.

8 ¶ And after him [4]Ibzan of [5]Beth-lehem judged Israel.

9 And he had thirty sons, and thirty daughters, *whom* he sent abroad, and took in thirty daughters from abroad for his sons. And he judged Israel seven years.

10 Then died Ibzan, and was buried at Beth-lehem.

11 ¶ And after him [6]Elon, a Zebulonite, judged Israel; and he judged Israel ten years.

12 And Elon the Zebulonite died, and was buried in Aijalon in the country of Zebulun.

13 ¶ And after him [7]Abdon the son of Hillel, a Pirathonite, judged Israel.

14 And he had forty sons and thirty [8]nephews, that rode on threescore and ten ass colts: and he judged Israel eight years.

15 And Abdon the son of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites.[f]

BEFORE CHRIST 1187

d ch. iii. 28; vii. 24; Josh. xxii. 11.

2 That is, *a stream*, or, *flood*.

1 Heb. *were called*.

3 For "forty-two thousand" it is proposed to read two thousand and forty; since the whole tribe, according to Numb. xxvi. 37, was only thirty-two thousand five hundred.

e Ps. lxix. 2, 15; Isa. xxvii. 12.

4 He seems to have been only a civil judge, to do justice in North-east Israel.

5 This Bethlehem was in the tribe of Judah (Josh. xix 15).

a ch. viii. 1.

6 A civil judge in North-east Israel.

b 1 Sam. xix. 5; xxviii. 21; Job xiii. 14; Ps. cxix. 109.

7 A civil judge also in North-east Israel.

8 Heb *son's sons*.

c 1 Sam. xxv. 10; Ps. lxxviii. 9.

f ch. iii. 13, 27; v. 14.

CHAPTER XII.

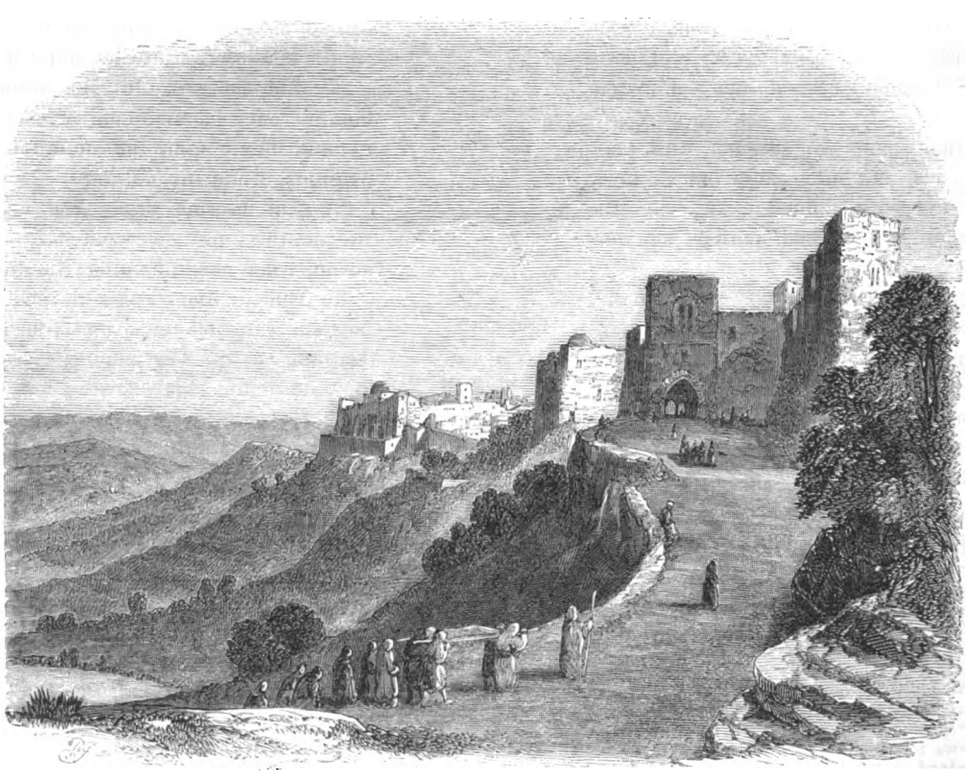
1—7. To form a true idea of the position here taken by the Ephraimites, it must be borne in mind that the two tribes of Ephraim and Manasseh stood in the ugly attitude of rivalry and disaffection towards each other. On the part of the Ephraimites there was a disposition to lord it over all the other tribes, and especially over Manasseh; and hence their language to Jephthah.

Their complaint was groundless. When Jephthah himself was oppressed, and he appealed to them for help, they looked on as unconcerned spectators; but now that he stands before them as a conqueror, with the laurel encircling his brow, they envy him his honour.

"Went northward;" that is, they crossed the Jordan, and advanced in a northerly or north-eastern direction toward Mizpeh, where Jephthah now was.

"I put my life in my hand" is a strong Oriental mode of expressing the fact of any one risking his life in any very serious undertaking.

In the phrase, "Ye Gileadites are fugitives of Ephraim," there is an implied reproach, but wherein lies its point or force it is difficult to say, unless it be intended to represent the Gileadites as the very refuse of those two tribes. There are some expositors who would render the passage thus:—"The men of Gilead smote Ephraim, because they—the Gileadites—said, Ye are fugitives of Ephraim; that is, a mere party, or remnant of the whole tribe, who have come hither without being sent, to molest and insult us; whereas the majority of the tribe would be more just and generous than to treat us in this manner." This makes the taunt to come from the Gileadites, which is not the fact.



BETHLEHEM.

As Gilead lay between Ephraim and Manasseh, it is probable that Jephthah's army had taken up their position between their own territory and that of Ephraim, who treats them with disdain and contempt.

To cut off the retreat of the Ephraimites, the Gileadites took the fords of the Jordan, and as the successive companies of the Ephraimites came to the stream, they were required to pronounce a certain word; but their vocal organs being unfitted to the articulation of SH, each one who belonged to the tribe was at once discovered.

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CHAPTER XIII.

1 *Israel is in the hand of the Philistines.* 2 *An angel appeareth to Manoah's wife.* 8 *The angel appeareth to Manoah.* 15 *Manoah's sacrifice, whereby the angel is discovered.* 24 *Samson is born.*

BEFORE CHRIST 1156.

AND the children of Israel [1]did evil again in the sight of the LORD; and the LORD [2]delivered them into the hand of the Philistines forty years.[a]

2 ¶ And there was a certain man of Zorah,[b] of the family of the Danites, whose name *was* Manoah; and his wife *was* barren, and bare not.

3 And the angel of the LORD appeared unto the woman, and said unto her, Behold now, thou *art* barren, and bearest not: but thou shalt conceive, and bear a son.[c]

4 Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean *thing*:[d]

5 For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.[e]

6 ¶ Then the woman came and told her husband, saying, A man of God came unto me, and his countenance *was* like the countenance of an angel of God, very terrible: but I asked him not whence he *was*, neither told he me his name:[f]

7 But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean *thing*: for the child shall be a Nazarite to God from the womb to the day of his death.

8 ¶ Then Manoah intreated the LORD, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born.

9 And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband *was* not with her.

10 And the woman made haste, and ran, and shewed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the *other* day.

11 And Manoah arose, and went after his wife, and came to the man, and said unto him, *Art* thou the man that spakest unto the woman? And he said, I *am*.

12 And Manoah said, Now let thy words come to pass. [3]How shall we order the child, and [4]*how* shall we do unto him?

13 And the angel of the LORD said unto Manoah, Of all that I said unto the woman let her beware

14 She may not eat of any *thing* that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean *thing*: all that I commanded her let her observe.[g]

15 ¶ And Manoah said unto the angel of the LORD, I pray thee, let us detain thee, until we shall have made ready a kid [5]for thee.[h]

16 And the angel of the LORD said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the LORD. For Manoah knew not that he *was* an angel of the LORD.

17 And Manoah said unto the angel of the LORD, What *is* thy name, that when thy sayings come to pass we may do thee honour?

18 And the angel of the LORD said unto him, Why askest thou thus after my name, seeing it *is* [6]secret?[i]

19 So Manoah took a kid with a meat offering, and offered *it* upon a rock unto the LORD: and *the angel* did wonderously; and Manoah and his wife looked on.[j]

20 For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar. And Manoah and his wife looked on *it*, and fell on their faces to the ground.[k]

1 Heb. *added to commit, &c.*

2 This seems a partial captivity.

a ch. ii. 11; iii. 7; iv. 1; vi. 1; x. 6; 1 Sam. xii. 9.

b Josh. xix. 41.

3 *What shall be the manner of the, &c.*

4 Or, *what shall he do?* Heb. *what shall be his work?*

c ch. vi. 12; Luke i. 11, 13, 28, 31.

g ver. 4.

d ver. 14; Numb. vi. 2, 3; Luke i. 15.

5 Heb. *before thee.*

h ch. vi. 18.

e Numb. vi. 2, 5; 1 Sam. i. 11; vii. 13; 2 Sam. viii. 1; 1 Chron. xviii. 1.

f vs. 17, 18; Deut. xxxiii. 1; 1 Sam. ii. 27; ix. 6; 1 Kings xvii. 24; Matt. xxviii. 3; Luke ix. 29; Acts vi. 15.

6 Or, *wonderful.* Isa. ix. 6.

i Gen. xxxii. 29.

j ch. vi. 19, 20.

k Lev. ix. 24; 1 Chron. xxi. 16; Ezek. i. 28; Matt. xvii. 6.

CHAPTER XIII.

1—5. In chapter x. 6, 7, we read that "the children of Israel did evil again in the sight of the Lord; . . . and the anger of the Lord was hot against Israel, and he sold them into the hands of the Philistines, and into the hands of the children of Ammon." From these latter, God had just delivered them by the hand of Jephthah, and now another instrument is needed to effect their deliverance from the crushing power of the Philistines. It is supposed by some that the forty years' oppression inflicted by the Philistines began in the days of Elon the Zebulonite, and became more afflicting till the time of Samson, when it reached its point and consummation. Hence the promise of Samson's birth.

Zorah was situated in the tribe of Judah, though it was afterwards given to the tribe of Dan, and stood on the confines of each of these tribes.

By the law of Moses, unclean meats were forbidden to all Israelites, but especially to the Nazarite. This law was perhaps not observed, and hence the injunctions given to the wife of Manoah.



ROCK GOAT, OR IBEX.

6. "Very terrible" denotes that his countenance revealed all the attributes of ineffable majesty, and thus produced corresponding fear and awe.

8—14. This interview between Manoah and the angel reveals on the part of Manoah the most implicit faith in God and in his promise.

15, 16. Manoah ignorant, as yet, of the rank and dignity of this celestial visitor, proffers to him the rites of hospitality. The angel refuses to eat; but he instructs Manoah as to the performance of a higher duty:—"I will not eat of thy bread: yet"—so the word AND should be rendered—"yet if thou wilt offer a burnt offering, thou must offer it unto the Lord."

17, 18. From the whole structure of these two verses, it is clear that the angel here lays claim to the essence and the attributes of the Uncreated One.

19, 20. Manoah had prepared his offering, and selecting some rock near to him at the moment as his altar, presented his oblation, when the angel gave some higher manifestation of his wondrous power, and, in the flame of his own glory, ascended out of view.

25. As Samson approached his man-

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21 But the angel of the LORD did no more appear to Manoah and to his wife. Then Manoah knew that he *was* an angel of the LORD.[a]

22 And Manoah said unto his wife, We shall surely die, because we have seen God.[b]

23 But his wife said unto him, If the LORD were pleased to kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have shewed us all these *things*, nor would as at this time have told us *such things* as these.

24 ¶ And the woman bare a son, and called his name Samson: and the child grew, and the LORD blessed him.[c]

25 And the Spirit of the LORD began to move him at times in the [1]camp of Dan between Zorah and Eshtaol.[d]

CHAPTER XIV.

1 *Samson desireth a wife of the Philistines.* 5 *In his journey he killeth a lion.* 8 *In a second journey he findeth honey in the carcase.* 10 *Samson's marriage feast.* 12 *His riddle by his wife is made known.* 19 *He spoileth thirty Philistines.* 20 *His wife is married to another.*

AND Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines.[e]

2 And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore get her for me to wife.

3 Then his father and his mother said unto him, *Is there* never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines? And Samson said unto his father, Get her for me; for [2]she pleaseth me well.[f]

4 But his father and his mother knew not that it *was* of the LORD, that he sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel.[g]

5 ¶ Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared [3]against him.

6 And the Spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and *he had* nothing in his hand: but he told not his father or his mother what he had done.[h]

BEFORE CHRIST 1137.

[a] ch. vi. 22.

[b] ch. vi. 22; Gen. xxxii. 30; Exod. xxxiii. 20; Deut. v. 26

[c] 1 Sam. iii. 19; Luke i. 80; ii. 52; Heb. xi. 32.

1 Heb. *Mahaneh-dan.*

[d] ch. iii. 10; xviii. 11, 12; Josh. xv. 33; 1 Sam. xi. 6; Matt. iv. 1.

4 These "thirty companions" being given to him by the Philistines, were no doubt set to act as spies.

5 Or, *shirts.*

[i] 2 Kings v. 22; Ezek. xvii. 2.

[e] Gen. xxxviii. 13; xxxiv. 2; Josh. xv 10.

6 This putting forth of a riddle was a very ancient custom of relieving the monotony of such festivities.

7 Heb. *to possess us,* or, *to impoverish us.*

[j] ch. xv. 6; xvi. 5.

2 Heb. *she is right in mine eyes.*

[f] Gen. xxi. 21; xxiv. 3, 4; xxxiv. 4, 14; Exod. xxxiv. 16; Deut. vii. 3.

[k] ch. xvi. 15.

[g] ch. xiii. 1; Deut. xxviii. 48; Josh. xi. 20; 1 Kings xii. 15; 2 Kings vi. 33; 2 Chron. x. 15; xxii. 7; xxv. 20.

8 Or, *the rest of the seven days,* &c.

3 Heb. *in meeting him.*

[h] ch. iii. 10; xiii. 25; 1 Sam. xi. 6.

7 And he went down, and talked with the woman; and she pleased Samson well.

8 ¶ And after a time he returned to take her, and he turned aside to see the carcase of the lion: and, behold, *there was* a swarm of bees and honey in the carcase of the lion.

9 And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcase of the lion.

10 ¶ So his father went down unto the woman: and Samson made there a feast; for so used the young men to do.

11 And it came to pass, when they saw him, that they brought [4]thirty companions to be with him.

12 ¶ And Samson said unto them, I will now put forth a riddle unto you: if ye can certainly declare it me within the seven days of the feast, and find *it* out, then I will give you thirty [5]sheets and thirty change of garments:[i]

13 But if ye cannot declare *it* me, then shall ye give me thirty sheets and thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it.

14 And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness.[6] And they could not in three days expound the riddle.

15 And it came to pass on the seventh day, that they said unto Samson's wife, Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye called us to [7]take that we have? *is it* not *so?*[j]

16 And Samson's wife wept before him, and said, Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told *it* me. And he said unto her, Behold, I have not told *it* my father nor my mother, and shall I tell *it* thee?[k]

17 And she wept before him the [8]seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to the children of her people.

18 And the men of the city said unto him on the seventh day before the sun went down, What *is* sweeter than honey? and what *is* stronger than a lion? And he said unto them, If ye had not plowed with my heifer, ye had not found out my riddle.

hood, he became the subject of supernatural influence, under which he was incited to some bolder and more daring exploits, which thus gave intimation of his future career.

CHAPTER XIV.

1—4. After the birth of Samson, the Sacred History leaps on and sets him down on the open stage of action. Already he is known for his mighty deeds, and his name is upon the lips of his nation. He leaves his father's house for a home of his own, and a mother's watchfulness for a wife's affection.

Timnath, which was close upon the borders of the Philistines' country, belonged originally to Judah, but was afterwards given to the tribe of Dan, to whom it served as a frontier town. Hither Samson came, but for what purpose we are not told, and as the Philistines had not been wholly driven out of it, he here met with one of their daughters, who at once engaged his affections, and whom he resolved to take as a wife. To his father and mother such a choice was anything but acceptable, and they used every argument and every motive to dissuade him from taking such a step. Such marriages were not in themselves immoral, but they were forbidden, in order that the Israelites might be kept from the idolatry of the surrounding nations. But Samson loved the woman, and he would have her.

5, 6. On their way, Samson had probably turned into some vineyard to refresh himself with the fruit, and while there alone he met the lion. The power by which he bearded the animal, and tore it in pieces as if it had been a young kid, was supernatural; and there is nothing incredible in the fact here stated.

7. Marriages in the East are always arranged by parents on behalf of their children. Hence Samson took his father and mother to Timnath, and then "he talked with the woman," that is, about her, so as with his father and mother to negotiate with her parents for their union.

8. After Samson killed the lion, he, no doubt, threw it into some place out of sight, for, on his return, he went aside to see the carcase. In the dry skeleton, some honey-producing bees had swarmed, and left the fruit of their industry.

10. This feast was the nuptial festival so common on such occasions, not only in the East, but in all countries, and continued for seven days.

As the thirty changes of raiment must be understood of the upper vestments

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19 ¶ And the Spirit of the LORD came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their [1]spoil, and gave change of garments unto them which expounded the riddle. And his anger was kindled, and he went up to his father's house.[a]

BEFORE CHRIST 1137.

a ch. iii. 10; xiii. 25.

1 Or, *apparel.*

b ch. xv. 2

20 But Samson's wife was *given* to his companion, whom he had used as his friend.[b]



SAMSON AND THE LION.

or tunics, common in the East, so the thirty sheets must be taken in the sense of SHIRTS, or body-linen.

After three days' severe guessing, these companions acknowledged themselves baffled: then, on the *fourth* day of the feast, which was the *seventh* of the week, they tried to extort the solution of the riddle through the agency of his wife, and even threatened with the total destruction of her father's house, if she refused to comply with their request.

Dreading that there was something injurious to themselves underlying the riddle, they say—"Have ye called us (to this festival) to take that we have, or deprive us of our own property?"

From the fourth to the seventh day of the festival, Samson's wife pressed him to tell her the solution of the riddle, and mingling her entreaty with tears, she at last overcame him, and he told it.

19. Samson fulfilled his promise, but it was to the hurt of the Philistines, for Ashkelon was a city in their possession; but the act of Samson, in putting these thirty men to death, can only be justified on the ground of his having been raised up by God to deliver his people by destroying their enemies.

20. This friend was the medium of all communication, during the seven days of the feast, between the bridegroom and the bride, and therefore had peculiar facilities for insinuating himself into the good graces of the bride. While he professed to be his friend, he was a traitor to Samson, and the usurper of his rights.

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CHAPTER XV.

1 *Samson is denied his wife.* 3 *He burneth the Philistines' corn with foxes and firebrands.* 6 *His wife and her father are burnt by the Philistines.* 7 *Samson smiteth them hip and thigh.* 9 *He is bound by the men of Judah, and delivered to the Philistines.* 14 *He killeth them with a jawbone.* 18 *God maketh the fountain En-hakkore for him in Lehi.*

BUT it came to pass within a while after, in the time of wheat harvest, that Samson visited his wife with a kid; and he said, I will go in to my wife into the chamber. But her father would not suffer him to go in.

2 And her father said, I verily thought that thou hadst utterly hated her; therefore I gave her to thy companion: *is* not her younger sister fairer than she? [1]take her, I pray thee, instead of her.[a]

3 ¶ And Samson said concerning them, [2]Now shall I be more blameless than the Philistines, though I do them a displeasure.

4 And Samson went and caught three hundred foxes, and took [3]firebrands, and turned tail to tail, and put a firebrand in the midst between two tails.

5 And when he had set the brands on fire, he let *them* go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards *and* olives.

6 ¶ Then the Philistines said, Who hath done this? And they answered, Samson, the son in law of the Timnite, because he had taken his wife, and given her to his companion. And the Philistines came up, and burnt her and her father with fire.[b]

7 ¶ And Samson said unto them, Though ye have done this, yet will I be avenged of you, and after that I will cease.

8 And he smote them hip and thigh with a great slaughter: and he went down and dwelt in the top of the rock Etam.

9 ¶ Then the Philistines went up, and pitched in Judah, and spread themselves in Lehi.[c]

10 And the men of Judah said, Why are ye come up against us? And they answered, To bind Samson are we come up, to do to him as he hath done to us.

11 Then three thousand men of Judah [4]went to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines *are* rulers over us? what *is* this *that* thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them.[d]

12 And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves.

13 And they spake unto him, saying, No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

14 ¶ *And* when he came unto Lehi, the Philistines shouted against him: and the Spirit of the LORD came mightily upon him, and the cords that *were* upon his arms became as flax that was burnt with fire, and his bands [5]loosed from off his hands.[e]

15 And he found a [6]new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith.[f]

16 And Samson said, With the jawbone of an ass, [7]heaps upon heaps, with the jaw of an ass have I slain a thousand men.

17 And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place [8]Ramath-lehi.

18 ¶ And he was sore athirst, and called on the LORD, and said, Thou hast given this great deliverance

BEFORE CHRIST 1136.

c ver. 19.

4 Heb. *went down.*

d ch. xiv. 4.

1 Heb. *let her be thine.*
a ch. xiv. 20.
2 Or, *Now shall I be blameless from the Philistines, though, &c.*

3 Or, *torches.*

5 Heb. *were melted.*
e ch. iii. 10; xiv. 6.
6 Heb. *moist.*

f ch. iii. 31; Lev. xxvi. 8; Josh. xxiii. 10.

7 Heb. *an heap, two heaps.*

b ch. xiv. 15.

8 That is, *the lifting up of the jawbone,* or, *casting away of the jawbone.*

CHAPTER XV.

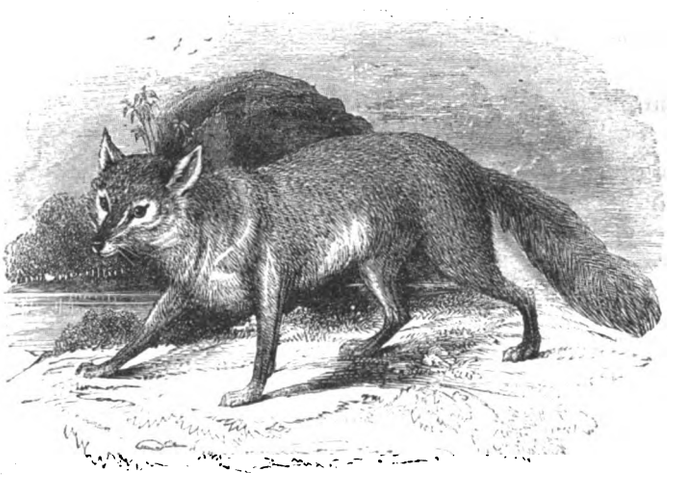
1—5. Samson was willing to forgive the wrong which had been done to him, and for this purpose he went down to have a personal interview with his bride, and took with him a kid as a token of reconciliation.

The "chamber" was the inner apartment appropriated to the women.

Samson's overtures having been rejected, he is resolved on revenge, not so much to avenge his personal injuries, as to vindicate the rights of his nation.

He resorts to an expedient which shows his utter contempt of the Philistines; and, as they had played the part of the fox in their cunning and deceit, he determined to make that very animal the instrument of no common calamity amongst them.

The animal here intended is the jackal, which is something between the fox and the wolf, and sometimes called by naturalists the wild fox. They are very numerous in Palestine, and herd together in large numbers.



SYRIAN FOX.

6. Samson has burned up the corn, the vines, and the olives of the Philistines, and the Philistines resolving it into an act of personal revenge on Samson's father-in-law, they seek for corresponding revenge in setting fire to the house of his wife's father, and consuming both it and them. But it was overruled to bring down merited punishment on the enemies of God.

7. The Philistines vainly thought that their inhuman conduct would appease the wrath of Samson; but he had a public duty to fulfil as well as a private wrong to avenge.

8. A proverbial expression, denoting that he so cut them in pieces as to sever their very limbs, the one from the other.

Of the situation of the rock Etam we are not informed, but it was somewhere contiguous to Timnath, in whose clefts the strong man now took up his abode.

9. Lehi, where afterwards took place the slaughter with the jawbone, is so called here by anticipation.

10. The Philistines here make a demand on the men of Judah to assist them in apprehending Samson. He suffers himself to "be tied or bound by his own countrymen, that he may have the glory of proving himself victorious," when given into the hands of his enemies.

15. The bone being new, would not so easily break as if it had been dry and old.

17. Ramath-lehi is supposed by the great body of critics to mean the hill of the jawbone.

19. The jawbone is clearly put for the hill of the jawbone, out of which, by divine and miraculous power, water came in living streams to refresh the man of God.

"En-hakkore" means the fountain of him that called in prayer, and is in the hill of the jawbone to this day.

20. It may be that the administration of Samson, if not restricted to, was at least chiefly exercised in, the western district of Palestine, where the oppression of the Philistines was most severely felt during the twenty years in which they had the ascendency. So long as we stand under the cloud, all is dark; but above there is light and sunshine!

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into the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised?

19 But God clave an hollow place that *was* in the [1]jaw, and there came water thereout; and when he had drunk, his spirit came again, and he revived: wherefore he called the name thereof [2]En-hakkore, which *is* in Lehi unto this day.[c]

20 And he [3]judged Israel in the days of the Philistines twenty years.[b]

CHAPTER XVI.

1 *Samson at Gaza escapeth, and carrieth away the gates of the city.* 4 *Delilah, corrupted by the Philistines, enticeth Samson.* 6 *Thrice she is deceived.* 15 *At last she overcometh him.* 21 *The Philistines take him, and put out his eyes.* 22 *His strength renewing, he pulleth down the house upon the Philistines, and dieth.*

THEN went Samson to Gaza, and saw there an [4]harlot, and went in unto her.

2 *And it was told* the Gazites, saying, Samson is come hither. And they compassed *him* in, and laid wait for him all night in the gate of the city, and were [5]quiet all the night, saying, In the morning, when it is day, we shall kill him.[c]

3 And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, [6]bar and all, and put *them* upon his shoulders, and carried them up to the top of an hill that *is* before Hebron.

4 ¶ And it came to pass afterward, that he loved a woman in the [7]valley of Sorek, whose name *was* Delilah.

5 And the lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength *lieth*, and by what *means* we may prevail against him, that we may bind him to [8]afflict him: and we will give thee every one of us eleven hundred *pieces* of silver.[d]

6 ¶ And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength *lieth*, and wherewith thou mightest be bound to afflict thee.

7 And Samson said unto her, If they bind me with seven [9]green withs that were never dried, then shall I be weak, and be as [10]another man.

8 Then the lords of the Philistines brought up to her seven green withs which had not been dried, and she bound him with them.

9 Now *there were* men lying in wait, abiding with her in the chamber. And she said unto him, The Philistines *be* upon thee, Samson. And he brake the withs, as a thread of tow is broken when it [11]toucheth the fire. So his strength was not known.

10 And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound.

11 And he said unto her, If they bind me fast with [12]new ropes that never were occupied, then shall I be weak, and be as another man.

12 Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines *be* upon thee, Samson. And *there were* liers in wait abiding in the chamber. And he brake them from off his arms like a thread.

13 And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest he bound. And he said unto her, If thou weavest the seven locks of my head with the web.

14 And she fastened *it* with the pin, and said unto him, The Philistines *be* upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web.

BEFORE CHRIST 1117.

8 Or, *humble.*

1 Or, *Lehi.*

d ch. xiv. 15.

2 That is, *the well of him that called,* or, *cried.*

a Gen. xlv. 27; Ps. xxxiv. 6; Isa. xl. 29.

3 He seems to have judged South-west Israel during twenty years of their servitude to the Philistines.

b ch. xiii. 1.

9 Or, *new cords.* Heb. *moist.*

10 Heb. *one.*

4 Heb. *a woman an harlot.*

11 Heb. *smelleth.*

12 Heb. *wherewith work hath not been done.*

5 Heb. *silent.*

c 1 Sam. xxiii. 26; Ps. cxviii. 10–12; Acts ix. 24.

6 Heb. *with the bar*

7 Or, *by the brook.*

CHAPTER XVI.

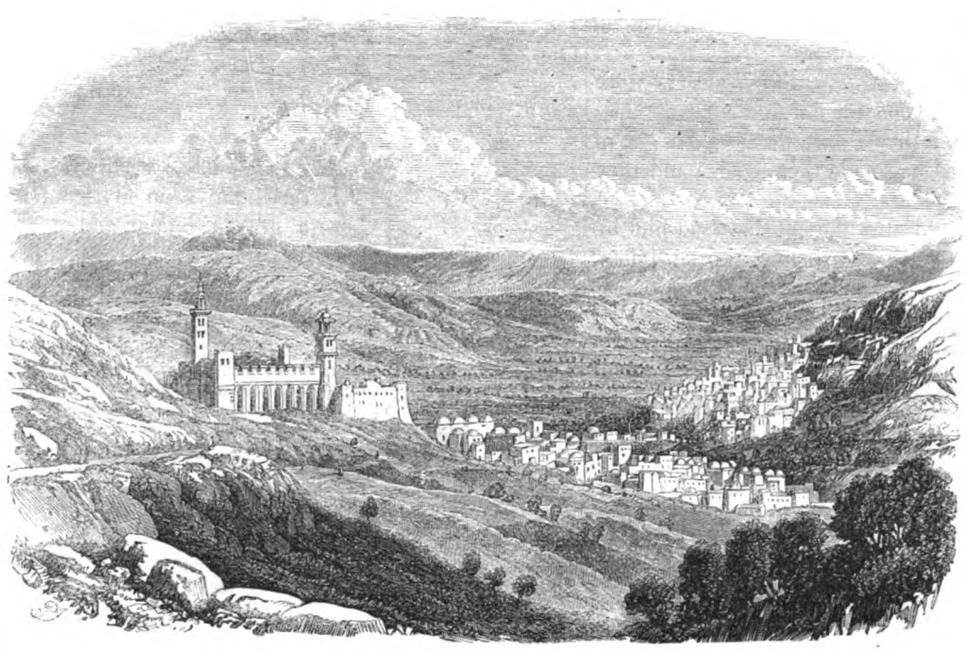
1—3. Gaza was the capital of the five Philistine principalities, about fifteen miles south of Askelon, sixty miles south-west of Jerusalem, and about three miles from the sea.

How the strong man fell before the power of temptation!

The gates were the two smaller doors or leaves within the larger, outer gate, and which alone were open on ordinary occasions.

The hill before Hebron was a hill that looked towards Hebron.

4. Where the valley of Sorek lay, we have no means of knowing; nor do we know anything of Delilah, beyond the fact that she was a woman of fallen virtue and abandoned character.



HEBRON

5. The woman who had sold her virtue for money was very likely to be influenced by the offer and the promise here made.

7. Josephus says, that the ropes with which Samson was bound were made of the tendrils of the vine.

9. For the words "abiding with her," it would be better to read "waiting for her," that is, waiting till she gave some signal for their entrance; for they could not be in the same apartment with herself and Samson.

13. The "seven locks" may be the seven plaits into which his profuse hair was braided, or it may mean, that she was to weave his whole hair as woof into a web.

14. A weaving-loom was nothing

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15 ¶ And she said unto him, How canst thou say, I love thee, when thine heart *is* not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength *lieth*.[a]

16 And it came to pass, when she pressed him daily with her words, and urged him, *so* that his soul was [1]vexed unto death;

17 That he told her all his heart, and said unto her, There hath not come a razor upon mine head; for I *have been* a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any *other* man.[b]

18 And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand.

19 And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.[c]

20 And she said, The Philistines *be* upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the LORD was departed from him.[d]

21 ¶ But the Philistines took him, and [2]put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house.

22 Howbeit the hair of his head began to grow again [3]after he was shaven.

23 Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand.

24 And when the people saw him, they praised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, which [4]slew many of us.[e]

25 And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison house; and he [5]made them sport: and they set him between the pillars.[f]

26 And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them.

27 Now the house was full of men and women; and all the lords of the Philistines *were* there; and *there were* upon the roof about three thousand men and women, that beheld while Samson made sport.[g]

28 And Samson called unto the LORD, and said, O Lord GOD, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes.[h]

29 And Samson took hold of the two middle pillars upon which the house stood, and [6]on which it was borne up, of the one with his right hand, and of the other with his left.

30 And Samson said, Let [7]me die with the Philistines. And he bowed himself with *all his* might; and the house fell upon the lords, and upon all the people that *were* therein. So the dead which he slew at his death were more than *they* which he slew in his life.

31 Then his brethren and all the house of his father came down, and took him, and brought *him* up, and buried him between Zorah and Eshtaol in the buryingplace of Manoah his father. And he judged Israel twenty years.[i]

BEFORE CHRIST 1117.

a ch. xiv. 16.

1 Heb. *shortened.*

b ch. xiii. 5; Numb. vi. 5.

6 Or, *he leaned on them.*

7 Heb. *my soul.*

c Prov. vii. 26, 27.

d Numb. xiv. 9, 42, 43; Josh. vii. 12; 1 Sam. xvi. 14; xviii. 12; xxviii. 15, 16; 2 Chron. xv. 2.

2 Heb. *bored out.*

3 Or, *as when he was shaven.*

4 Heb. *and who multiplied our slain.*

e Dan. v. 4.

f ch. ix. 27.

5 Heb. *before them.*

g Deut. xxii. 8.

h Jer. xv. 15.

i Exod. xx. 4, 13; Lev. xix. 4.

CHAPTER XVII.

1 *Of the money that Micah first stole, then restored, his mother maketh images,* 5 *and he ornaments for them.* 7 *He hireth a Levite to be his priest.*

AND there was a man of mount Ephraim, whose name *was* Micah.

2 And he said unto his mother, The eleven hundred *shekels* of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver *is* with me; I took it. And his mother said, Blessed *be thou* of the LORD, my son.[j]

3 And when he had restored the eleven hundred *shekels* of silver to his mother, his mother said, I had wholly dedicated the silver unto the LORD from my hand for my son, to make a graven image and a molten image: now therefore I will restore it unto thee.[k]

j Gen. xiv. 19; Ruth iii. 10.

k Exod. xx. 4, 13; Lev. xix. 4.

uncommon among women in the East, and, supposing that Delilah had such a loom fastened by some pin in her apartment, and that she had fastened Samson's now woven locks to some part of the loom, we can at once perceive how Samson pulled up the loom, and the pin, and all connected with it.

17. Samson's repeated falsehoods to Delilah present an enigma which we do not profess to explain. He was now completely in the power of this base woman, and from her blandishments he could not escape.

At last he reveals the truth, and then stands before us shorn of his glory. Why was Samson stronger than any other man in Israel? Why was it that Samson destroyed more Philistines than any other Israelite? From this simple and single cause, that, in obedience to the divine word, he bore on his person, all his life, the sign of inherent weakness, and therefore of corresponding dependence on a Power infinitely above himself. When, therefore, he parted with his hair, he virtually renounced his dependence, and hence his fall.

23. Dagon was one of the gods of the Philistines; the upper half of whose image resembled a man, and the lower half was in the likeness of a fish.

27. In the temple itself were the principal people, and on the flat roof were the inferior orders, who could look down into the court or yard below.

29. If we conceive to ourselves a vast roof of cedar beams, resting at one end upon the walls, and centring at the other upon one short architrave, that united two pillars in the middle, and on which the beam tending to the centre might rest, we shall clearly understand how Samson, if he could move these pillars in the middle, would of necessity bring down the whole roof, and involve all above and all below in one common ruin.

CHAPTER XVII.

These five closing chapters form an appendix to the book; but the events belong to the interval between the death of Joshua and the elders who survived him, when everything in the Commonwealth was out of order.

1. Mount Ephraim is to be taken in the sense of the mountainous region.

2. The curse is to be understood as an imprecation on the thief, or as putting each member of the family upon his oath so as to discover the property.

3. Here are the buddings of idolatry. Micah's mother intended the eleven hundred pieces of silver for an idolatrous image, and in the form of an image she now promises to give them to her son.

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SAMSON BETRAYED BY DELILAH INTO THE HANDS OF THE PHILISTINES.

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4 Yet he restored the money unto his mother; and his mother took two hundred *shekels* of silver, and gave them to the founder, who made thereof a graven image and a molten image: and they were in the house of Micah.[a]

5 And the man Micah had an house of gods, and made an ephod, and teraphim, and [1]consecrated one of his sons, who became his priest.[b]

6 In those days *there was* no king in Israel, *but* every man did *that which was* right in his own eyes.[c]

7 ¶ And there was a young man out of Beth-lehem-judah of the family of Judah, who *was* a Levite, and he sojourned there.[d]

8 And the man departed out of the city from Beth-lehem-judah to sojourn where he could find *a place:* and he came to mount Ephraim to the house of Micah, [2]as he journeyed.

9 And Micah said unto him, Whence comest thou? And he said unto him, I *am* a Levite of Beth-lehem-judah, and I go to sojourn where I may find *a place.*

10 And Micah said unto him, Dwell with me, and be unto me a father and a priest, and I will give thee ten *shekels* of silver by the year, and [3]a suit of apparel, and thy victuals. So the Levite went in.[e]

11 And the Levite was content to dwell with the man; and the young man was unto him as one of his sons.

12 And Micah consecrated the Levite; and the young man became his priest, and was in the house of Micah.[f]

13 Then said Micah, Now know I that the LORD will do me good, seeing I have a Levite to *my* priest.

BEFORE CHRIST 1406.

a Isa. xlvi. 6.

1 Heb. *filled the hand.*

b ch. viii. 27; Gen. xxxi. 19, 30; Exod. xxix. 9; 1 Kings xiii. 33; Hos. iii. 4.

c ch. xviii. 1; xix. 1; xxi. 25; Deut. xii. 8; xxviii. 5.

d ch. xix. 1; Josh. xix. 15; Ruth i. 1, 2; Micah v. 2; Matt. ii. 1, 5, 6.

g ch. xvii. 6; xxi. 25; Josh. xix. 47.

2 Heb. *in making his way.*

4 Heb. *sons.*

h ch. xiii. 25; xvii. 1; Numb. xiii. 17; Josh. ii. 1.

3 Or, *a double suit, &c.* Heb. *an order of garments.*

e ch. xviii. 19.

i ch. xvii. 10.

f ver. 5; ch. xviii. 30.

j ver. 14; ch. xvii. 5; 1 Kings xxii. 5; Isa. xxx. 1.

k 1 Kings xxii. 6.

CHAPTER XVIII.

1 *The Danites send five men to seek out an inheritance.* 8 *At the house of Micah they consult with Jonathan, and are encouraged in their way.* 7 *They search Laish, and bring back news of good hope.* 11 *Six hundred men are sent to surprise it.* 14 *In the way they rob Micah of his priest and his consecrate things.* 27 *They win Laish, and call it Dan.* 30 *They set up idolatry, wherein Jonathan inherited the priesthood.*

IN those days *there was* no king in Israel: and in those days the tribe of the Danites sought them an inheritance to dwell in; for unto that day *all their* inheritance had not fallen unto them among the tribes of Israel.[g]

2 And the children of Dan sent of their family five men from their coasts, [4]men of valour, from Zorah, and from Eshtaol, to spy out the land, and to search it; and they said unto them, Go, search the land: who when they came to mount Ephraim, to the house of Micah, they lodged there.[h]

3 When they *were* by the house of Micah, they knew the voice of the young man the Levite: and they turned in thither, and said unto him, Who brought thee hither? and what makest thou in this *place?* and what hast thou here?

4 And he said unto them, Thus and thus dealeth Micah with me, and hath hired me, and I am his priest.[i]

5 And they said unto him, Ask counsel, we pray thee, of God, that we may know whether our way which we go shall be prosperous.[j]

6 And the priest said unto them, Go in peace: before the LORD *is* your way wherein ye go.[k]

5. Micah, surrounded with his idolatrous images, provides a house for them, consecrates one of his sons as a priest, and attires him in pontifical dress.

6. No one to whom to refer, and hence no one to decide.

7. This Beth-lehem-judah is to be distinguished from Bethlehem in the tribe of Zebulun, for it pertained to the family or tribe of Judah. Beth-lehem was not a Levitical city, and hence this young Levite only sojourned there. He had no settled home (verse 8), and therefore only tarried for the day or for the night wherever he could find a home in a family to receive him.

10. The phrase "a father and a priest" is equal or equivalent to a spiritual father and teacher. Micah "pretends reverence and submission, and what is wanting in wages he pays in empty titles." Yet the Levite agreed to Micah's terms, and at once entered on his office.

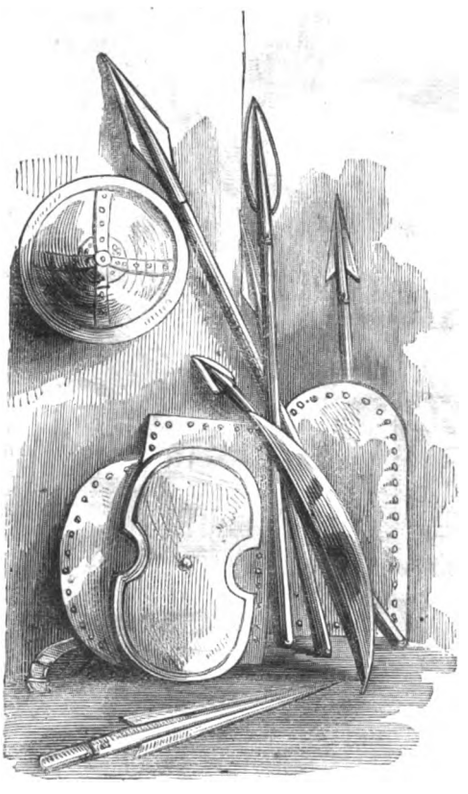
12. This was an act of daring intrusion on the part of Micah, and on the part of the Levite it showed an utter disregard to the divine ordination which confined the priesthood to the family of Aaron.

13. Micah having thus set up his little temple, and provided for the performance of worship, vainly imagines that this will secure for him the special favour of God. He was blind to the great fact, that the temple of God could have no agreement with idols.

CHAPTER XVIII.

1. In chapter i. 34 we read that "the Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley;" and therefore the Danites sought a more enlarged inheritance, but were not yet in possession of it.

2. From Joshua xix. 47, it appears that the Danites, subject to the oppression and the cruelty of their powerful neighbours the Philistines,



ANCIENT JEWISH SHIELDS AND SPEARS.

were forced in considerable numbers to recede from their allotted possession, and so were induced to seek another settlement in a more distant portion of the land; they therefore sent chosen men of valour to make a survey of the country, and report to their tribe.

3. The Ephraimites had a pronunciation peculiar to themselves, and hence the Levite in Micah's house was at once known by his dialect or the sound of his voice.

5. How those spies prove their defection from God! Why do they ask counsel of one who had usurped the priest's office, and who had sold himself to the service of one who encouraged idolatry?

6. This is ambiguous. The idea conveyed is, go and prosper; but it might also mean, that their cause was known to God, without saying whether it would be prosperous or adverse.

7. Laish, or Leshem, or Dan (verse 29; Josh. xix. 47). Its inhabitants were a colony of Sidonians; but, as Sidon was not included in the seven doomed cities of Canaan, the people felt but little interest in what was taking place around them. They had no political treaties—no commercial intercourse of any kind.

11. That is, of the tribe of the Danites, and they were provided with weapons of war, and so prepared for conflict.

14. Looking upon the young Levite as in communion with the divine oracle, and having already proved the truth of his words, it now became a question, whether he might not be won over to join them, and then they might convey away by force the ephod, and the teraphim, and the molten images, from the house of Micah. This explains all that follows, down to the point at which they are represented as falling suddenly upon the town of Laish, and partly reducing it by fire.

28. That is, rebuilt so much of the city as had been destroyed by fire.

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7 ¶ Then the five men departed, and came to Laish, and saw the people that *were* therein, how they dwelt careless, after the manner of the Zidonians, quiet and secure; and *there was* no [2]magistrate in the land, that might put *them* to shame in *any* thing; and they *were* far from the Zidonians, and had no business with *any* man.

8 And they came unto their brethren to Zorah and Eshtaol: and their brethren said unto them, What *say* ye?

9 And they said, Arise, that we may go up against them: for we have seen the land, and, behold, it *is* very good: and *are* ye still? be not slothful to go, *and* to enter to possess the land.[e]

10 When ye go, ye shall come unto a people secure, and to a large land: for God hath given it

BEFORE CHRIST 1406.

1 Called *Leshem.* Ver. 27, 28; Josh. xix. 47.

4 Heb. *asked him of peace.*

d ver. 2; ch. xvii. 5; Gen. xliii. 27; 1 Sam. xiv. 28; xvii. 22.

2 Heb. *possessor*, or, *heir of restraint.*

e vs. 2, 11, 14; ch. xvii. 4, 5.

a Numb. xiii. 30; Deut. viii. 9; Josh. ii. 23, 24; 1 Kings xxii. 3.

into your hands; a place where *there is* no want of any thing that *is* in the earth.[a]

11 ¶ And there went from thence of the family of the Danites, out of Zorah and out of Eshtaol, six hundred men [3]appointed with weapons of war.

12 And they went up, and pitched in Kirjath-jearim, in Judah: wherefore they called that place Mahaneh-dan unto this day: behold, *it is* behind Kirjath-jearim.[c]

13 And they passed thence unto mount Ephraim, and came unto the house of Micah.

14 ¶ Then answered the five men that went to spy out the country of Laish, and said unto their brethren, Do ye know that there is in these houses an ephod, and teraphim, and a graven image, and a molten image? now therefore consider what ye have to do.

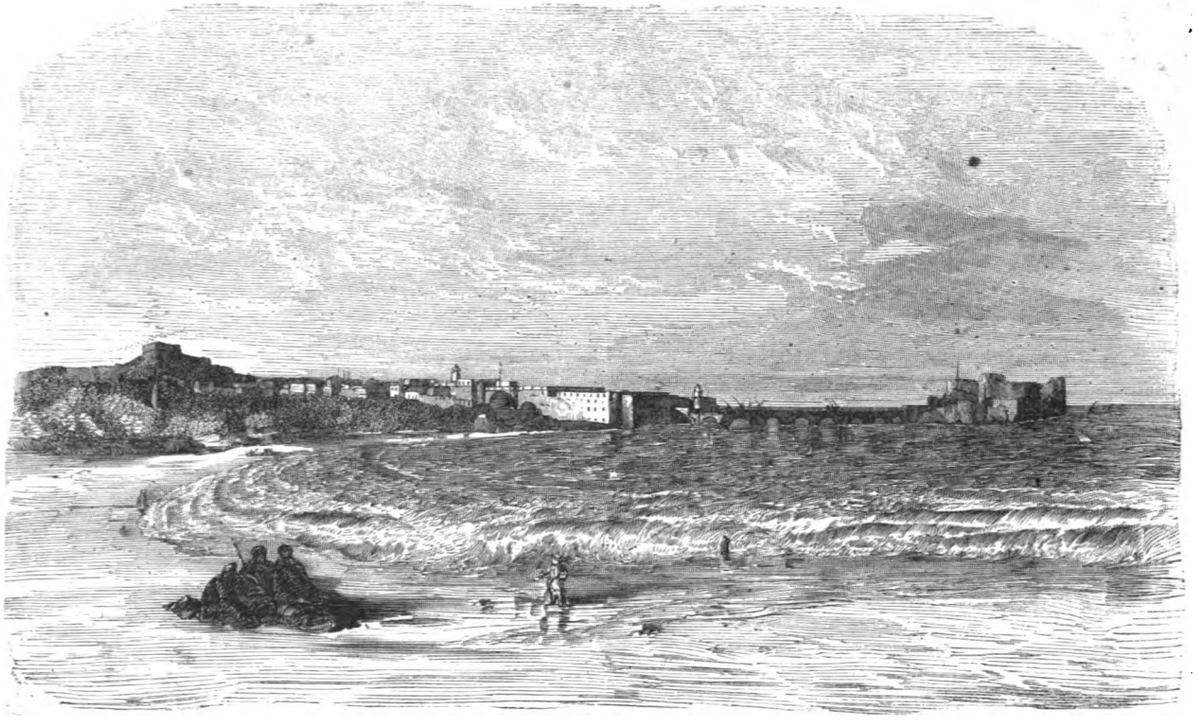
15 And they turned thitherward, and came to the house of the young man the Levite, *even* unto the house of Micah, and [4]saluted him.[d]

16 And the six hundred men appointed with their weapons of war, which *were* of the children of Dan, stood by the entering of the gate.

17 And the five men that went to spy out the land went up, *and* came in thither, *and* took the graven image, and the ephod, and the teraphim, and the molten image: and the priest stood in the entering of the gate with the six hundred men *that were* appointed with weapons of war.[e]

18 And these went into Micah's house, and fetched the carved image, the ephod, and the teraphim, and the molten image. Then said the priest unto them, What do ye?

19 And they said unto him, Hold thy peace, lay



SIDON.

thine hand upon thy mouth, and go with us, and be to us a father and a priest: *is it* better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel?[f]

20 And the priest's heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people.

21 So they turned and departed, and put the little ones and the cattle and the carriage before them.

22 ¶ *And* when they were a good way from the house of Micah, the men that *were* in the houses near to Micah's house were gathered together, and overtook the children of Dan.

23 And they cried unto the children of Dan. And they turned their faces, and said unto Micah, What aileth thee, [5]that thou comest with such a company?

24 And he said, Ye have taken away my gods

b vs. 7, 27.

f ch. xvii. 10; Job xxi. 5; xxix. 9; xl. 4; Prov. xxx. 32; Micah vii. 16.

3 Heb. *girded*

c ch. xiii. 25; Josh. xv. 60.

5 Heb. *that thou art gathered together?*

30. For the son of Manasseh, there are those who would read, the son of Moses; but this savours rather too much of Jewish conceit.

31. Here was a rival establishment set up by this section of a tribe, in direct opposition to the true sanctuary at Shiloh! Such is the deceitfulness of the heart—such the weakness and the fickleness of human nature, that, whenever left to itself, it is sure to go to still greater distance from God.

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which I made, and the priest, and ye are gone away: and what have I more? and what *is* this *that* ye say unto me, What aileth thee?

25 And the children of Dan said unto him, Let not thy voice be heard among us, lest [1]angry fellows run upon thee, and thou lose thy life, with the lives of thy houshold.[a]

26 And the children of Dan went their way: and when Micah saw that they *were* too strong for him, he turned and went back unto his house.

27 And they took *the things* which Micah had made, and the priest which he had, and came unto Laish, unto a people *that were* at quiet and secure: and they smote them with the edge of the sword, and burnt the city with fire.[b]

28 And *there was* no deliverer, because it *was* far from Zidon, and they had no business with *any* man; and it was in the valley that *lieth* by Beth-rehob. And they built a city, and dwelt therein.[c]

29 And they called the name of the city Dan, after the name of Dan their father, who was born unto Israel: howbeit the name of the city *was* Laish at the first.[d]

30 ¶ And the children of Dan set up the graven image: and Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan until the day of the captivity of the land.[e]

31 And they set them up Micah's graven image, which he made, all the time that the house of God was in Shiloh.[f]

CHAPTER XIX.

1 *A Levite goeth to Beth-lehem to fetch home his wife.* 16 *An old man entertaineth him at Gibeah.* 22 *The Gibeonites abuse his concubine to death.* 29 *He divideth her into twelve pieces, to send them to the twelve tribes.*

AND it came to pass in those days, when *there was* no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him [2]a concubine out of Beth-lehem-judah.[g]

2 And his concubine played the whore against him, and went away from him unto her father's house to Beth-lehem-judah, and was there [3]four whole months.

3 And her husband arose, and went after her, to speak [4]friendly unto her, *and* to bring her again, having his servant with him, and a couple of asses: and she brought him into her father's house: and when the father of the damsel saw him, he rejoiced to meet him.[h]

4 And his father in law, the damsel's father, retained him; and he abode with him three days: so they did eat and drink, and lodged there.

BEFORE CHRIST 1406.

5 Heb. *strengthen.*

1 Heb. *bitter of soul.*

i Gen. xviii. 5.

a 2 Sam. xvii. 8.

6 Heb. *till the day declined.*

b vs. 7, 10; Josh. xix. 47.

c ver. 7; Numb. xiii. 21; 2 Sam. x. 6.

7 Heb. *is weak.*

8 Heb. *it is the pitching time of the day.*

9 Heb. *to thy tent.*

d ver. 27; ch. xx. 1; Gen. xiv. 14; 1 Kings xii. 29, 30; xv. 20.

10 Heb. *to over against.*

j Josh. xviii. 28.

e ch. xiii. 1; 1 Sam. iv. 2—11; Ps. lxxviii. 60, 61.

f ch. xix. 18; xxi. 12; Josh. xviii. 1.

k ch. i. 21; Josh. xv. 8, 63; 2 Sam. v. 6.

l Josh. xviii. 25, 28.

2 Heb. *a woman a concubine*, or, *a wife a concubine.*

g ch. xvii. 6; xviii. 1; xxi. 25.

m ver. 18; Matt. xxv. 43; Heb. xiii. 2.

3 Or, *a year and four months.* Heb. *days four months.*

4 Heb. *to her heart.*

n Ps. civ. 23

h Gen. xxxiv. 3.

5 ¶ And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said unto his son in law, [5]Comfort thine heart with a morsel of bread, and afterward go your way.[i]

6 And they sat down, and did eat and drink both of them together: for the damsel's father had said unto the man, Be content, I pray thee, and tarry all night, and let thine heart be merry.

7 And when the man rose up to depart, his father in law urged him: therefore he lodged there again.

8 And he arose early in the morning on the fifth day to depart: and the damsel's father said, Comfort thine heart, I pray thee. And they tarried [6]until afternoon, and they did eat both of them.

9 And when the man rose up to depart, he, and his concubine, and his servant, his father in law, the damsel's father, said unto him, Behold, now the day [7]draweth toward evening, I pray you tarry all night: behold, [8]the day groweth to an end, lodge here, that thine heart may be merry; and to morrow get you early on your way, that thou mayest [9]go home.

10 But the man would not tarry that night, but he rose up and departed, and came [10]over against Jebus, which *is* Jerusalem; and *there were* with him two asses saddled, his concubine also *was* with him.[j]

11 *And* when they *were* by Jebus, the day was far spent; and the servant said unto his master, Come, I pray thee, and let us turn in into this city of the Jebusites, and lodge in it.[k]

12 And his master said unto him, We will not turn aside hither into the city of a stranger, that *is* not of the children of Israel; we will pass over to Gibeah.

13 And he said unto his servant, Come, and let us draw near to one of these places to lodge all night, in Gibeah, or in Ramah.[l]

14 And they passed on and went their way; and the sun went down upon them *when they were* by Gibeah, which *belongeth* to Benjamin.

15 And they turned aside thither, to go in *and* to lodge in Gibeah: and when he went in, he sat him down in a street of the city: for *there was* no man that took them into his house to lodging.[m]

16 ¶ And, behold, there came an old man from his work out of the field at even, which *was* also of mount Ephraim; and he sojourned in Gibeah: but the men of the place *were* Benjamites.[n]

17 And when he had lifted up his eyes, he saw a wayfaring man in the street of the city: and the old man said, Whither goest thou? and whence comest thou?

18 And he said unto him, We *are* passing from Beth-lehem-judah toward the side of mount Ephraim; from thence *am* I: and I went to Beth-lehem-judah,

CHAPTER XIX.

1—11. The incidents recorded in this chapter are of a character to stir the soul to the very depth and centre of its feelings.

A concubine is not to be confounded with a harlot. True, she was only a secondary, but still a lawful wife. In this instance, so far as we know, there was neither spot nor stain on the virtue of this woman before her marriage.

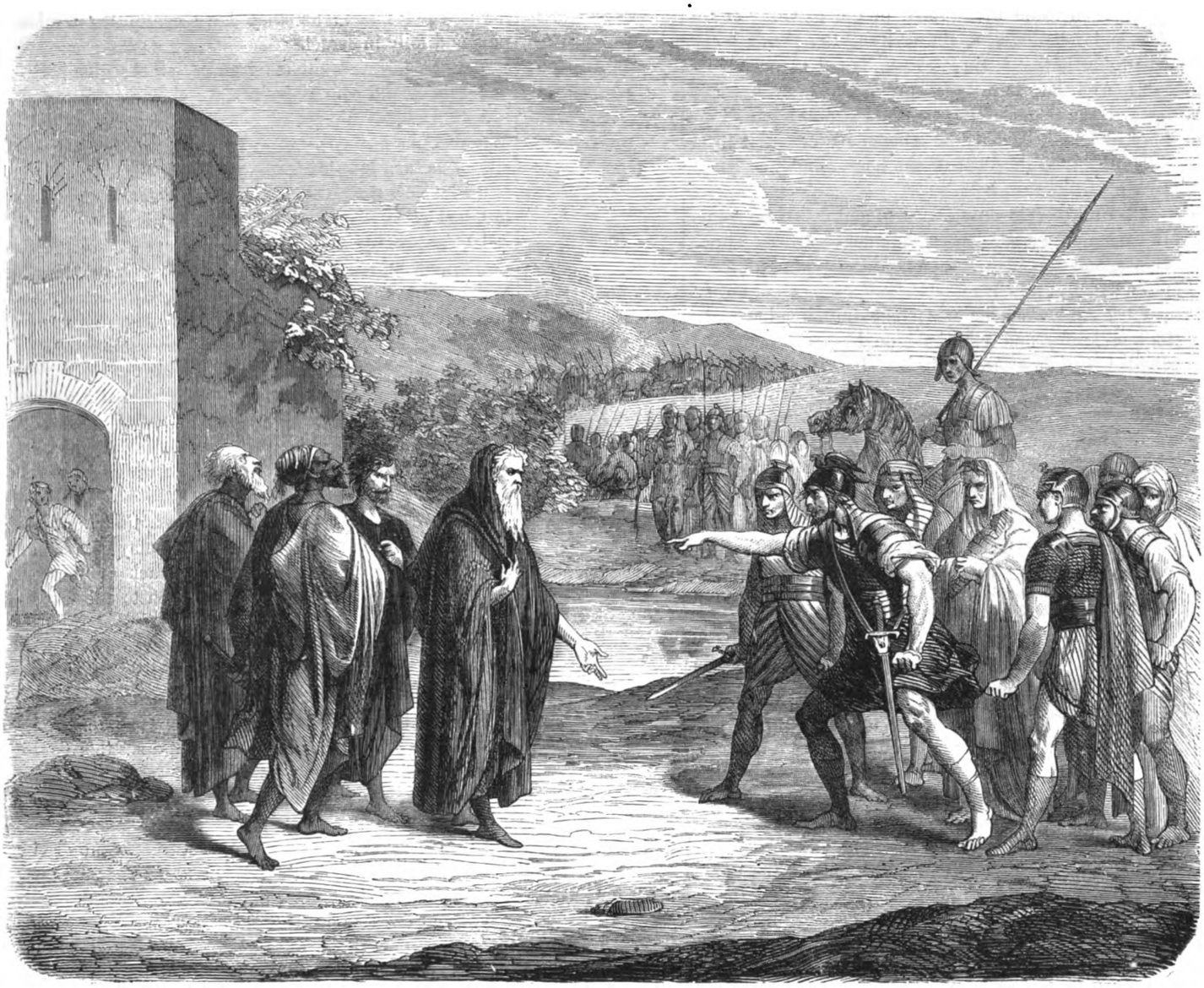
12. Though Jerusalem had been before taken by Caleb (ch. i. 8), it was still in the hands of the Jebusites, who were not wholly dispossessed till the time of David. And yet, in this city of a strange or foreign people, this Levite could scarcely have fared worse than he elsewhere did fare.

13. Gibeah and Ramah were north or north-west of Jerusalem, and distant from about four to six miles each.

15. From this verse it seems that there were then no caravansaries or inns in which the Levite could have taken up his abode.

19, 20. Delicately hinting to the old man that he had no desire, neither any need, to tax the hospitality of any one, except for a covering for himself, his servants, and his asses. The good old man not only offers him a lodging,

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MICAH IMPLORING THE DANITES TO RESTORE TO HIM THE LEVITE.

but I *am now* going to the house of the LORD; and there *is* no man that [1]receiveth me to house.[a]

19 Yet there is both straw and provender for our asses; and there is bread and wine also for me, and for thy handmaid, and for the young man *which is* with thy servants: *there is* no want of any thing.

20 And the old man said, Peace *be* with thee; howsoever *let* all thy wants *lie* upon me; only lodge not in the street.[b]

21 So he brought him into his house, and gave provender unto the asses: and they washed their feet, and did eat and drink.[c]

22 ¶ *Now* as they were making their hearts merry, behold, the men of the city, certain sons of Belial, beset the house round about, *and* beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may know him.[d]

23 And the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, *nay*, I pray you, do not *so* wickedly, seeing that this man is come into mine house, do not this folly.[e]

24 Behold, *here is* my daughter a maiden, and his concubine; them I will bring out now, and humble ye them, and do with them what seemeth good unto you: but unto this man do not so [2]vile a thing.[f]

25 But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they knew her, and abused her all the night until the morning: and when the day began to spring, they let her go.

BEFORE CHRIST 1406.

1 Heb. *gathereth.*

a ver. 15; ch. xviii. 31; xx. 18; 1 Sam. i. 3, 7.

d ch. xx. 5; Gen. xix. 4, 5; Deut. xiii. 13; Hos. ix. 9; x. 9; Rom. i. 26, 27.

e Gen. xix. 6, 7; 2 Sam. xiii. 12.

b ch. vi. 23; Gen. xix. 2; xliii. 23.

2 Heb. *the matter of this folly.*

f Gen. xix. 8; xxxiv. 2; Deut. xxi. 14.

c Gen. xviii. 4; xxiv. 32; xliii. 24.

but undertakes to provide for him so long as he might remain under his roof.

29. Here is the recital of a deed which makes our very blood become cold. As there was no tribunal to whom the Levite could appeal, the deed has been looked upon as something quite in keeping with the spirit of those times.

It may be, that with each portion of the divided body, he sent to each tribe an account of the barbarity which had been inflicted on his concubine by the men of Gibeah, and thus sought to rouse the whole nation in his favour. It was his desire that they should at once arise and avenge the horrible outrage, lest at any future time the same indignity might be put upon them. The

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26 Then came the woman in the dawning of the day, and fell down at the door of the man's house where her lord *was*, till it was light.

27 And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and, behold, the woman his concubine was fallen down *at* the door of the house, and her hands *were* upon the threshold.

28 And he said unto her, Up, and let us be going. But none answered. Then the man took her *up* upon an ass, and the man rose up, and gat him unto his place.

29 ¶ And when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, *together* with her bones; into twelve pieces, and sent her into all the coasts of Israel.[a]

30 And it was so, that all that saw it said, There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day: consider of it, take advice, and speak *your minds*.[b]

CHAPTER XX.

1 *The Levite in a general assembly declareth his wrong.* 8 *The decree of the assembly.* 12 *The Benjamites, being cited, make head against the Israelites.* 18 *The Israelites in two battles lose forty thousand.* 26 *They destroy by a stratagem all the Benjamites, except six hundred.*

THEN all the children of Israel went out, and the congregation was gathered together as one man, from Dan even to Beer-sheba, with the land of Gilead, unto the LORD in Mizpeh.[c]

2 And the chief of all the people, *even* of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen that drew sword.[d]

3 (Now the children of Benjamin heard that the children of Israel were gone up to Mizpeh.) Then said the children of Israel, Tell *us*, how was this wickedness?

4 And [1]the Levite, the husband of the woman that was slain, answered and said, I came into Gibeah that *belongeth* to Benjamin, I and my concubine, to lodge.[e]

5 And the men of Gibeah rose against me, and beset the house round about upon me by night, *and* thought to have slain me: and my concubine have they [2]forced, that she is dead.[f]

6 And I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for they have committed lewdness and folly in Israel.[g]

7 Behold, ye *are* all children of Israel; give here your advice and counsel.[h]

8 ¶ And all the people arose as one man, saying, We will not any *of us* go to his tent, neither will we any *of us* turn into his house.

9 But now this *shall be* the thing which we will do to Gibeah; *we will go up* by lot against it;

10 And we will take ten men of an hundred throughout all the tribes of Israel, and an hundred of a thousand, and a thousand out of ten thousand, to fetch victual for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel.

11 So all the men of Israel were gathered against the city, [3]knit together as one man.

12 ¶ And the tribes of Israel sent men through all the tribe of Benjamin, saying, What wickedness *is* this that is done among you?[i]

13 Now therefore deliver *us* the men, the children of Belial, which *are* in Gibeah, that we may put them to death, and put away evil from Israel. But the children of Benjamin would not hearken to the voice of their brethren the children of Israel:[j]

14 But the children of Benjamin gathered themselves together out of the cities unto Gibeah, to go out to battle against the children of Israel.

15 And the children of Benjamin were numbered at that time out of the cities twenty and six thousand men that drew sword, beside the inhabitants of Gibeah, which were numbered seven hundred chosen men.

16 Among all this people *there were* seven hundred chosen men lefthanded; every one could sling stones at an hair *breadth*, and not miss.[k]

17 And the men of Israel, beside Benjamin, were numbered four hundred thousand men that drew sword: all these *were* men of war.

18 ¶ And the children of Israel arose, and went up to the house of God, and asked counsel of God, and said, Which of us shall go up first to the battle against the children of Benjamin? And the LORD said, Judah *shall go up* first.[l]

19 And the children of Israel rose up in the morning, and encamped against Gibeah.

20 And the men of Israel went out to battle against Benjamin; and the men of Israel put themselves in array to fight against them at Gibeah.

21 And the children of Benjamin came forth out of Gibeah, and destroyed down to the ground of the Israelites that day twenty and two thousand men.[m]

22 And the people the men of Israel encouraged

BEFORE CHRIST 1406.

g ch. xix. 29; Josh. vii. 15.

h ch. xix. 30

a ch. xx. 6; 1 Sam. xi. 7.

3 Heb. *fellows.*

i Deut. xiii. 14; Josh. xxii. 13, 16.

b ch. xx. 7; Prov. xiii. 10.

j ch. xix. 22; Deut. xiii. 13; xvii. 12.

c ch. xviii. 29; xxi. 5; Deut. xiii. 12; Josh. xxii. 12; 1 Sam. iii. 20; vii. 5; x. 17; xi. 7; 2 Sam. iii. 10; xxiv. 2.

k ch. iii. 15; 1 Chron. xii. 2.

d ch. viii. 10

1 Heb. *the man the Levite.*

l vs. 23, 26; ch. i. 1; Numb. xxvii. 21.

e ch. xix. 15.

2 Heb. *humbled.*

f ch. xix. 22—26.

m Gen. xlix. 27.

whole nation accordingly entered into an indissoluble covenant to see justice done to this injured Levite.

30. A council was held, and not only did the tribes take up arms, but swore before the ark of the Lord that they would not return to their tents till they had punished the offenders.

CHAPTER XX.

1. Dan and Beer-sheba were the two extreme points of the land; the land of Gilead was the trans-Jordanic region, in which were the tribes of Reuben and Gad, and the half tribe of Manasseh.

The consultation took place in the presence of the ark of the Lord, which gave it greater solemnity.

2. There could not be four hundred thousand chiefs or princes, but they are put here for the people themselves—the number of armed men.

3. The children of Benjamin had done nothing to redress the wrong or to heal the breach which had ensued, and hence the challenge of the Israelites, and the line of action which they adopted.

10. A tenth part of the host was reserved to provide food and forage.

13—16. The tribe of Benjamin, which ought to have been the first to rise and punish the men of Gibeah, now refuse to join their brethren of Israel, and this leads to war between them and Israel.

17—28. The children of Israel took not the field against Benjamin till they had first asked counsel of God; but, though commanded of God to go up against Benjamin, the issue of the battle seemed at first to be wholly against

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themselves, and set their battle again in array in the place where they put themselves in array the first day.

23 (And the children of Israel went up and wept before the LORD until even, and asked counsel of the LORD, saying, Shall I go up again to battle against the children of Benjamin my brother? And the LORD said, Go up against him.)

24 And the children of Israel came near against the children of Benjamin the second day.

25 And Benjamin went forth against them out of Gibeah the second day, and destroyed down to the ground of the children of Israel again eighteen thousand men; all these drew the sword.

26 ¶ Then all the children of Israel, and all the people, went up, and came unto the house of God, and wept, and sat there before the LORD, and fasted that day until even, and offered burnt offerings and peace offerings before the LORD.[a]

27 And the children of Israel enquired of the LORD, (for the ark of the covenant of God *was* there in those days,[b]

28 And Phinehas, the son of Eleazar, the son of Aaron, stood before it in those days,) saying, Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And the LORD said, Go up; for to morrow I will deliver them into thine hand.[c]

29 And Israel set liers in wait round about Gibeah.[d]

30 And the children of Israel went up against the children of Benjamin on the third day, and put themselves in array against Gibeah, as at other times.

31 And the children of Benjamin went out against the people, *and* were drawn away from the city; and they began [1]to smite of the people, *and* kill, as at other times, in the highways, of which one goeth up to [2]the house of God, and the other to Gibeah in the field, about thirty men of Israel.

32 And the children of Benjamin said, They *are* smitten down before us, as at the first. But the children of Israel said, Let us flee, and draw them from the city unto the highways.

33 And all the men of Israel rose up out of their place, and put themselves in array at Baal-tamar: and the liers in wait of Israel came forth out of their places, *even* out of the meadows of Gibeah.

34 And there came against Gibeah ten thousand chosen men out of all Israel, and the battle was sore: but they knew not that evil *was* near them.[e]

35 And the LORD smote Benjamin before Israel: and the children of Israel destroyed of the Benjamites that day twenty and five thousand and an hundred men: all these drew the sword.

36 So the children of Benjamin saw that they were smitten: for the men of Israel gave place to the Benjamites, because they trusted unto the liers in wait which they had set beside Gibeah.

37 And the liers in wait hasted, and rushed upon Gibeah; and the liers in wait [3]drew *themselves* along, and smote all the city with the edge of the sword.[f]

38 Now there was an appointed [4]sign between the men of Israel [5]and the liers in wait, that they should make a great [6]flame with smoke rise up out of the city.

39 And when the men of Israel retired in the battle, Benjamin began [7]to smite *and* kill of the men of Israel about thirty persons: for they said, Surely they are smitten down before us, as *in* the first battle.

40 But when the flame began to arise up out of the city with a pillar of smoke, the Benjamites looked behind them, and, behold, [8]the flame of the city ascended up to heaven.[g]

41 And when the men of Israel turned again, the men of Benjamin were amazed: for they saw that evil [9]was come upon them.

42 Therefore they turned *their backs* before the men of Israel unto the way of the wilderness; but the battle overtook them; and them which *came* out of the cities they destroyed in the midst of them.

43 *Thus* they inclosed the Benjamites round about, *and* chased them, *and* trode them [10]down with ease [11]over against Gibeah toward the sunrising.

44 And there fell of Benjamin eighteen thousand men; all these *were* men of valour.

45 And they turned and fled toward the wilderness unto the rock of Rimmon: and they gleaned of them in the highways five thousand men; and pursued hard after them unto Gidom, and slew two thousand men of them.[h]

46 So that all which fell that day of Benjamin were twenty and five thousand men that drew the sword; all these *were* men of valour.

47 But six hundred men turned and fled to the wilderness unto the rock Rimmon, and abode in the rock Rimmon four months.[i]

48 And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of *every* city, as the beast, and all that [12]came to hand: also they set on fire all the cities that [13]they came to.

BEFORE CHRIST 1406.

3 Or, *made a long sound with the trumpets.*

a Josh. vi. 5.

4 Or, *time.*

5 Heb. *with.*

6 Heb. *elevation.*

7 Heb. *to smite the wounded.*

8 Heb. *the whole consumption.*

g Josh. viii. 20.

9 Heb. *touched them.*

a vs. 18, 21, 26, 27

b Josh. xviii. 1; 1 Sam. iv. 3, 4.

10 Or, *from Menuchah, &c.*

11 Heb. *unto over against.*

c Deut. x. 8; xviii. 5; Josh. xxiv. 33.

d Josh. viii. 4.

h Josh. xv. 32

1 Heb. *to smite of the people wounded as at, &c.*

i ch. xxi. 13.

2 Or, *Beth-el.*

12 Heb. *was found.*

13 Heb. *were found.*

e Josh. viii. 14; Isa. xlvii. 11.

f ch. xx. 1

k ch. xx. 18, 26

CHAPTER XXI.

1 The people bewail the desolation of Benjamin. 8 By the destruction of Jabesh-gilead they provide them four hundred wives 16 They advise them to surprise the virgins that danced at Shiloh.



NOW the men of Israel had sworn in Mizpeh, saying, There shall not any of us give his daughter unto Benjamin to wife.[j]

2 And the people came to the house of God, and abode there till even before God, and lifted up their voices, and wept sore;[k]

3 And said, O LORD God of Israel, why is this come to pass in Israel, that there should be to day one tribe lacking in Israel?

4 And it came to pass on the morrow, that the

them. It was not till after deep humiliation that victory was promised them. When God had used Benjamin to execute his justice against Israel, for not punishing idolatry, he then used Israel to punish Benjamin for delivering Gibeah up to justice.

33. "The meadows of Gibeah" should be rendered the recesses, or retreats.

45. The rock of Rimmon is supposed to have been in the wilderness of Judah, about twenty-six miles south-west of Jerusalem.

46—48. It was a fearful but just retribution which now fell upon Gibeah. Oh, the goodness and the severity of God! How unsearchable are his judgments, and his ways are past finding out!

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people rose early, and built there an altar, and offered burnt offerings and peace offerings.[a]

5 And the children of Israel said, Who *is there* among all the tribes of Israel that came not up with the congregation unto the LORD? For they had made a great oath concerning him that came not up to the LORD to Mizpeh, saying, He shall surely be put to death.[b]

6 And the children of Israel repented them for Benjamin their brother, and said, There is one tribe cut off from Israel this day.

7 How shall we do for wives for them that remain, seeing we have sworn by the LORD that we will not give them of our daughters to wives?

8 ¶ And they said, What one *is there* of the tribes of Israel that came not up to Mizpeh to the LORD? And, behold, there came none to the camp from Jabesh-gilead to the assembly.[c]

9 For the people were numbered, and, behold, *there were* none of the inhabitants of Jabesh-gilead there.

10 And the congregation sent thither twelve thousand men of the valiantest, and commanded them, saying, Go and smite the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the children.[d]

11 And this *is* the thing that ye shall do, Ye shall utterly destroy every male, and every woman that hath lain by man.[e]

12 And they found among the inhabitants of Jabesh-gilead four hundred young virgins, that had known no man by lying with any male: and they brought them unto the camp to Shiloh, which *is* in the land of Canaan.[f]

13 And the whole congregation sent *some* [1]to speak to the children of Benjamin that *were* in the rock Rimmon, and to [2]call peaceably unto them.[g]

14 And Benjamin came again at that time; and they gave them wives which they had saved alive of the women of Jabesh-gilead: and yet so they sufficed them not.

BEFORE CHRIST 1406.

[a] 2 Sam. xxiv. 25.

[b] ver. 8.

[b] ch. v. 23.

[c] ver 1; ch. xi. 35

3 Heb. *from year to year.*

4 Or, *toward the sunrising*

5 Or, *on.*

[c] 1 Sam. xi. 1; xxxi. 11.

[d] ch. xi. 34, Exod. xv. 20; 1 Sam. xviii. 6; Jer. xxxi. 13.

[d] ver. 5; ch. v. 23; 1 Sam. xi. 7.

6 Or, *Gratify us in them.*

[e] Numb. xxxi. 17.

[f] Josh. xviii. 1

1 Heb. *and spake and called.*

[g] ch. xx. 48.

2 Or, *proclaim peace.*

[g] ch. xx. 47; Deut. xx. 10.

[h] ch. xvii. 6; xviii. 1; xix. 1; Deut. xii. 8

15 And the people repented them for Benjamin, because that the LORD had made a breach in the tribes of Israel.[h]

16 ¶ Then the elders of the congregation said, How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin?

17 And they said, *There must be* an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.

18 Howbeit we may not give them wives of our daughters: for the children of Israel have sworn, saying, Cursed *be* he that giveth a wife to Benjamin.[i]

19 Then they said, Behold, *there is* a feast of the LORD in Shiloh [3]yearly *in a place* which *is* on the north side of Beth-el, [4]on the east side [5]of the highway that goeth up from Beth-el to Shechem, and on the south of Lebonah.

20 Therefore they commanded the children of Benjamin, saying, Go and lie in wait in the vineyards;

21 And see, and, behold, if the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin.[j]

22 And it shall be, when their fathers or their brethren come unto us to complain, that we will say unto them, [6]Be favourable unto them for our sakes: because we reserved not to each man his wife in the war: for ye did not give unto them at this time, *that* ye should be guilty.

23 And the children of Benjamin did so, and took *them* wives, according to their number, of them that danced, whom they caught: and they went and returned unto their inheritance, and repaired the cities, and dwelt in them.[k]

24 And the children of Israel departed thence at that time, every man to his tribe and to his family, and they went out from thence every man to his inheritance.

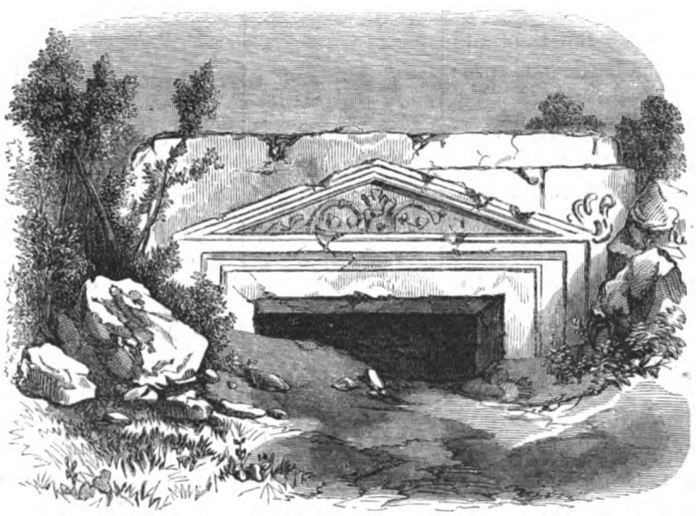
25 In those days *there was* no king in Israel: every man did *that which was* right in his own eyes.[l]

CHAPTER XXI.

1—3. The battle being won, and the Benjamites being reduced to all but annihilation, the Israelites awake to the fact that they have carried both their deed and their vow to an extreme. Their victory was no cause for rejoicing. With the exception of a few hundred men, a whole tribe is extinguished, and of these none are to be spared. It is impossible that they can ever build up their tribe again, seeing that the Israelites have taken a solemn oath never to give them their daughters in marriage, and seeing they were forbidden to intermarry with the women of Canaan. The shout of victory is therefore exchanged for the heavy tones of lamentation, and the song of thanksgiving for the tears of sorrow.

4. This was an additional altar to that at Shiloh, and one, perhaps, of larger dimensions.

5—12. Having placed every one who came not up to help them in their late mighty conflict under a solemn anathema, they now thought that they could see their way out of the labyrinth in which they were involved. From inquiry, it was found that no one from Jabesh-gilead—which was a city or district in the tribe of Manasseh east of Jordan, not far from mount Gilead —had joined the camp or entered the field, and therefore they sent an expedition of twelve thousand of their best and most valiant men against the people of this place, with express orders to save none but the virgins, whom they gave to the men of Benjamin for wives.



TOMB OF THE JUDGES.

13—23. These four hundred virgins were not sufficient to supply each of the six hundred men of Benjamin; and therefore, to make up the deficiency, the Israelites resort to another unwarrantable, unjust expedient. One of the Jewish festivals was soon to be held, and on the north side of Bethel was a place set apart for innocent amusement. As a part of this amusement, dancing was in great favour among the younger women, and they advise those remaining Benjamites to watch their opportunity, and each one carry off a virgin for himself, promising to take the whole responsibility of such a deed upon themselves. Their counsel was bad, and the expedient was a wretched mode of evading their vow, and deserves nothing but the severest condemnation. They had taken a false step, and they are now at their wits' end to retrace it. As Henry pointedly says — "There may be over-doing in well-doing — that is no good divinity which swallows up humanity."

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THE BOOK OF RUTH.

CHAPTER I.

1 *Elimelech driven by famine into Moab, dieth there.* 4 *Mahlon and Chilion, having married wives of Moab, die also.* 6 *Naomi returning homeward,* 8 *dissuadeth her two daughters in law from going with her.* 14 *Orpah leaveth her, but Ruth with great constancy accompanieth her.* 19 *They two come to Beth-lehem, where they are gladly received.*

BEFORE CHRIST 1312.

NOW it came to pass in the days when the judges [1]ruled, that there was a famine in the land. And a certain man of Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons.[a]

1 Heb. *judged.*

a Gen. xii. 10; xxvi. 1; Judg. ii. 16; xvii. 8; 2 Kings viii. 1.

CHAPTER I.

1—5. The Book of Ruth is a supplement to the Book of Judges, and comes in between it and the Books of Samuel as a very important link in the Sacred History. The difficulty seems to be to fix its exact date. The events which it records have been referred by some authorities back as far as the days of Deborah, and by others as far forward as the time of the Kings; whilst not a few prefer the intermediate period, and fix on the time between Deborah and Ehud; some on the days of Ehud himself, and others on the time of Shamgar; some on the rule of Ibzan, others on the judicature of Gideon, and others still on the pontificate of Eli. In the ancient Jewish canon it formed a part of the Book of Judges, and certainly to the time of the Judges it must be referred; nor can we err very much in placing the events, with Archbishop Usher, in the days of Shamgar.

The book derives its name from the amiable, virtuous, and affectionate Moabitess, whose simple story it relates with a tenderness and a truthfulness which speak to the inmost feelings of the heart. That Ruth was the daughter of Eglon, king of Moab, is a mere conceit, and rests on no better foundation than that Boaz was no other than Ibzan, the judge who immediately succeeded Jephthah in his supreme authority.

By almost universal consent, the authorship is ascribed to Samuel; and, from the genealogy with which the book closes, it is all but certain that it could not have been written before his time.

One of the principal designs of this book is, to furnish, in part, the genealogical descent of our Lord in the line of David, which could not be done from the Old Testament without the help of this simple record.

Another design is, to shadow forth the universality of Christ's redemption; that salvation through him was to be for Gentiles as well as for Jews. Ruth was not only included in the genealogy of our Lord, but, as one of the first-fruits of the Gentile world, in all the benefits of his mediation.

Another design still is, to show the watchful, ever-loving care of God's providence over such as fear and trust him. Ruth made choice of Naomi's God for her God, and, reposing under the shadow of his wings, was raised from deep and afflictive poverty to great and unlooked-for prosperity.

The circumstances which led to the connection between Ruth and the family of Elimelech are given with sufficient fulness and distinctness in the text. A famine in Canaan forced Elimelech to remove with his wife and family to the land of Moab, where the scarcity was not felt. There Elimelech died, and his wife Naomi was left a widow, with her two sons. These, the children of her youth, now became her guardians and her stay; for, though they married soon after their father's death, she was still the object of their solicitude and care. But just as the rainbow is only something painted in the clouds, and melts away while we are yet looking upon it, so the scenes which were rising upon Naomi's vision were but of short duration. Her two sons died. The Jewish Targum says that they transgressed the decree of the word of the law by marrying strange women, and that their days were therefore curtailed. It may have been so; and now Naomi and her two daughters-in-law are widows all, in a cold and changeful world, and are left to learn from painful experience that life is a severe battle.

The Rabbins would have us believe that Elimelech was the son of Salmon, who married Rahab, and that Naomi was his niece.

It is also conjectured that her two sons, Mahlon and Chilion, are the same with Joash and Saraph in 1 Chron. iv. 22.

11. To understand the latter part of this verse, we must bear in mind that, if a man died without issue, his brother, being unmarried, was expected to take his widow, and the children of such marriage were accounted as the offspring of the deceased brother.

14. From the construction of this verse, it is clear that Orpah did take leave of her mother-in-law, and return to her own country and people, while Ruth was resolved to share the fortunes or the privations of life with Naomi.

15. It is probable that both Orpah and Ruth were up to this time idolaters,

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2 And the name of the man *was* Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem-judah. And they came into the country of Moab, and [1]continued there.[a]

3 And Elimelech Naomi's husband died; and she was left, and her two sons.

4 And they took them wives of the women of Moab; the name of the one *was* Orpah, and the name of the other Ruth: and they dwelled there about ten years.

5 And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

6 ¶ Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had visited his people in giving them bread.[b]

7 Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Judah.

8 And Naomi said unto her two daughters in law, Go, return each to her mother's house: the LORD deal kindly with you, as ye have dealt with the dead, and with me.

9 The LORD grant you that ye may find rest, each *of you* in the house of her husband. Then she kissed them; and they lifted up their voice, and wept.[c]

10 And they said unto her, Surely we will return with thee unto thy people.

11 And Naomi said, Turn again, my daughters: why will ye go with me? *are* there yet *any more* sons in my womb, that they may be your husbands?[d]

12 Turn again, my daughters, go *your way;* for I am too old to have an husband. If I should say, I have hope, [2]*if* I should have an husband also to night, and should also bear sons;

13 Would ye [3]tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it [4]grieveth me much for your sakes that the hand of the LORD is gone out against me.[e]

14 And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her.

15 And she said, Behold, thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law.[f]

16 And Ruth said, [5]Intreat me not to leave thee, *or* to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people *shall be* my people, and thy God my God:[g]

BEFORE CHRIST 1312.

c ver. 5; ch. ii. 20; iii. 1.

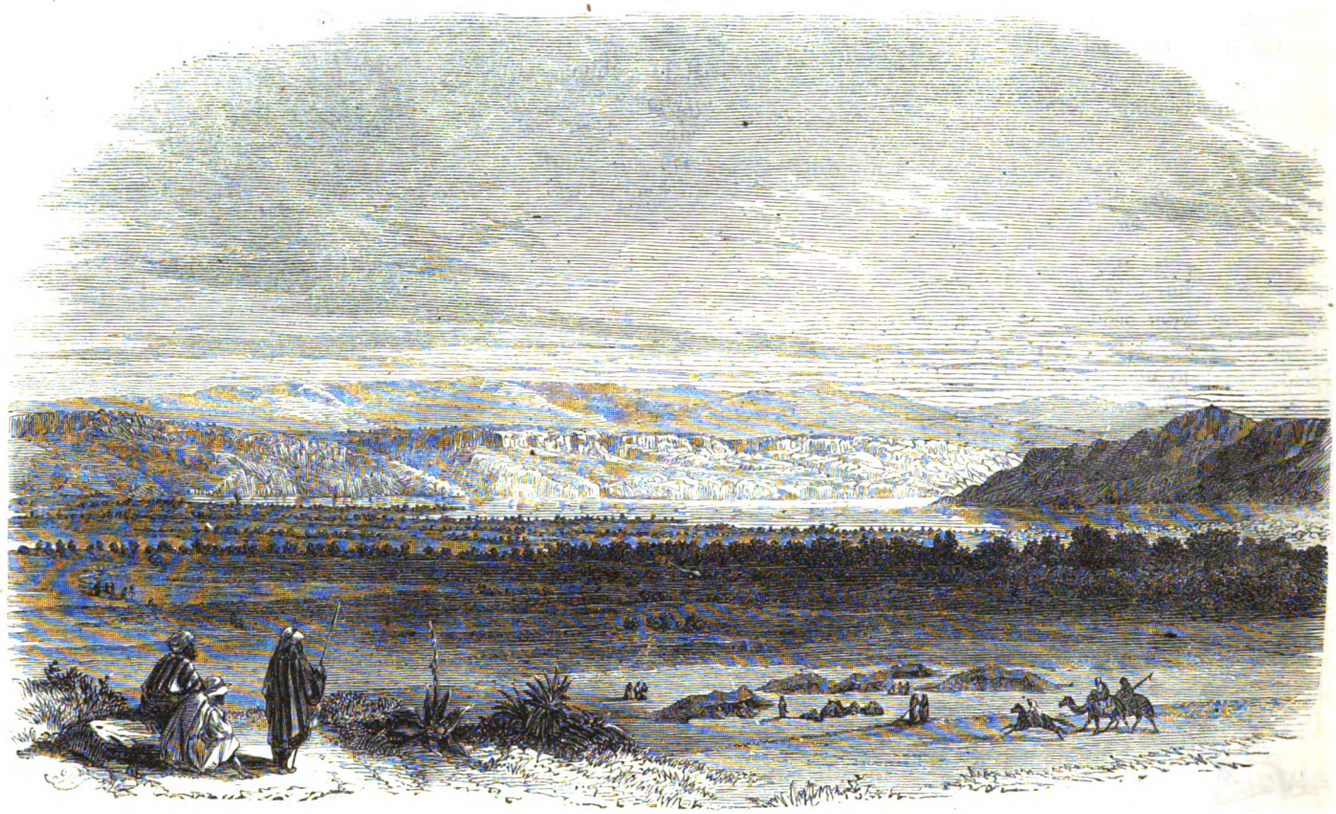
1 Heb. *were.*

a Gen. xxxv. 19

d Gen. xxxviii. 11; Deut. xxv 5

2 Or, *if I were with an husband*

3 Heb. *hope.*



MOAB.

4 Heb. *I have much bitterness.*

e Judg. ii. 15; Job xix. 21; Ps. xxxii. 4; xxxviii. 2; xxxix. 9, 10.

b Ps. cxxxii. 15.

f Josh. xxiv. 15, 19; Judg. xi. 24.

5 Or, *Be not against me.*

g ch. ii. 11, 12.

and that the conversion of Ruth to the faith of the Jewish Church was not yet a fact in her history. How, then, could Naomi advise Ruth to go back to her gods, as Orpah had done? Had she renounced her own faith in Jehovah? Or did she shrink from disturbing the religious convictions of her daughter-in-law? Or did she perceive the working of some higher, holier principles in the mind of Ruth, and did she thus address her to put these principles to a more decisive test? Very pertinent here are the words of Bishop Hall: "Orpah listens to the voice of disinterested love, and returns from a toilsome journey to rest; from strangers to her kindred; from despair to contentment. A little entreaty will prevail on human nature to consult its own ease and convenience. . . . Such suggestions have prevailed more with the world than all the powers of reason and argument. We think that either safe or pardonable for which we have a precedent. . . But nothing can dissuade the widow of Mahlon from accomplishing the purpose of her heart." Ruth is resolved to divide the sorrows of life with her honoured mother-in-law.

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17 Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, *if ought* but death part thee and me.[a]

18 When she saw that she was [1]stedfastly minded to go with her, then she left speaking unto her.[b]

19 ¶ So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all the city was moved about them, and they said, *Is* this Naomi?[c]

20 And she said unto them, Call me not [2]Naomi, call me [3]Mara: for the Almighty hath dealt very bitterly with me.

21 I went out full, and the LORD hath brought me home again empty: why *then* call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me?[d]

22 So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came to Beth-lehem in the beginning of barley harvest.[e]

CHAPTER II.

1 *Ruth gleaneth in the fields of Boaz.* 4 *Boaz taking knowledge of her,* 8 *sheweth her great favour.* 18 *That which she got, she carrieth to Naomi.*

AND Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name *was* [4]Boaz.[f]

2 And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after *him* in whose sight I shall find grace. And she said unto her, Go, my daughter.[g]

BEFORE CHRIST 1312.

5 Heb. *hap happened.*

a 1 Sam. iii. 17; xxv. 22; 2 Sam. xix. 13; 2 Kings vi. 31.

1 Heb. *strengthened herself.*

b Acts xxi. 14.

h Ps. cxxix. 7, 8; Luke i. 28; 2 Thess. iii. 16.

c Matt. xxi. 10.

2 That is, *pleasant.*

3 That is, *bitter.*

i ch. i. 22.

d Job i. 21.

e ch. ii. 23; Exod. ix. 31, 32; 2 Sam. xxi. 9.

j 1 Sam. xxv. 23.

4 Called *Booz.* Matt. i. 5.

f ch. iii. 2, 12; iv. 21.

k ch. i. 14, 16, 17.

g Lev. xix. 9; Deut. xxiv. 19.

3 And she went, and came, and gleaned in the field after the reapers: and [5]her hap was to light on a part of the field *belonging* unto Boaz, who *was* of the kindred of Elimelech.

4 ¶ And, behold, Boaz came from Beth-lehem, and said unto the reapers, The LORD *be* with you. And they answered him, The LORD bless thee.[h]

5 Then said Boaz unto his servant that was set over the reapers, Whose damsel *is* this?

6 And the servant that was set over the reapers answered and said, It *is* the Moabitish damsel that came back with Naomi out of the country of Moab:[i]

7 And she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house.

8 Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens:

9 *Let* thine eyes *be* on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of *that* which the young men have drawn.

10 Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I *am* a stranger?[j]

11 And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband: and *how* thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore.[k]

12 The LORD recompense thy work, and a full

16, 17. Never was attachment more sincere, affection more tender, friendship more true, piety more simple and beautiful.

19. From the reception which Naomi met with on her return to Bethlehem, and from the manner in which she was treated, it is clear that Elimelech, her husband, must have been a man of position and influence.

CHAP. II.

1. Boaz was a descendant of Judah—a man of great wealth and of corresponding influence, and related to the family of Elimelech.

2, 3. Naomi having arrived in Bethlehem just before the barley harvest commenced, which was in spring, or our month of March, and as the law of Moses mercifully provided for the more dependent during that joyous season, by enjoining upon every holder of the soil to leave the corners of each field unreaped and the field itself ungleaned, and by ordering that if a sheaf was accidentally left standing, it was to be the portion of the poor, Ruth requested Naomi to let her go and glean. Naomi consented; and it so happened that Ruth came to that part of the field which belonged to Boaz, in which she was allowed to glean after the reapers, whilst they were yet at work.



REAPERS AND GLEANERS OF ANCIENT PALESTINE.

It must be kept in mind that the arable land in the East is not inclosed and subdivided, as it is with us.

4—7. From the words "she tarried a little in the house," it would seem that the reapers had gone into the tent erected for them in the field for rest and refreshment, and that Ruth had gone in with them, when Boaz made his appearance in

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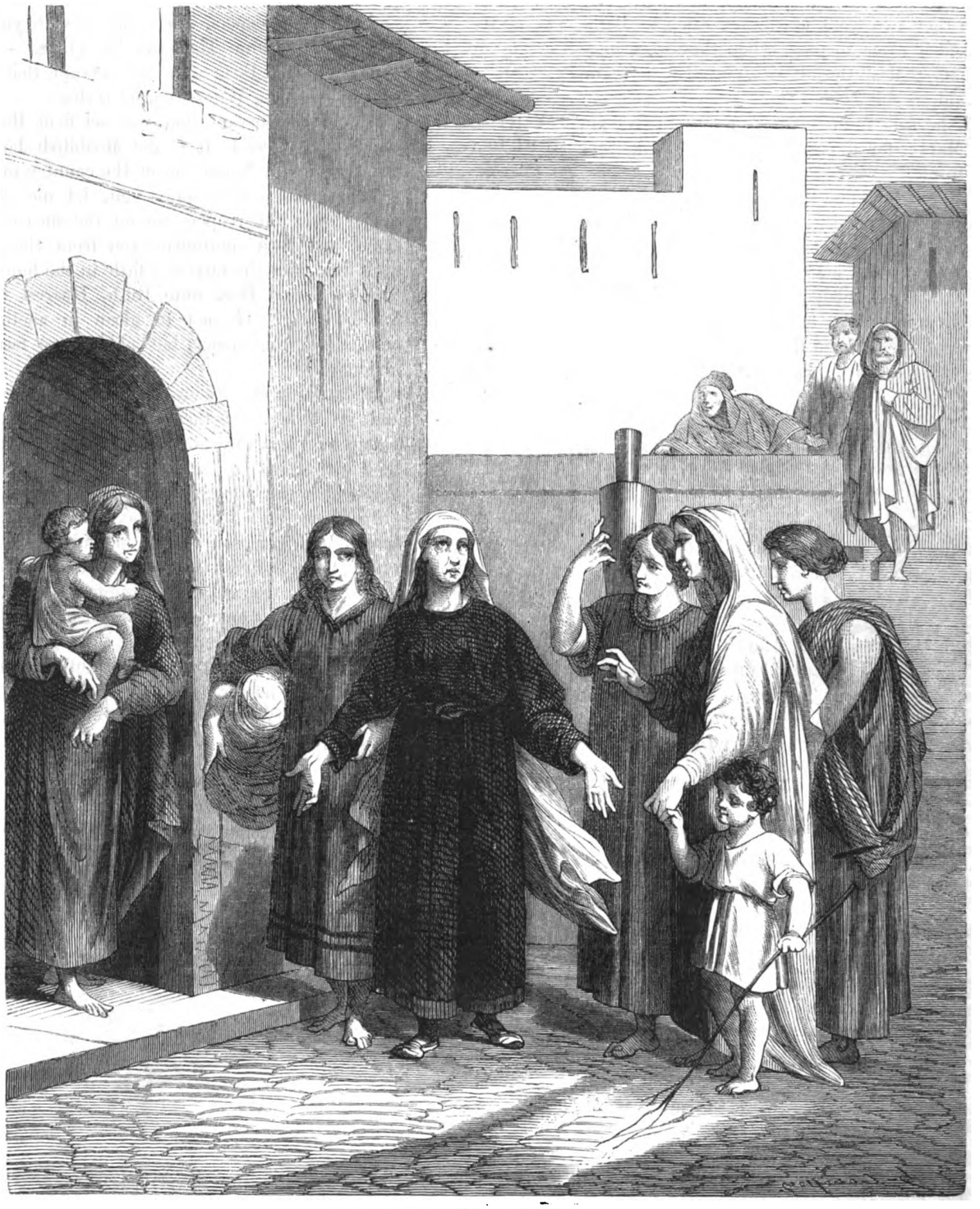
reward be given thee of the LORD God of Israel, under whose wings thou art come to trust.[a]

13 Then she said, Let me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens.

BEFORE CHRIST 1312.

[a] ch. i. 16; 1 Sam. xxiv. 19; Ps. xvii. 8; xxxvi. 7; lvii. 1; lxiii. 7.

14 And Boaz said unto her, At mealtime come thou hither, and eat of the bread, and dip thy morsel



NAOMI ON HER RETURN TO BETHLEHEM.

their midst, interchanged with them the most friendly and devout salutations, and then, casting his eye around, it rested on Ruth as a stranger, with whose whole manner he was exceedingly struck, and the instructions which he gave for her treatment bespoke at once the love and the largeness of his heart.

This mode of salutation between Boaz and his reapers is very impressive, and is not wanting in analogy to the old English greeting of "God bless you!" In a very striking allusion in Ps. cxxix. 6—8 to the happy season of harvest, we have the salutation in the following form:—

"The blessing of the Lord be upon you:
We bless you in the name of the Lord:"

which is not to be understood as only a devout acknowledgment at the beginning of harvest, but a joyous mode of greeting between the reapers and those for whom they are reaping. In saying this, we do not wish for one moment to exclude the idea of gratitude to God, whose is the earth and the fulness thereof. To Him, the first and most devout acknowledgment is due; and we may well believe that no pious Israelite was slow to recognise the faithfulness and the bounty of God in the produce of the field. Still, it must have been truly inspiring, on entering the field, to see every face lit up with joy, and every lip breathing forth the words of gratulation and gladness.

14. The word "bread" is to be taken in the sense of food in general. The

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in the vinegar. And she sat beside the reapers: and he reached her parched *corn*, and she did eat, and was sufficed, and left.[a]

15 And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and [1]reproach her not:

16 And let fall also *some* of the handfuls of purpose for her, and leave *them*, that she may glean *them*, and rebuke her not.

BEFORE CHRIST 1312.

a ver. 18.

c ver. 10; Ps. xli. 1.

1 Heb. *shame her not.*

2 Or, *one that hath right to redeem.* Lev. xxv. 25.

d ch. iii. 10; 2 Sam. ii. 5; Job xxix. 13; Prov. xvii. 17.

thou? blessed be he that did take knowledge of thee. And she shewed her mother in law with whom she had wrought, and said, The man's name with whom I wrought to day *is* Boaz.[c]

20 And Naomi said unto her daughter in law, Blessed *be* he of the LORD, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man *is* near of kin unto us, [2]one of our next kinsmen.[d]



RUTH GLEANING IN THE FIELD.

17 So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley.

18 ¶ And she took *it* up, and went into the city: and her mother in law saw what she had gleaned: and she brought forth, and gave to her that she had reserved after she was sufficed.[b]

19 And her mother in law said unto her, Where hast thou gleaned to day? and where wroughtest

3 Or, *fall upon thee.*

b ver. 14.

21 And Ruth the Moabitess said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest.

22 And Naomi said unto Ruth her daughter in law, *It is* good, my daughter, that thou go out with his maidens, that they [3]meet thee not in any other field.

23 So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother in law.

vinegar was very likely mixed with olive oil, and proved a very refreshing refection, amid the heat and the toils of the day.

15—17. The practice of gleaning after the reapers was formerly a general custom in England and in Ireland. The poor went into the fields and collected the straggling ears of corn after the reapers, and it was long supposed that this was their right; but the decree of law declared that it was not, and that the right to glean in the harvest field is not a legal claim, but an act of pure favour. Still, any proprietor of the soil would expose himself to everlasting odium who should glean his own fields, or deny to his poorer tenant or neighbour the privilege of picking up the stray ears of corn which may have fallen from the full hand of the mower, and have been left behind him in the field. All that he can do, or should seek to do, is, to determine the time at which the gleaner shall come upon his ground. But more than all this did Boaz. He instructed his reapers not only to let Ruth glean among the sheaves, but to let fall handfuls of the grain behind them, and not to say one word of reproof to her when they should see her in the act of gathering them. There is something God-like in a large, generous heart!

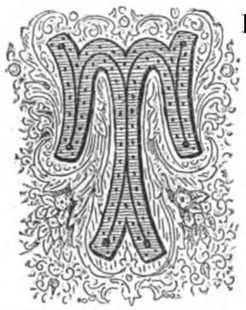
18—23. In the evening Ruth returned home with an ephah of barley, a portion of which she willingly gave to her mother-in-law, whom she also informed of the incidents of the day, and, above all, of the kindness of Boaz, and of his inviting her to remain in his field among his reapers till the completion of the harvest. The heart of Naomi thrilled with delight, and then advising her to act in conformity with the permission of Boaz, revealed to her the fact that he was one of her own kinsmen.

Elimelech fled to Moab to avoid the famine, whilst Boaz remained in Bethlehem, and continued rich and powerful; and now, out of his abundance, he can meet the wants and the requirements of others. The claims of kindred now press upon him, and cheerfully he hastens to meet them. He makes the widow's heart to sing for joy. Naomi's thankful acceptance of his favours was, in fact, a requital of them. Her grateful heart became yet more susceptible, and God rewarded her gratitude and her faith with renewed and increased favours. "How sure and how bountiful are his rewards! Who ever came under the shadow of his wings in vain? Who ever lost by trusting in him?" No one ever forsook the world for him, who did not, at last, rejoice in the choice and the exchange. How full of meaning are the words of Inspiration:—"Godliness with contentment is great gain; for we brought nothing into this world, and it is certain we can carry nothing out; and, having food and raiment, let us be therewith content." "A man's life consisteth not in the abundance of the things which he hath." "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. . . . Seek first the kingdom of God, and his righteousness and all these things shall be added unto you."

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CHAPTER III.

1 *By Naomi's instruction,* 5 *Ruth lieth at Boaz's feet.* 8 *Boaz acknowledgeth the right of a kinsman.* 14 *He sendeth her away with six measures of barley.*



HEN Naomi her mother in law said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee.[a]

2 And now *is* not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to night in the threshingfloor.[b]

3 Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: *but* make not thyself known unto the man, until he shall have done eating and drinking.[c]

4 And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and [1]uncover his feet, and lay thee down; and he will tell thee what thou shalt do.

5 And she said unto her, All that thou sayest unto me I will do.

6 ¶ And she went down unto the floor, and did according to all that her mother in law bade her.

7 And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down.[d]

8 ¶ And it came to pass at midnight, that the man was afraid, and [2]turned himself: and, behold, a woman lay at his feet.

9 And he said, Who *art* thou? And she answered, I *am* Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou *art* [3]a near kinsman.[e]

10 And he said, Blessed *be* thou of the LORD, my daughter: *for* thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich.[f]

11 And now, my daughter, fear not; I will do to thee all that thou requirest: for all the [4]city of my people doth know that thou *art* a virtuous woman.[g]

12 And now it is true that I *am thy* near kinsman: howbeit there is a kinsman nearer than I.[h]

13 Tarry this night, and it shall be in the morning, *that* if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, *as* the LORD liveth: lie down until the morning.[i]

14 ¶ And she lay at his feet until the morning: and she rose up before one could know another. And he said, Let it not be known that a woman came into the floor.

15 Also he said, Bring the [5]vail that *thou hast* upon thee, and hold it. And when she held it, he measured six *measures* of barley, and laid *it* on her: and she went into the city.

16 And when she came to her mother in law, she said, Who *art* thou, my daughter? And she told her all that the man had done to her.

17 And she said, These six *measures* of barley gave he me; for he said to me, Go not empty unto thy mother in law.

18 Then said she, Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day.[j]

BEFORE CHRIST 1308.

3 Or, *one that has a right to redeem.*

e ver. 12; ch. ii. 20; Ezek. xvi. 8.

f ch. i. 8.

a ch. i. 9.

4 Heb. *gate.*

g Prov. xii. 4.

h ver. 9; ch. iv. 1.

b ch. ii. 8.

i ch. iv. 5; Deut. xxv. 5; Judg. viii. 19; Jer. iv. 2; Matt. xxii. 24.

c 2 Sam. xiv. 2.

1 Or, *lift up the clothes that are on his feet.*

5 Or, *sheet,* or, *apron.*

d Judg. xix. 6, 9, 22; 2 Sam. xiii. 28; Esth. i. 10.

2 Or, *took hold on.*

j Ps. xxxvii. 3, 5.

CHAPTER III.

We have in this chapter a beautiful illustration of rural life and manners in those early times. The scene here described challenges the pencil of a master, and is worthy of it. Yet it must be borne in mind, that we are not to judge of Eastern customs by our Western usages. So different are our modes of life and action, that we should deem some of these incidents as indelicate and improper. According to our ideas of propriety, we should condemn them; but, viewed in the light of those earlier and purer days, and taken in connection with the state of society at the time, there is nothing to blame—nothing to suspect.

1. The word "rest" here, as in chap. i. 9, is to be taken in the sense of a settled home and habitation.

2. Though Boaz was wealthy, he was not idle—his riches did not lead to inactivity. Such was the simplicity of those times, that men of the greatest wealth deemed it not beneath them to look after their own affairs, both at home and in the field. But when it is said that "Boaz winnoweth barley to-night in the threshingfloor," we are not to conclude that he himself engaged in such manual labour, but that he was present with his men, actively superintending the whole process.

It is not unlikely that this winnowing was effected by taking up a portion of the grain in a sieve or shovel, and letting it down slowly in the wind: thus the grain would, by its own weight, fall in one place, whilst the chaff would be carried off by the wind. It may also be inferred that what was threshed out in the day was winnowed in the evening, when the sea-breeze set in, as it usually did about that time or hour.

4. It is very clear that Boaz was not undressed, but, having thrown off his outer garment, lay down upon a skin or rug, and with another rug or skin covered his limbs so as to promote warmth; and therefore, when Ruth went and laid herself crossways at his feet, and is said to have "uncovered his feet," all that is meant is, that she lifted the lower end of the rug which he had thrown over his limbs, and drew it over herself.

In the East, to the present day, servants are known to sleep in the same apartment with their masters, and always to take the position indicated in the text.

7. The threshingfloor in the East, though covered at the top, was yet open on all sides, to facilitate the process of winnowing; but this process being over for the day, the floor was then inclosed all around, to keep the grain from being stolen; and, if any one stayed there during the night, he lay down close to the heap of grain.

Here lay Boaz when Ruth entered the floor; and he being asleep, she laid herself down at his feet, in obedience to the instructions of Naomi, her mother-in-law.

9. The phrase "spread thy skirt over thine handmaid," or, as it is in the Hebrew, "spread thy wing," is taken from the parent bird extending her wings over her infant brood, and carries with it the idea of protection. On the part of Ruth, it was an express desire that Boaz should make her his wife, and so he understood it. Even to the present day, when a Jew marries, he throws the skirt of his taleth over his bride, to signify that he has taken her into his care and keeping.

15. What is meant by "the vail" here? Certainly it is not to be identified with the same article of dress among ourselves. It was a large white sheet of linen, which was thrown around the head, and then allowed to fall down gracefully to the heels, and in which the whole person might be enveloped. Among the higher classes it was made of rich silk, and corresponded with the robe of the ancient Greeks.

The quantity of grain included in these "six measures" it is impossible to determine.

Ruth went forth to glean in the fields of Boaz, but an invisible hand was leading her, and gave her an early recompense for her love and devotedness to Naomi. From the reapers she experienced kindness, and from their lord generosity, protection, and friendship. The heart of the wealthy Boaz was divinely predisposed in favour of his impoverished kinswoman, and therefore she returned to her mother-in-law rich with her ephah of barley.

16. When Ruth returned home thus laden with the fruit of the field, Naomi is represented as addressing her with the words, "Who art thou, my daughter?" which the Vulgate renders, "What hast thou done, my daughter?" And certainly this is a much more likely mode of address, as Naomi could not but know her own daughter-in-law.

We have seen that, "secure in her daughter's innocence, in the uprightness of her own designs, in the simplicity of those primitive days, in the prudence and the piety of her kinsman, Naomi dismisses Ruth to the threshingfloor of Boaz;" and now, what follows? How pure the heart of Ruth! how noble the conduct of Boaz! "The progenitor of Him who was innocence itself blesses her as a father, encourages her as a friend, rewards her as a patron, and sends her away no less pure and far more happy, enriched by his present bounty, and by his promises of future kindness."

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CHAPTER IV.

1 *Boaz calleth into judgment the next kinsman.* 6 *He refuseth the redemption according to the manner in Israel.* 9 *Boaz buyeth the inheritance.* 11 *He marrieth Ruth.* 13 *She beareth Obed the grandfather of David.* 18 *The generation of Pharez.*



THEN went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down.[a]

2 And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down.[b]

3 And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which *was* our brother Elimelech's:

4 And [1]I thought to advertise thee, saying, Buy *it* before the inhabitants, and before the elders of my people. If thou wilt redeem *it*, redeem *it:* but if thou wilt not redeem *it*, *then* tell me, that I may know: for *there is* none to redeem *it* beside thee; and I *am* after thee. And he said, I will redeem *it*.[c]

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy *it* also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.[d]

6 ¶ And the kinsman said, I cannot redeem *it* for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem *it*.[e]

BEFORE CHRIST 1312.

f Deut. xxv. 7, 9.

a ch iii. 12

g Deut. xxv. 6.

b 1 Kings xxi. 8; Prov. xxxi. 23.

2 Or, *get thee riches*, or, *power*.

3 Heb. *proclaim thy name*.

h Gen. xxxv. 16, 19; Deut. xxv. 9; Ps. cxxvii. 3; cxxviii. 3.

1 Heb. *I said I will reveal in thine ear*

i Gen. xxxviii. 29; 1 Sam. ii. 20; 1 Chron. ii. 4; Matt. i. 3.

c Gen. xxiii. 18; Lev. xxv. 25; Jer. xxxii. 7, 8.

j ch. iii. 11.

4 Heb. *caused to cease unto thee*.

5 Or, *redeemer*.

k Luke i. 58; Rom. xii. 15.

d ch. iii. 13; Gen. xxxviii. 8; Deut. xxv. 5, 6; Matt. xxii. 24.

6 Heb. *to nourish*.

7 Heb. *thy gray hairs*.

e ch. iii. 12, 13.

l Gen. xlv. 11; 1 Sam. i. 8; Ps. lv. 22.

7 Now this *was the manner* in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave *it* to his neighbour: and this *was* a testimony in Israel.[f]

8 Therefore the kinsman said unto Boaz, Buy *it* for thee. So he drew off his shoe.

9 ¶ And Boaz said unto the elders, and *unto* all the people, Ye *are* witnesses this day, that I have bought all that *was* Elimelech's, and all that *was* Chilion's and Mahlon's, of the hand of Naomi.

10 Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye *are* witnesses this day.[g]

11 And all the people that *were* in the gate, and the elders, said, *We are* witnesses. The LORD make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and [2]do thou worthily in Ephratah, and [3]be famous in Beth-lehem:[h]

12 And let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the LORD shall give thee of this young woman.[i]

13 ¶ So Boaz took Ruth, and she was his wife: and when he went in unto her, the LORD gave her conception, and she bare a son.[j]

14 And the women said unto Naomi, Blessed *be* the LORD, which hath not [4]left thee this day without a [5]kinsman, that his name may be famous in Israel.[k]

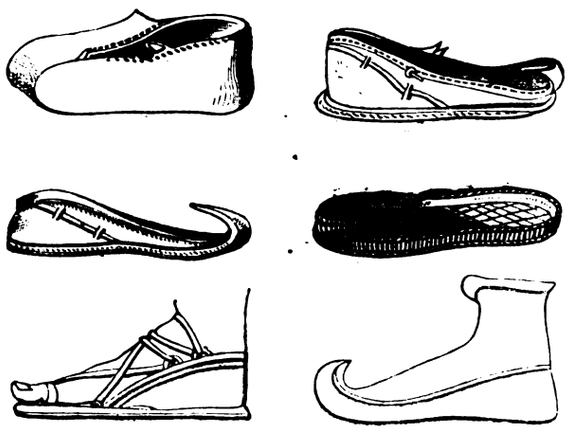
15 And he shall be unto thee a restorer of *thy* life, and [6]a nourisher of [7]thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him.[l]

CHAPTER IV.

1. The word "gate," here, is only another term for the place of judgment. Boaz, having taken his seat, invited into his presence the nearer kinsman to Ruth, and, before the elders of the city, asks the relative of Naomi to purchase the possession which had been left to her by Elimelech her husband.

3. The term "brother" is often used in Scripture for any near relation.

5. In the fourth verse, the nearer kinsman professes himself ready to purchase the inheritance, and then, in the sixth verse, he is represented as saying that he could not redeem it for himself. To get free of this apparent contradiction, we have but to adopt the following improved rendering of the fifth verse:—"In the day that thou purchasest the land from the hand of Naomi, thou wilt also acquire Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance." Boaz having thus stated the case to his kinsman, in the presence of the elders and the people, his kinsman replies: "I cannot redeem it." Why not? He was already married, and, to have taken home another wife, would have been to invade the sanctities of home, and to have placed his own inheritance in danger. He therefore gives up the right of purchase and possession in favour of Boaz, who, being unmarried, could make both the property and the widow of Mahlon his own.



ANCIENT SHOES.

7. This custom is not to be confounded with the law touching the refusal of a man to marry his brother's widow (Deut. xxv. 5—10), but was a practice which obtained in the transfer of property from one hand to another. The kinsman taking off his shoe and giving it to Boaz, denoted not only the dissolution of all obligation, but the relinquishment of a right, and its transfer to his friend and relative. Sometimes a handkerchief or veil was used, instead of a shoe.

The word "shoe" often means nothing more than a sandal, which covered only the sole of the foot, and was fastened above the ankle.

9—12. Boaz, having effected the purchase, appealed to the elders and the people as witnesses. They with one voice signified their assent, and poured out their deepest, heartiest wishes for his future happiness.

13—17. On the birth of Boaz's first-born there set in a tide of popular joy which was literally unbounded. The women offered their warmest congratulations to Naomi, and Naomi felt as if all the gushings of a mother's love were once more rising up in her bosom, and could not repress her delight. In this new-born infant she beheld the bud of a future blossom—the pledge of a growing posterity.

18—22. The existence of such a genealogical document as this prior to the time of David is not to be overlooked. As it was afterwards revealed to him "that the Messiah should spring from his own family (2 Sam. vii. 1—8), and as it had been previously announced that he should arise out of the tribe of Judah, it became necessary, in the first place, that there should be a clear proof of David's own personal extraction from the tribe of Judah. Hence, to save the least suspicion of any fraud in the matter—as though a genealogy of David had been drawn up subsequently in order to accommodate itself to the prophecy—it was most important that it should have been distinctly written before the Messianic revelation, just mentioned, had been given to David."

Boaz thus became one of the ancestors of the Incarnate Redeemer of the

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16 And Naomi took the child, and laid it in her bosom, and became nurse unto it.

17 And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he *is* the father of Jesse, the father of David.[a]

18 ¶ Now these *are* the generations of Pharez: Pharez begat Hezron,[b]

BEFORE CHRIST 1312.

1 Or, *Salmah.*

c Numb. i. 7; Matt. i. 4, &c.

a Luke i. 58, 59.

b 1 Chron. ii. 4, &c.; Matt. i. 3.

d 1 Chron. ii. 15; Matt. i. 6.

19 And Hezron begat Ram, and Ram begat Amminadab,

20 And Amminadab begat Nahshon, and Nahshon begat [1]Salmon,[c]

21 And Salmon begat Boaz, and Boaz begat Obed,

22 And Obed begat Jesse, and Jesse begat David.[d]



BOAZ BUYING THE INHERITANCE.

world. His child became the father of Jesse, and Jesse was the father of David, and of David our Lord was, after a series of generations, the offspring. And thus this simple and inimitable story "delivers down to us the original of Christ according to the flesh, whose derivation was not only from such a particular tribe of Israel, in confirmation of the indubitable promises concerning him, but partly also from a virtuous Gentile woman, denoting that all nations were to share in him, and have just hopes of his mercy."

In reviewing the conduct of God from the death of Moses up to the time of Samuel, we learn "that under Joshua he taught them the value of constant reliance on his own omnipotence; and, under the Judges, the great danger of deserting their Heavenly King. The whole tendency of his providence was to lay low all their national pride and idolatrous habits by repeated acts of judgment; and, at the same time, to stimulate their faith by proofs of his covenant love and almighty power, the very instant that they repented of their sins and turned to him for mercy. Thus they were led to the conclusion, as in former periods, that the Church could never stand or retain possession of the truth, without some constant interposition from above. Nor should the great fact be overlooked, that in this short epoch no less than three important Gentile proselytes were singled out by God as instances of faith, viz., Rahab, Caleb, and Ruth, in order to keep up a practical conviction in the Church that Abraham's covenant was ultimately to be opened to the nations."

Hence it was that the Incarnate Redeemer of the world opened his ministry with the sublime announcement that the Spirit of the Lord was upon him, and that under his anointing he came "to proclaim the acceptable year of the Lord," or introduce the era chosen by God for the lavishing of his richest mercy on our fallen race. Christianity was a dispensation for man universally; and being designed for universal propagation, it has in it the elements of universal adaptation. True, its final triumph is still future; but every past conquest is the pledge of its ultimate and universal victory. He who fills the throne of unbounded empire is now making all things new, and ere long "every knee shall bow, and every tongue shall confess, that he is Lord, to the glory of God the Father."

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THE FIRST BOOK OF SAMUEL,

OTHERWISE CALLED THE FIRST BOOK OF THE KINGS

CHAPTER I.

BEFORE CHRIST 1171.

1 Elkanah a Levite, having two wives, worshippeth yearly at Shiloh. 4 He cherisheth Hannah, though barren, and provoked by Peninnah. 9 Hannah in grief prayeth for a child. 12 Eli first rebuking her, afterwards blesseth her. 19 Hannah having born Samuel, stayeth at home till he be weaned. 24 She presenteth him, according to her vow, to the LORD.

NOW there was a certain man of Ramathaim-zophim, of mount Ephraim, and his name *was* Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite:[a]

2 And he had two wives; the name of the one *was* Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 And this man went up out of his city [1]yearly to worship and to sacrifice unto the LORD of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the LORD, *were* there.[b]

[a] 1 Chron. vi. 27, 34; Ruth i. 2.

[1] Heb *from year to year*

[b] Exod. xxiii. 14; Deut. xii. 5—7; xvi. 16; Josh. xviii. 1; Luke ii. 41.

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4 ¶ And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions:[a]

5 But unto Hannah he gave a [1]worthy portion; for he loved Hannah: but the LORD had shut up her womb.

6 And her adversary also [2]provoked her sore, for to make her fret, because the LORD had shut up her womb.[b]

7 And *as* he did so year by year, [3]when she went up to the house of the LORD, so she provoked her; therefore she wept, and did not eat.

8 Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? *am* not I better to thee than ten sons?[c]

9 ¶ So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of the LORD.[d]

10 And she *was* [4]in bitterness of soul, and prayed unto the LORD, and wept sore.[e]

11 And she vowed a vow, and said, O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid [5]a man child, then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head.[f]

12 And it came to pass, as she [6]continued praying before the LORD, that Eli marked her mouth.

13 Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken.

14 And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee.

15 And Hannah answered and said, No, my lord, I *am* a woman of a [7]sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the LORD.[g]

BEFORE CHRIST 1171.

8 Or, *meditation*

a Deut. xii. 17, 18; xvi. 11.

h Deut. xiii. 13.

1 Or, *a double portion.*

i Judg. xviii. 6; Ps. xx. 4, 5; Mark v. 34; Luke vii. 50; viii. 48.

2 Heb. *angered her.*

b Job xxiv. 21.

j Gen. xxxiii. 15; Ruth ii. 13; Eccles. ix. 7.

3 Or, *from the time that she, &c.* Heb. *from her going up.*

k Gen. xxx. 22.

9 Heb. *in revolution of days.*

c Ruth iv. 15.

10 That is, *Asked of God.*

d ch. iii. 3.

4 Heb. *bitter of soul.*

l ver. 3.

e 2 Sam. xvii. 8; Job vii. 11; x. 1.

m va. 11—28; ch. ii. 11, 18; iii. 1; Exod. xxi. 6; Luke ii. 22.

5 Heb. *seed of men.*

f Gen. viii. 1; xxviii. 20; xxix. 32; xxx. 22; Exod. iv. 31; Numb. vi. 5; xxx. 3; Judg. xi. 30; xiii. 5; 2 Sam. xvi. 12; Ps. xxv. 18.

6 Heb. *multiplied to pray.*

n Numb. xxx. 7; 2 Sam. vii. 25.

o Deut. xii. 5, 6, 11; Josh. xviii. 1.

p Luke ii. 22.

7 Heb. *hard of spirit.*

g Ps. lxii. 8; cxlii. 2.

q Gen. xlii. 15; 2 Kings ii. 2, 4, 6.

16 Count not thine handmaid for a daughter of Belial: for out of the abundance of my [8]complaint and grief have I spoken hitherto.[h]

17 Then Eli answered and said, Go in peace: and the God of Israel grant *thee* thy petition that thou hast asked of him.[i]

18 And she said, Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more *sad*.[j]

19 ¶ And they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife; and the LORD remembered her.[k]

20 Wherefore it came to pass, [9]when the time was come about after Hannah had conceived, that she bare a son, and called his name [10]Samuel, *saying*, Because I have asked him of the LORD.

21 And the man Elkanah, and all his house, went up to offer unto the LORD the yearly sacrifice, and his vow.[l]

22 But Hannah went not up; for she said unto her husband, *I will not go up* until the child be weaned, and *then* I will bring him, that he may appear before the LORD, and there abide for ever.[m]

23 And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; only the LORD establish his word. So the woman abode, and gave her son suck until she weaned him.[n]

24 ¶ And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the LORD in Shiloh: and the child *was* young.[o]

25 And they slew a bullock, and brought the child to Eli.[p]

26 And she said, Oh my lord, *as* thy soul liveth, my lord, I *am* the woman that stood by thee here, praying unto the LORD.[q]

CHAPTER I.

In the Hebrew canon, this and the following book are included in one, and derive their name from the prophet Samuel, whose history and transactions form the chief material of the First Book.

That Samuel could not have written the whole of these two books, is placed beyond all doubt by the fact that his death occurs in chap. xxv. 1. From this, on to the end of the Second Book, the composition is ascribed, according to 1 Chron. xxix. 29, to the prophets Gad and Nathan; and it may be that some portions were added by Ezra, when he was engaged in forming the canon of Scripture.

As the Book of Judges does not contain the presidency of either Eli or Samuel, or of Samuel's sons, we must take in the first ten chapters of this book to complete the history of the Judges. It is supposed that Eli held his judgeship previous to Samson, and was contemporary with Jair and Jephthah; while Samuel, who was born B.C. 1171, was contemporary with Jephthah, Ibzan, Elon, and Abdon, east of Jordan, and with Samson, who appears to have been more of a border chieftain, with his sword turned against the Philistines, than a ruler or a judge.

From the fact of the northern and southern districts being judged by different but contemporary heads, it is almost impossible to review the history in strictly chronological order. The truth is, that there is no portion of the Sacred History of which the chronology is so intricate or so obscure. We have to do with contemporary judges and tyrants, and these confined to only certain districts of Palestine.

Here we have three histories completed in six books; and in these histories we have brought before us the state of the kingdom of Israel as it was united and in comparative peace; then, as it was disturbed and divided; and, finally, as it was partly united and partly divided.

First, we have the history of the last Judges, with the state of Israel under their administration; then the series of facts and events which led to the government being changed from an aristocracy to a monarchy; and are told how God gave the people a king in his anger, and took him away in his wrath; how Saul, through his disobedience, forfeited his crown; how Samuel was instructed to anoint David in his room; how Saul persecuted David; how David demeaned himself in the delicate and difficult position which he occupied; and how he excelled in deeds of heroism for Israel's good.

Including the judgeships of Eli, of Samuel, and of Samuel's sons, with the reign of Saul, the whole period included in this book is not far short of one hundred and twenty-six years.

1. The ancient town of Ramathaim-zophim, now called **Ramla**, is about thirty-six miles west of Jerusalem, and stands on a rising ground in a rich and lovely plain.

5. A "worthy portion" is rendered by Gesenius a double portion, or a portion for two persons.

9. Some have supposed that, from the application of the term TEMPLE here to the tabernacle, this book could not have been written till after the first temple had been built. But the same word is so used in the days of David, and the temple was not built till the time of Solomon, his son.

11. As a descendant of Levi, it follows that Samuel was the property of the Lord from the age of twenty-five to fifty; but the vow of Hannah implies that he should be consecrated to God from his infancy to his death.

15. That is, Thou art not speaking as a prophet or divinely-moved man in this matter; the Spirit doth not rest upon thee, or I should not be esteemed in thine eyes as drunken.

16. That is, the grief of which she was the distressed subject on account of the conduct of Peninnah, her rival.

23. Hannah had said, in the preceding verse, "I will not go up until the child be weaned," and here her husband answers, "Do what seemeth thee good;"—if thou wilt, stay here for the present; but, in reference to the child abiding for ever in the house of the Lord, let the Lord establish his word.

24. For "three bullocks," the Septuagint, the Syriac, and the Arabic, read, "a bullock of three years' old;" and this is favoured, if not confirmed, by the following verse, in which they are said to have slain one bullock.

28. The word "lent," as here used, is to be taken in the sense of returning, or giving back. Hannah had obtained the child in answer to prayer; and she gave him back to God and his service for ever.

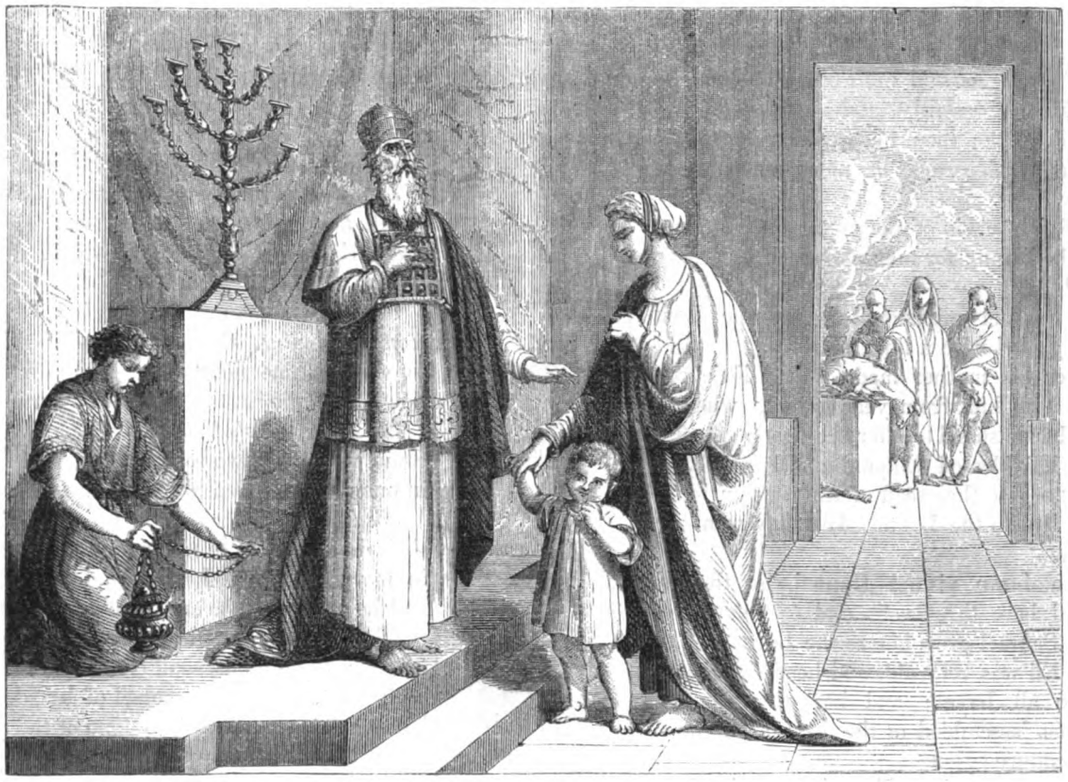
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27 For this child I prayed; and the LORD hath given me my petition which I asked of him:[a]

28 Therefore also I have lent him to the LORD; as long as he liveth he shall be lent to the LORD. And he worshipped the LORD there.

BEFORE CHRIST 1165.

a Matt. vii. 7.
f Ps. xxxiv. 10; cxiii. 9; Isa. liv. 1; Jer. xv. 9; Luke i. 53.
g Deut. xxxii. 39; Job v. 18.



DEDICATION OF SAMUEL.

CHAPTER II.

1 *Hannah's song in thankfulness.* 12 *The sin of Eli's sons.* 18 *Samuel's ministry.* 20 *By Eli's blessing Hannah is more fruitful.* 22 *Eli reproveth his sons.* 27 *A prophecy against Eli's house.*

AND Hannah prayed, and said, My heart rejoiceth in the LORD, mine horn is exalted in the LORD: my mouth is enlarged over mine enemies; because I rejoice in thy salvation.[b]

2 *There is* none holy as the LORD: for *there is* none beside thee: neither *is there* any rock like our God.[c]

3 Talk no more so exceeding proudly; let *not* [2]arrogancy come out of your mouth: for the LORD *is* a God of knowledge, and by him actions are weighed.[d]

4 The bows of the mighty men *are* broken, and they that stumbled are girded with strength.[e]

5 *They that were* full have hired out themselves for bread; and *they that were* hungry ceased: so that the barren hath born seven; and she that hath many children is waxed feeble.[f]

6 The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up.[g]

h Job i. 21; Ps. lxxv. 7.
i Job xxxvi. 7; xxxviii. 4—6; Ps. xxiv. 2; cii. 25; civ. 5; cxiii. 7, 8; Dan. iv. 17; Heb. i. 3.
j Ps. xci. 11; cxxi. 3.
b Ps. ix. 14; xiii. 5; xx. 5; xxxv. 9; xcii. 10; cxii. 9; Luke i. 46, &c.
c Exod. xv. 11; Deut. iii. 24; iv. 35; xxxii. 4; 2 Sam. xxii. 32; Ps. lxxxvi. 8; lxxxix. 6, 8.
k ch. vii. 10; Ps. ii. 9; xviii. 13; lxxxix. 24; xcvi. 13; xcviii. 9.
2 Heb. *hard.*
l ver. 18; ch. iii. 1.
d Ps. xciv. 4; Mal. iii. 13; Jude 15.
m Deut. xiii. 13; Judg. ii. 10; Jer. xxii. 16; Rom. i. 28.
e Ps. xxxvii. 15, 17; lxxvi. 3.

7 The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up.[h]

8 He raiseth up the poor out of the dust, *and* lifteth up the beggar from the dunghill, to set *them* among princes, and to make them inherit the throne of glory: for the pillars of the earth *are* the LORD'S, and he hath set the world upon them.[i]

9 He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail.[j]

10 The adversaries of the LORD shall be broken to pieces; out of heaven shall he thunder upon them: the LORD shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed.[k]

11 And Elkanah went to Ramah to his house. And the child did minister unto the LORD before Eli the priest.[l]

12 ¶ Now the sons of Eli *were* sons of Belial; they knew not the LORD.[m]

13 And the priest's custom with the people *was*, *that*, when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a fleshhook of three teeth in his hand;

CHAPTER II.

1—10. Hannah having vowed in the tabernacle that, if a son were granted her, she would devote him wholly to God, and her petition having been answered, she now comes to the house of the Lord in Shiloh, surrenders him to God, and commits him to the care of Eli, his servant. Hence her song of thanksgiving, in which prayer and praise are closely united.

The horn is the symbol of power and glory. In the East it is very common for women to wear a conical tube on the head in the form of a horn.

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14 And he struck *it* into the pan, or kettle, or caldron, or pot; all that the fleshhook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither.

15 Also before they burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw.[a]

16 And *if* any man said unto him, Let them not fail to burn the fat [1]presently, and *then* take *as much* as thy soul desireth; then he would answer him, *Nay;* but thou shalt give *it me* now: and if not, I will take *it* by force.

17 Wherefore the sin of the young men was very great before the LORD: for men abhorred the offering of the LORD.[b]

18 ¶ But Samuel ministered before the LORD, *being* a child, girded with a linen ephod.[c]

19 Moreover his mother made him a little coat, and brought *it* to him from year to year, when she came up with her husband to offer the yearly sacrifice.[d]

20 ¶ And Eli blessed Elkanah and his wife, and said, The LORD give thee seed of this woman for the [2]loan which is lent to the LORD. And they went unto their own home.[e]

21 And the LORD visited Hannah, so that she conceived, and bare three sons and two daughters. And the child Samuel grew before the LORD.[f]

22 ¶ Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that [3]assembled *at* the door of the tabernacle of the congregation.[g]

23 And he said unto them, Why do ye such things? [4]for I hear of your evil dealings by all this people.

24 Nay, my sons; for *it is* no good report that I hear: ye make the LORD's people [5]to transgress.

25 If one man sin against another, the judge shall judge him: but if a man sin against the LORD, who shall intreat for him? Notwithstanding they hearkened not unto the voice of their father, [6]because the LORD would slay them.[h]

26 And the child Samuel grew on, and was in favour both with the LORD, and also with men.[i]

27 ¶ And there came a man of God unto Eli, and said unto him, Thus saith the LORD, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house?[j]

28 And did I choose him out of all the tribes of Israel *to be* my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and did I give unto the house of thy father all the offerings made by fire of the children of Israel?

29 Wherefore kick ye at my sacrifice and at mine offering, which I have commanded *in my* habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?[k]

30 Wherefore the LORD God of Israel saith, I said indeed *that* thy house, and the house of thy father, should walk before me for ever: but now the LORD saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed.[l]

31 Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house.[m]

32 And thou shalt see [7]an enemy *in my* [8]habitation, in all *the wealth* which *God* shall give Israel: and there shall not be an old man in thine house for ever.[n]

33 And the man of thine, *whom* I shall not cut off from mine altar, *shall be* to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die [9]in the flower of their age.

34 And this *shall be* a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die both of them.[o]

35 And I will raise me up a faithful priest, *that* shall do according to *that* which *is* in mine heart and in my mind: and I will build him a sure house; and he shall walk before mine anointed for ever.[p]

36 And it shall come to pass, *that* every one that is left in thine house shall come *and* crouch to him for a piece of silver and a morsel of bread, and shall say, [10]Put me, I pray thee, into [11]one of the priests' offices, that I may eat a piece of bread.

CHAPTER III.

1 *How the word of the Lord was first revealed to Samuel.* 11 *God telleth Samuel the destruction of Eli's house.* 15 *Samuel, though loth, telleth Eli the vision.* 19 *Samuel groweth in credit.*

AND the child Samuel ministered unto the LORD before Eli. And the word of the LORD was precious in those days; *there was* no open vision.[q]

2 And it came to pass at that time, when Eli *was* laid down in his place, and his eyes began to wax dim, *that* he could not see;

3 And ere the lamp of God went out in the temple of the LORD, where the ark of God *was*, and Samuel was laid down *to sleep;*[r]

4 That the LORD called Samuel: and he answered, Here *am* I.

5 And he ran unto Eli, and said, Here *am* I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

BEFORE CHRIST 1165.

[a] Lev. iii. 3, 10; vi. 16; vii. 7, 8, 34, 35; x. 14, 15; Numb. v. 9, 10; xviii. 8—19; Deut. xii. 5, 6; xxxii. 15.

[b] Lev. iii. 3—5, 16.

[c] Exod. xxix. 9; Ps. xviii. 20; xci. 14; Jer. xviii. 9, 10; Mal. ii. 9.

1 Heb. *as on the day.*

[d] ch. iv. 11, 18, 20; xiv. 3; xxii. 18, &c.; 1 Kings ii. 27; Ezek. xliv. 10.

7 Or, *the affliction of the tabernacle for all the wealth which God would have given Israel.*

8 The word "habitation" is here used for the tabernacle, as the dwelling-place of God. According to this prediction, Eli did see the tabernacle deprived of the ark, which was its glory, and lived to hear that the ark was taken by the Philistines (ch. iv. 4—18). In the East, the absence of age in a family lowers its dignity, and is looked upon as a curse.

[b] Gen. vi. 11; Mal. ii. 8.

[n] Zech. viii. 4.

[c] ver. 11; Exod. xxviii. 4; 2 Sam. vi. 14.

9 Heb. *men.*

[d] ch. i. 3.

[o] ch. iv. 11; 1 Kings xiii. 3.

2 Or, *petition which she asked, &c.*

[e] ch. i. 28; Gen. xiv. 19.

[p] 2 Sam. vii. 11, 27; 1 Kings ii. 35; xi. 38; 1 Chron. xxix. 22; Ps. ii. 2; xviii. 50; Ezek. xliv. 15.

[f] ver. 26; ch. iii. 19; Judg. xiii. 24; Luke i. 80; ii. 40.

3 Heb. *assembled by troops.*

10 Heb. *join.*

11 Or, *somewhat about the priesthood.*

[g] Exod. xxxviii. 8.

4 Or, *I hear evil words of you.*

5 Or, *to cry out.*

6 Or, *therefore the LORD would slay them.*

[h] Numb. xv 30; Josh. xi. 20; Prov xv. 10.

[q] ver 21; ch. iii. 11; Ps. lxxiv. 9; Amos viii. 11.

[i] Prov. iii. 4; Luke ii. 52; Acts ii. 47; Rom. xiv. 18.

[j] Exod. iv. 14, 27; 1 Kings xiii. 1.

[r] ch. i. 9; ii. 22; iv. 15; Gen. xxvii. 1; xlviii. 10; Exod. xxvii. 21; Lev. xxiv. 3; 2 Chron. xiii. 11.

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11. It is clear that before this verse should come in the twentieth, and after it should come in the twenty-first and twenty-sixth verses.

14. The reference here is to the peace-offering, of which the fat only was to be consumed on the altar; the breast and the shoulder belonged to the priest, and the rest remained to the offerer; but even this the sons of Eli claimed.

15—17. The fat was the Lord's portion, and, until this had been laid on the altar, no part of the sacrifice could be disposed of. For this the sons of Eli refused to wait. This predilection for roast meat over boiled obtains in the East to the present day.

19. The little coat which Hannah brought up yearly for her son, was the tunic or upper garment.

22. These women had some special office in the tabernacle (Exod. xxxviii. 8).

29, 30. Hophni and Phinehas having disdained to take the part allowed them by the law, Eli, instead of asserting the claims of God, suffered his sons to gratify their fleshly appetite, and thus brought on himself and them the righteous displeasure of God.

31. The arm is the symbol of strength and authority, and therefore God threatens to strip them of all power and influence.

CHAPTER III.

1. According to Josephus and some other authorities, Samuel was now about twelve years of age; and his duties corresponded with his years.

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ARRIVAL OF THE ARK IN THE CAMP OF THE ISRAELITES.

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6 And the LORD called yet again, Samuel. And Samuel arose and went to Eli, and said, Here *am* I; for thou didst call me. And he answered, I called not, my son; lie down again.

7 [1]Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him.

8 And the LORD called Samuel again the third time. And he arose and went to Eli, and said, Here *am* I; for thou didst call me. And Eli perceived that the LORD had called the child.

9 Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place.

10 And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

11 ¶ And the LORD said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle.[a]

12 In that day I will perform against Eli all *things* which I have spoken concerning his house: [2]when I begin, I will also make an end.[b]

13 [3]For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves [4]vile, and he [5]restrained them not.[c]

14 And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.[d]

15 ¶ And Samuel lay until the morning, and opened the doors of the house of the LORD. And Samuel feared to shew Eli the vision.

16 Then Eli called Samuel, and said, Samuel, my son. And he answered, Here *am* I.

17 And he said, What *is* the thing that *the LORD* hath said unto thee? I pray thee hide *it* not from me: God do so to thee, and [6]more also, if thou hide *any* [7]thing from me of all the things that he said unto thee.[e]

18 And Samuel told him [8]every whit, and hid nothing from him. And he said, It *is* the LORD: let him do what seemeth him good.[f]

19 ¶ And Samuel grew, and the LORD was with him, and did let none of his words fall to the ground.[g]

20 And all Israel from Dan even to Beer-sheba knew that Samuel *was* [9]established *to be* a prophet of the LORD.[h]

BEFORE CHRIST 1142.

1 Or, *Thus did Samuel before he knew the LORD, and before the word of the LORD was revealed unto him.*

10 Or, *came to pass.* Heb *was*

11 Heb. *the battle was spread.*

12 Heb. *the array.*

2 Heb. *beginning and ending.*

3 Or, *And I will tell him,* &c.

13 Heb. *Take unto us.*

4 Or, *accursed.*

5 Heb. *frowned not upon them.*

6 Heb. *so add.*

7 Or, *word.*

8 Heb. *all the things,* or, *words.*

9 Or, *faithful.*

i vs. 1, 4.

j ch. v 1; vii. 12.

a 2 Kings xxi. 12; Jer. xix. 3.

b ch. ii. 30—36.

c ch. ii. 3, 12, 17, 22, 25, 29—31, &c.; Exek. vii. 3; xviii. 30.

d Numb. xv. 30, 31; Isa. xxii. 14.

e Ruth i. 17.

f Job i. 21; ii. 10; Ps. xxxix. 9; Isa. xxxix. 8.

g ch. ii. 21; ix. 6; Gen. xxxix. 2, 21, 23.

14 Heb. *yesterday,* or, *the third day.*

h Judg. xx. 1.

k Exod. xxv. 18, 22; Numb. vii. 89; 2 Sam. vi. 2; Ps. lxxx. 1; xc. 1.

21 And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by the word of the LORD.[i]

CHAPTER IV.

1 *The Israelites are overcome by the Philistines at Eben-ezer.* 3 *They fetch the ark unto the terror of the Philistines.* 10 *They are smitten again, the ark taken, Hophni and Phinehas are slain.* 12 *Eli at the news, falling backward, breaketh his neck.* 19 *Phinehas' wife, discouraged in her travail with I-chabod, dieth.*



AND the word of Samuel [10]came to all Israel. Now Israel went out against the Philistines to battle, and pitched beside Eben-ezer: and the Philistines pitched in Aphek.[j]

2 And the Philistines put themselves in array against Israel: and when [11]they joined battle, Israel was smitten before the Philistines: and they slew of [12]the army in the field about four thousand men.

3 ¶ And when the people were come into the camp, the elders of Israel said, Wherefore hath the LORD smitten us to day before the Philistines? [13]Let us fetch the ark of the covenant of the LORD out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies.

4 So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, which dwelleth *between* the cherubims: and the two sons of Eli, Hophni and Phinehas, *were* there with the ark of the covenant of God.[k]

5 And when the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout, so that the earth rang again.

6 And when the Philistines heard the noise of the shout, they said, What *meaneth* the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the LORD was come into the camp.

7 And the Philistines were afraid, for they said, God is come into the camp. And they said, Woe unto us! for there hath not been such a thing [14]heretofore.

8 Woe unto us! who shall deliver us out of the hand of these mighty Gods? these *are* the Gods that

In those days there was no open vision—nothing so clearly or fully revealed, and hence the frequency and the variety of supernatural communication.

2. It is clear that the transactions here recorded did not take place in the tabernacle itself, but in the tent or dwelling of Eli, which was contiguous to the sacred building, and in which Samuel had a separate apartment.

3. It is very likely that the lamps in the tabernacle were put out just before sunrise.

7. We are not to infer from this verse that Samuel had no true knowledge of God, as the object of his love and trust, but only that he was as yet personally ignorant of those supernatural methods by which he made known his will. The verse might therefore be read—"Thus did Samuel before he knew the Lord, even before the word of the Lord was REVEALED unto him."

10. This seems to indicate that there was a visible appearance to Samuel, as well as an audible voice.

11—14. With the supernatural appearance, there came to Samuel the heartrending announcement of the forthcoming destruction of the family of Eli. A dark cloud was gathering over the house of the priest, and with the very elements of death was it surcharged.

15. Samuel is affected even to silence by the communication from heaven. The morning comes, but the child trembles with inward fear and distress. He reverenced Eli as a father, and as he received no instructions from God to make known what had been revealed to him, he kept it shut up in his own heart, till adjured by Eli not to conceal anything from him.

17. "God do so to thee" is by some Jewish expositors looked upon as an imprecation upon Samuel and his posterity—"let thy children turn out as mine;" or as a prophecy—"thou shalt have children even as mine."

18. Ere the shadows of the morning have fled, Eli learns from the trembling and distressed child the awful doom which now impends over him and his family.

20, 21. That is, from one extreme of the land even unto the other, the claim of Samuel to the prophetic office was incontrovertibly established, and to him did God continue to grant still further revelations of his will in the tabernacle at Shiloh.

CHAPTER IV.

1. Eben-ezer—so called by anticipation, for the name was not given to the spot till some time later. (See chap. vii. 12.)

Aphek. There were three places of this name—one in Asher, another near Jezreel, and that mentioned in the text, which was situated in the tribe of Judah, and is probably the same as Aphekah in Josh. xv. 53.

3. "Let us fetch the ark." This was a purely heathenish idea. The ancient idolaters carried their idols or most sacred symbols with them into the field of battle, under the notion that their presence would ensure the victory. The Israelites were now filled with the same notion.

5. God has departed from Israel, and yet the presence of the ark in the camp makes the very air ring with the shout of joy. Their joy was short-lived. The ark was nothing, apart from the presence and the power of Him who alone is the Lord of hosts.

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smote the Egyptians with all the plagues in the wilderness.

9 Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you: [1]quit yourselves like men, and fight.[a]

10 ¶ And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen.[b]

11 And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, [2]were slain.[c]

12 ¶ And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth upon his head.[d]

13 And when he came, lo, Eli sat upon a seat by the wayside watching: for his heart trembled for the ark of God. And when the man came into the city, and told *it*, all the city cried out.[e]

14 And when Eli heard the noise of the crying, he said, What *meaneth* the noise of this tumult? And the man came in hastily, and told Eli.

15 Now Eli was ninety and eight years old; and his eyes [3]were dim, that he could not see.[f]

16 And the man said unto Eli, I *am* he that came out of the army, and I fled to day out of the army. And he said, [4]What is there done, my son?[g]

17 And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken.

18 And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years.[5]

BEFORE CHRIST 1141.

1 Heb. *be men.*

a Judg. xiii. 1; 1 Cor. xvi. 13.

6 Heb. *set not her heart.*

b ver. 2; Lev. xxvi. 17; Deut. xxviii. 25; Ps. lxxviii. 9, 62.

h Gen. xxxv 17.

7 That is, *Where is the glory?* or, *there is no glory.*

2 Heb. *died.*

c ch. ii. 32, 34; Ps. lxxviii. 61, 64.

i ch. xiv 3; Ps. xxvi. 8; lxxviii. 61.

d Josh. vii. 6; 2 Sam. xiii. 19; xv. 32; Neh. ix. 1; Job ii. 12.

e ch. i. 9.

3 Heb. *stood.*

f ch. iii. 2.

j ch. iv. 1; vii. 12.

4 Heb. *is the thing?*

g 2 Sam. i. 4.

k Judg. xvi. 23.

l Isa. xix. 1; xlvi. 1, 2, 7.

5 He seems to have been a judge to do justice only, and that in south-west *Israel.*

19 ¶ And his daughter in law, Phinehas' wife, was with child, *near* to be delivered: and when she heard the tidings that the ark of God was taken, and that her father in law and her husband were dead, she bowed herself and travailed; for her pains came upon her.

20 And about the time of her death the women that stood by her said unto her, Fear not; for thou hast born a son. But she answered not, [6]neither did she regard *it*.[h]

21 And she named the child [7]I-chabod, saying, The glory is departed from Israel: because the ark of God was taken, and because of her father in law and her husband.[i]

22 And she said, The glory is departed from Israel: for the ark of God is taken.

CHAPTER V.

1 *The Philistines having brought the ark into Ashdod, set it in the house of Dagon.* 3 *Dagon is smitten down and cut in pieces, and they of Ashdod smitten with emerods.* 8 *So God dealeth with them of Gath, when it was brought thither.* 10 *and so with them of Ekron, when it was brought thither.*



AND the Philistines took the ark of God, and brought it from Eben-ezer unto Ashdod.[j]

2 When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon.[k]

3 ¶ And when they of Ashdod arose early on the morrow, behold, Dagon *was* fallen upon his face to the earth before the ark of the LORD. And they took Dagon, and set him in his place again.[l]

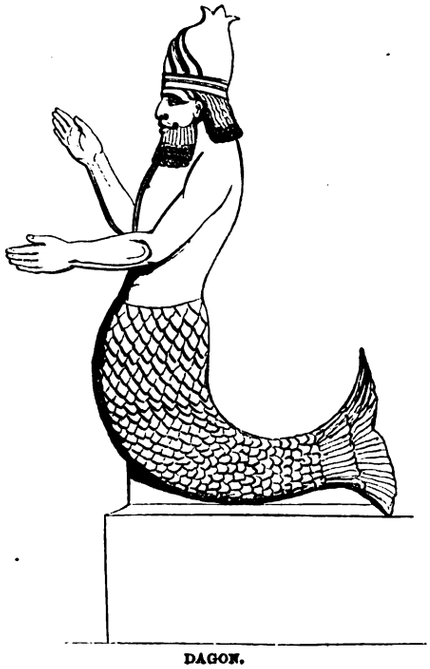
4 And when they arose early on the morrow

8. The shout of the Hebrews seemed at first to strike terror into the hearts of the Philistines. The Philistines did not deny that the Jehovah of the Jews was a god, and even a god of mighty and marvellous power; and taking the ark as the undoubted proof of his presence in the camp of Israel, they exclaimed, "Woe unto us!" as if their defeat had been certain; but, regaining their courage, they resolve to take the field, in the hope that their national god might prove at least equal, if not superior, to the God of the Hebrews. In their first encounter with the Philistines at Eben-ezer, the Israelites were defeated, and lost four thousand men; in the second encounter they are again defeated, lose thirty thousand men, have the ark taken from among them, and see the two sons of Eli left slain on the field.

12. To appear with clothes rent, and earth or ashes upon the head, was indicative of deep grief and sorrow among all nations.

13—18. The fearful news of Israel's defeat and loss, of the fate of the ark and of his own sons, having been brought to Eli—now an old man, and bending beneath the weight of nearly one hundred years—wholly overpowered him, and proved the instrumental cause of his death.

Eli must have been occupying some elevated seat at the moment when the sad intelligence reached him—a kind of throne-seat, which was allowed to him as a mark of his dignity, or as suited to his office as the anointed of God; and, falling back from this seat by the gate of Shiloh, he dislocated his neck and died. The accumulated disasters were too much for the father, the priest, and the judge. Who would not shed a tear over the grave of Eli? His judicial authority was confined to the south-west district of the land.



DAGON.

21. "I-chabod"—that is, where is the glory? or, the glory is no more! Eli was succeeded in the priesthood by his third son AHITUB, or, according to others, by his son AHIAH, and in the government by Samuel, as the chosen of God.

CHAPTER V.

1. Ashdod, called by the Greeks Azotus, and now known by the name of Shdood, was the capital of one of the five Philistine principalities or states, was distinguished for its great strength, and was situated between Ekron on the north and Askelon on the south, not far from the Mediterranean sea. The testimony of modern travellers is, that the ground around Ashdod is beautifully undulating, and that the town stands on the summit of a grassy hill, still strong as it is beautiful.

2. DAGON—a name which signifies "fish"—is supposed to be the Atergatis of the Syrians, whose upper part was like that of a woman, and its lower part was in the likeness of a fish. It was the tutelary deity of the Philistines. In Scripture it is spoken of as of the male sex.

The house of Dagon was the temple in which this compound figure was worshipped.

4. Every part that resembled the human form was cut off, and only Dagon, or that which resembled the fish, was left.

5. The threshold of a temple, or of a palace, is, in the East, a spot for deep prostration; and this prostration is regarded as an act of reverence or of homage to the presence that dwells within. Before crossing the threshold of a holy place, the Persians kneel down and kiss it, and are particularly careful not to touch it with their feet.

In Ezekiel xliii. 8 we find the Holy One attach-

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morning, behold, Dagon *was* fallen upon his face to the ground before the ark of the LORD; and the head of Dagon and both the palms of his hands *were* cut off upon the threshold; only [1]*the stump of* Dagon was left to him.[a]

5 Therefore neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day.[b]

6 But the hand of the LORD was heavy upon them of Ashdod, and he destroyed them, and smote them with emerods, *even* Ashdod and the coasts thereof.[c]

7 And when the men of Ashdod saw that *it was* so, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our god.

8 They sent therefore and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel about *thither*.

9 And it was *so*, that, after they had carried it about, the hand of the LORD was against the city with a very great destruction: and he smote the men of the city, both small and great, and they had emerods in their secret parts.[d]

10 ¶ Therefore they sent the ark of God to Ekron. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel [2]to us, to slay us and our people.

11 So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place,

BEFORE CHRIST 1140.

3 Heb. *me not and my.*

e vs. 6, 9.

1 Or, *the fishy part.*

a Jer. l. 2; Ezek. vi. 4, 6; Micah i. 7

b Zeph. i. 9

c vs. 7, 11; ch. vi. 5; Exod. ix. 3; Deut. xxviii. 27; Ps. xxxii. 4; lxxviii. 66; Acts xiii. 11.

f Gen. xli. 8; Exod. vii. 11; Dan. ii. 2; v. 7; Matt. ii. 4.

d vs. 6, 11; ch. vii. 13; xii. 15; Deut. ii. 15.

g ver. 9; Exod. xxiii. 15; Lev. v. 15, 16; Deut. xvi. 16

2 Heb. *me, to slay me and my.*

4 Heb. *them.*

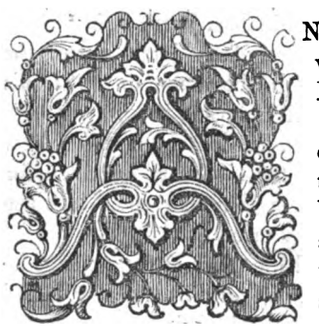
h vs. 17, 18; Josh. xiii. 3; Judg. iii. 3.

that it [3]slay us not, and our people: for there was a deadly destruction throughout all the city; the hand of God was very heavy there.[e]

12 And the men that died not were smitten with the emerods: and the cry of the city went up to heaven.

CHAPTER VI.

1 *After seven months the Philistines take counsel how to send back the ark.* 10 *They bring it on a new cart with an offering unto Beth-shemesh.* 19 *The people are smitten for looking into the ark.* 21 *They send to them of Kirjath-jearim to fetch it.*



AND the ark of the LORD was in the country of the Philistines seven months.

2 And the Philistines called for the priests and the diviners, saying, What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place.[f]

3 And they said, If ye send away the ark of the God of Israel, send it not empty; but in any wise return him a trespass offering: then ye shall be healed, and it shall be known to you why his hand is not removed from you.[g]

4 Then said they, What *shall be* the trespass offering which we shall return to him? They answered, Five golden emerods, and five golden mice, *according to* the number of the lords of the Philistines: for one plague *was* [4]on you all, and on your lords.[h]

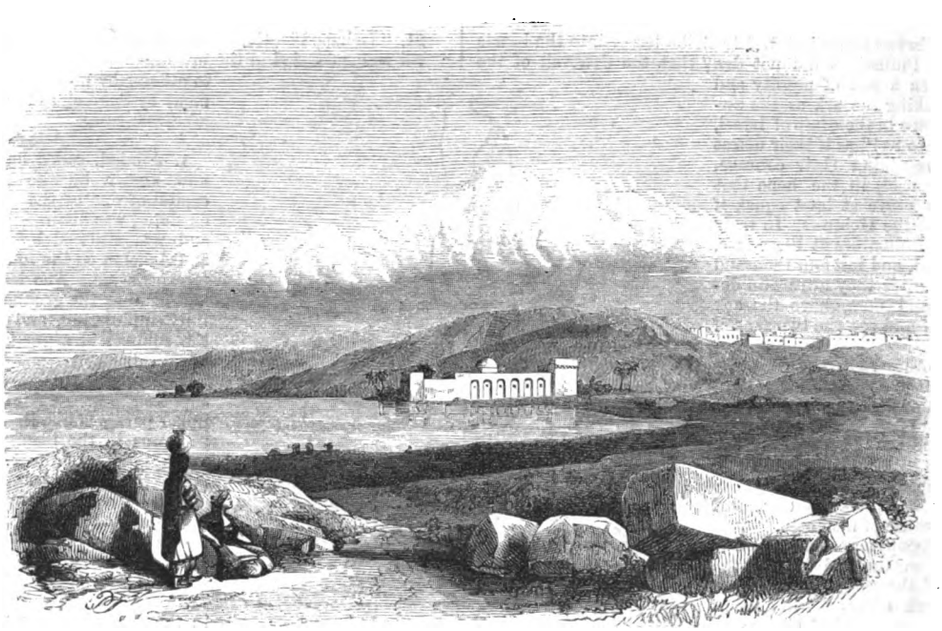
5 Wherefore ye shall make images of your emerods, and images of your mice that mar the land;

ing no common sanctity to the threshold of his temple, and denouncing the heathen for setting up their temples contiguous to his house, or introducing into it their idols, as if they were worthy of partaking his worship and glory.

6 The emerods is the same disease as that mentioned in Deut. xxviii. 27; and such a distressing malady must have carried home the conviction to every Philistine that it was from the hand of Him whose indignation had been signally and emphatically expressed in the downfall and destruction of their idol. Hence their resolution to keep the ark of God no longer in their possession.

To this sixth verse the Septuagint and the Vulgate add, "And the cities and fields in the midst of that region produced mice, and there was the confusion of a great dearth in the city." In the next chapter there is mention made of mice in connection with the emerods; but on what authority, or for what reason, these words were added, does not appear.

7—12. Heavily did the hand of God now lie upon the Philistines—so heavily, that they longed to get free of the ark, while the cry of their city went up to heaven as the cry of a deeper and more widespread distress. The Philistines had triumphed over the Israelites, and now the God of the Israelites triumphs over the Philistines.



ASHDOD.

CHAPTER VI.

1—3. After keeping the ark for seven long months in their possession, they at last called for their priests and diviners, or those who were supposed to have more intimate communion with the gods, to learn what line of action they should now adopt. They are instructed to appease the wrath of God by a trespass offering.

4, 5. In India, when any pilgrim comes to a pagoda or temple, to be cured of a disease, he never fails to bring with him a figure of the member affected in gold, silver, or copper, according to his means, and presents it as an offering to his god. The offering to the gods such monuments of their deliverance as represented the evils from which they were delivered, was very customary among all the ancient heathen.

The mouse here spoken of is about the size of a large rat, and, as it feeds exclusively upon vegetable produce, its multiplication and increase could not

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DEFEAT OF THE PHILISTINES BY THE ISRAELITES.

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and ye shall give glory unto the God of Israel: peradventure he will lighten his hand from off you, and from off your gods, and from off your land.[a]

6 Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he had wrought [1]wonderfully among them, did they not let [2]the people go, and they departed?[b]

7 Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them:[c]

8 And take the ark of the LORD, and lay it upon the cart; and put the jewels of gold, which ye return him *for* a trespass offering, in a coffer by the side thereof; and send it away, that it may go.[d]

9 And see, if it goeth up by the way of his own coast to Beth-shemesh, *then* he hath done us this great evil: but if not, then we shall know that *it is* not his hand *that* smote us; it *was* a chance *that* happened to us.[e]

10 ¶ And the men did so; and took two milch kine, and tied them to the cart, and shut up their calves at home:

11 And they laid the ark of the LORD upon the cart, and the coffer with the mice of gold and the images of their emerods.

12 And the kine took the straight way to the way of Beth-shemesh, *and* went along the highway, lowing as they went, and turned not aside *to* the right hand or *to* the left; and the lords of the Philistines went after them unto the border of Beth-shemesh.

13 And *they of* Beth-shemesh *were* reaping their wheat harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see *it*.

14 And the cart came into the field of Joshua, a Beth-shemite, and stood there, where *there was* a great stone: and they clave the wood of the cart, and offered the kine a burnt offering unto the LORD.

15 And the Levites took down the ark of the LORD, and the coffer that *was* with it, wherein the jewels of gold *were*, and put *them* on the great stone: and the men of Beth-shemesh offered burnt offerings and sacrificed sacrifices the same day unto the LORD.

16 And when the five lords of the Philistines had seen *it*, they returned to Ekron the same day.[f]

17 And these *are* the golden emerods which the Philistines returned *for* a trespass offering unto the LORD; for Ashdod one, for Gaza one, for Askelon one, for Gath one, for [3]Ekron one;[g]

18 And the golden mice, *according to* the number of all the cities of the Philistines *belonging* to the five lords, *both* of fenced cities, and of country villages, even unto the great *stone of* [4]Abel, whereon they set down the ark of the LORD: *which stone remaineth* unto this day in the field of Joshua, the Beth-shemite.

BEFORE CHRIST 1140.

a ch. v. 3, 4, 6, 7, 11; Josh. vii. 19; Ps. xxxix. 10; Isa. xlii. 12; Mal. ii. 2; John ix. 24.

1 Or, *reproachfully*. Exod. xii. 31.

h Exod. xix. 21; Numb. iv. 5, 15, 20; 2 Sam. vi. 7.

2 Heb. *them*.

b Exod. vii. 13; viii. 15; xiv. 17.

i 2 Sam. vi. 9; Mal. iii. 2.

c 2 Sam. vi. 3; Numb. xix. 2.

5 Kirjath-jearim, called also Kirjath-baal (Josh. xv. 60), stood on a hill, and Beth-shemesh was in a valley. Hence the phrase — "Come down and fetch it up."

j Josh. xviii. 14; Judg. xviii. 12; 1 Chron. xiii. 5, 6.

d vs. 4, 5.

e ver. 3; Josh. xv. 10.

k ch. vi. 21; 2 Sam. vi. 4; Ps. cxxxii. 6.

l Gen. xxxv. 2; Deut. vi. 13; x. 20; xiii. 4; xxx. 2—10; Josh. xxiv. 14, 23; Judg. ii. 13; 1 Kings viii. 48; 2 Chron. xxx. 19; Job xl. 13, 14; Isa. lv. 7; Hos. vi. 1.

m Judg. ii. 11.

n Judg. xx. 1; 2 Kings xxv. 23.

f Josh. xiii. 3.

o Judg. x. 10; 2 Sam. xiv. 14; 1 Kings viii. 47; Neh. ix. 1, 2; Ps. cvi. 6; Dan. ix. 3—5; Joel ii. 12.

3 Ekron was the capital of the most northern of the Philistine states, and was the seat of the worship of Baal-zebub (2 Kings i. 2).

g ver. 4.

4 For Abel, as a proper name, it would be better to read AVEN, a stone, which latter word our translators have needlessly supplied. The reading ought to be simply, "a great stone."

6 Heb. *Be not silent from us from crying.*

p Isa. xxxvii. 4.

19 ¶ And he smote the men of Beth-shemesh, because they had looked into the ark of the LORD, even he smote of the people fifty thousand and threescore and ten men: and the people lamented, because the LORD had smitten *many* of the people with a great slaughter.[h]

20 And the men of Beth-shemesh said, Who is able to stand before this holy LORD God? and to whom shall he go up from us?[i]

21 ¶ And they sent messengers to the inhabitants of [5]Kirjath-jearim, saying, The Philistines have brought again the ark of the LORD; come ye down, *and* fetch it up to you.[j]

CHAPTER VII.

1 *They of Kirjath-jearim bring the ark into the house of Abinadab, and sanctify Eleazar his son to keep it.* 2 *After twenty years* 3 *the Israelites, by Samuel's means, solemnly repent at Mizpeh.* 7 *While Samuel prayeth and sacrificeth, the Lord discomfiteth the Philistines by thunder at Eben-ezer.* 13 *The Philistines are subdued.* 15 *Samuel peaceably and religiously judgeth Israel.*



AND the men of Kirjath-jearim came, and fetched up the ark of the LORD, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the LORD.[k]

2 And it came to pass, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years: and all the house of Israel lamented after the LORD.

3 ¶ And Samuel spake unto all the house of Israel, saying, If ye do return unto the LORD with all your hearts, *then* put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the LORD, and serve him only: and he will deliver you out of the hand of the Philistines.[l]

4 Then the children of Israel did put away Baalim and Ashtaroth, and served the LORD only.[m]

5 And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the LORD.[n]

6 And they gathered together to Mizpeh, and drew water, and poured *it* out before the LORD, and fasted on that day, and said there, We have sinned against the LORD. And Samuel judged the children of Israel in Mizpeh.[o]

7 And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard *it*, they were afraid of the Philistines.

8 And the children of Israel said to Samuel, [6]Cease not to cry unto the LORD our God for us, that he will save us out of the hand of the Philistines.[p]

9 ¶ And Samuel took a sucking lamb, and offered

be otherwise than extensively injurious to the fruits of the earth, and other produce.

12. Beth-shemesh is literally "the house of the sun," and, it may be, had once been the seat of the idolatrous worship of that great central light. Being a city of the Levites, it was selected by the Philistines as the one to which to convey the ark, and it is to be looked for on the northern frontier of Judah.

19. Read thus:—"He smote of the people, out of fifty thousand, threescore and ten men." Josephus gives the number slain as seventy.

CHAPTER VII.

1. Abinadab, into whose house the ark was brought, was a member of the Levitical order, and hence the deposit intrusted to him.

6. This pouring out of water is by some conceived to be symbolical of grief and tears; and by others it is looked upon as the confirmation of a solemn oath.

12. Eben-ezer is the name not of a town, but of a stone. It stood near Beth-shemesh, on the north border of Judah; near to which, on the north-east, stood Mizpeh; and not far from this again, was Shen, as also Beth-car.

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it for a burnt offering wholly unto the LORD: and Samuel cried unto the LORD for Israel; and the LORD [1]heard him.[a]

10 And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but the LORD thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel.[b]

11 And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until *they came* under Beth-car.

12 Then Samuel took a stone, and set *it* between Mizpeh and Shen, and called the name of it [2]Eben-ezer, saying, Hitherto hath the LORD helped us.[c]

13 ¶ So the Philistines were subdued, and they came no more into the coast of Israel: and the hand of the LORD was against the Philistines all the days of Samuel.[d]

14 And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath; and the coasts thereof did Israel deliver out of the hands of the Philistines. And there was peace between Israel and the Amorites.

15 And Samuel judged Israel all the days of his life.[e]

16 And he went from year to year [3]in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places.

17 And his return *was* to Ramah; for there *was* his house; and there he judged Israel; and there he built an altar unto the LORD.[f]

CHAPTER VIII.

1 *By occasion of the ill government of Samuel's sons, the Israelites ask a king.* 6 *Samuel praying in grief, is comforted by God:* 10 *He telleth the manner of a king.* 19 *God willeth Samuel to yield unto the importunity of the people.*

AND it came to pass, when Samuel was old, that he made his sons judges over Israel.[g]

2 Now the name of his firstborn was [4]Joel; and the name of his second, Abiah: *they were* judges in Beer-sheba.

3 And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment.[h]

4 Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah,

5 And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations.[i]

BEFORE CHRIST 1120.

5 Heb. *was evil in the eyes of Samuel.*

1 Or, *answered.*

a Ps. xcix. 6; Jer. xv. 1.

j ch. x. 19; xii. 17, 19; Exod. xvi. 8; Hos. xiii. 10, 11.

b ch. ii. 10; Josh. x. 10; Judg. iv. 15; v. 20; 2 Sam. xxii. 14, 15.

2 That is, *the stone of help.*

6 Or, *obey.*

7 Or, *notwithstanding, when thou hast solemnly protested against them, then thou shalt shew, &c.*

c ch. iv. 1; Gen. xxviii. 18; xxxi. 45; xxxv. 14; Josh. iv. 9; xxiv. 26.

k ver. 11.

d ch. xiii. 5.

l ch. x. 25; xiv. 52; Deut. xvii. 16, &c.

e ver. 6; ch. xii. 11; Judg. ii. 16.

3 Heb. *and he circuited.*

f ch. viii. 4; Judg. xxi. 4.

m 1 Kings xxi. 7; Ezek. xlvi. 18.

8 Heb. *eunuchs.*

n Gen. xxxvii. 36.

g Deut. xvi. 18; 2 Chron. xix. 5; Judg. x. 4; xii. 14, compared with Judg. v. 10.

o Prov. i. 25—28; Isa. l. 15; Micah iii. 4.

4 Or, *Vashni.* 1 Chron. vi. 28.

p Jer. xliv. 16.

q ver. 5.

h Exod. xviii. 21; Deut. xvi. 19; Ps. xv. 5; Jer. xxii. 15—17; 1 Tim. vi. 10.

i vs. 19, 20; Deut. xvii. 14; Hos. xiii. 10; Acts xiii. 21.

r ver. 7; Hos. xiii. 11.

6 ¶ But the thing [5]displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD.

7 And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.[j]

8 According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.

9 Now therefore [6]hearken unto their voice: [7]howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them.[k]

10 ¶ And Samuel told all the words of the LORD unto the people that asked of him a king.

11 And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint *them* for himself, for his chariots, and *to be* his horsemen; and *some* shall run before his chariots.[l]

12 And he will appoint him captains over thousands, and captains over fifties; and *will set them* to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

13 And he will take your daughters *to be* confectionaries, and *to be* cooks, and *to be* bakers.

14 And he will take your fields, and your vineyards, and your oliveyards, *even* the best *of them*, and give *them* to his servants.[m]

15 And he will take the tenth of your seed, and of your vineyards, and give to his [8]officers, and to his servants.[n]

16 And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put *them* to his work.

17 He will take the tenth of your sheep: and ye shall be his servants.

18 And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you in that day.[o]

19 ¶ Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us;[p]

20 That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.[q]

21 And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD.

22 And the LORD said to Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.[r]

16, 17. All the towns here named were within a short distance of each other, and though all were within the limits of the tribe of Benjamin, we are not to conclude that the jurisdiction of Samuel was confined to one tribe. At Beth-el, the tribe of Ephraim and all the northern part of the country had access to him; at Gilgal, the tribe of Benjamin, and thence the region beyond Jordan; at Mizpeh, he was within reach of Judah, Simeon, and Gad. Ramah was his abode, and there he held his court. From the fact that he there built an altar unto the Lord, it has been inferred that Shiloh was in ruins.

CHAPTER VIII.

1—9. Samuel is old; his sons are corrupt in life and practice; and now the people demand a king. Samuel protests; but God instructs him to leave the people to take their own course.

10—18. A lively picture of such regal institutions as then existed among the neighbouring nations, and under which the people were reduced to the merest serfdom. Men were appointed to offices against their will, and both men and women were brought down to the level of field labourers and domestic servants. Very humbling this to the pride of the theocratic Jew.

19—22. The picture drawn by Samuel of the future of the people under regal power, produced no impression. They had set their heart on a king, and a king they would have. Their future history supplies the bitter results which followed the rejection of God and his righteous government.

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CHAPTER IX.

1 *Saul despairing to find his father's asses, 6 by the counsel of his servant, 11 and direction of young maidens, 15 according to God's revelation, 18 cometh to Samuel. 19 Samuel entertaineth Saul at the feast. 25 Samuel, after secret communication, bringeth Saul on his way.*

NOW there was a man of Benjamin, whose name *was* Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, [1]a Benjamite, a mighty man of [2]power.[a]

2 And he had a son, whose name *was* Saul, a choice young man, and a goodly: and *there was* not among the children of Israel a goodlier person than he: from his shoulders and upward *he was* higher than any of the people.[b]

3 And the asses of Kish Saul's father were lost. And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses.

4 And he passed through mount Ephraim, and passed through the land of Shalisha, but they found *them* not: then they passed through the land of Shalim, and *there they were* not: and he passed through the land of the Benjamites, but they found *them* not.[c]

5 *And* when they were come to the land of Zuph, Saul said to his servant that *was* with him, Come, and let us return; lest my father leave *caring* for the asses, and take thought for us.

6 And he said unto him, Behold now, *there is* in this city a man of God, and *he is* an honourable man; all that he saith cometh surely to pass: now let us go thither; peradventure he can shew us our way that we should go.[d]

7 Then said Saul to his servant, But, behold, *if* we go, what shall we bring the man? for the bread [3]is spent in our vessels, and *there is* not a present to bring to the man of God: what [4]have we?[e]

8 And the servant answered Saul again, and said, Behold, [5]I have here at hand the fourth part of a shekel of silver: *that* will I give to the man of God, to tell us our way.

9 (Beforetime in Israel, when a man went to enquire of God, thus he spake, Come, and let us go to the seer: for *he that is* now *called* a Prophet was beforetime called a Seer.)[f]

10 Then said Saul to his servant, [6]Well said; come, let us go. So they went unto the city where the man of God *was*.

BEFORE CHRIST 1095.

7 Heb. *in the ascent of the city.*

g Gen. xxiv. 11.

8 Or, *feast.*

h ch. xvi. 2; Gen. xxxi. 54; 1 Kings iii. 2.

1 Or, *the son of a man of Jemini.*

2 Or, *substance.*

a ch. xiv. 51; 1 Chron. viii. 33; ix. 39.

9 Heb. *to-day*

10 Heb. *revealed the ear of Samuel.*

i ch. xv. 1; xx. 2; Acts xiii. 21.

b ch. x. 23.

j ch. x. 1; Exod ii. 25; iii. 7, 9.

11 Heb. *restrain in.*

k ch. xvi. 12; Hos. xiii. 11.

c 2 Kings iv 42

12 Heb. *to-day three days.*

l ver. 3; ch. viii. 5, 19; xii. 13.

d ch. lii. 19; Deut. xxxiii. 1; 1 Kings xiii. 1.

3 Heb. *is gone out of,* &c.

13 Heb. *according to this word.*

m ch. xv. 17; Judg. vi. 15; xx. 46—48; Ps. lxviii. 27.

4 Heb. *is with us.*

e Judg. vi. 18; xiii. 17; 1 Kings xiv. 3; 2 Kings iv. 42; viii. 8.

5 Heb. *there is found in my hand,* &c.

f 2 Sam. xxiv. 11; 2 Kings xvii. 13; 1 Chron. xxvi. 28; xxix. 29; 2 Chron. xvi. 7, 10; Isa. xxx. 10; Amos vii. 12.

14 Or, *reserved.*

6 Heb. *thy word is good.*

n Lev. vii. 32, 33; Ezek. xxiv. 4.

11 ¶ *And* as they went [7]up the hill to the city, they found young maidens going out to draw water, and said unto them, Is the seer here?[g]

12 And they answered them, and said, He is, behold, *he is* before you: make haste now, for he came to day to the city; for *there is* a [8]sacrifice of the people to day in the high place:[h]

13 As soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth bless the sacrifice; *and* afterwards they eat that be bidden. Now therefore get you up; for [9]about this time ye shall find him.

14 And they went up into the city: *and* when they were come into the city, behold, Samuel came out against them, for to go up to the high place.

15 ¶ Now the LORD had [10]told Samuel in his ear a day before Saul came, saying,[i]

16 To morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him *to be* captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me.[j]

17 And when Samuel saw Saul, the LORD said unto him, Behold the man whom I spake to thee of! this same shall [11]reign over my people.[k]

18 Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house *is*.

19 And Samuel answered Saul, and said, I *am* the seer: go up before me unto the high place; for ye shall eat with me to day, and to morrow I will let thee go, and will tell thee all that *is* in thine heart.

20 And as for thine asses that were lost [12]three days ago, set not thy mind on them; for they are found. And on whom *is* all the desire of Israel? *Is it* not on thee, and on all thy father's house?[l]

21 And Saul answered and said, *Am* not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then [13]speakest thou so to me?[m]

22 And Samuel took Saul and his servant, and brought them into the parlour, and made them sit in the chiefest place among them that were bidden, which *were* about thirty persons.

23 And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee.

24 And the cook took up the shoulder, and *that* which *was* upon it, and set *it* before Saul. And *Samuel* said, Behold that which is [14]left! set *it* before thee, *and* eat: for unto this time hath it been kept for thee since I said, I have invited the people. So Saul did eat with Samuel that day.[n]

CHAPTER IX.

In this and the following chapter we have a recital full of holy interest. A man of Benjamin having lost his asses, sends his son Saul, who was the tallest and most handsome young man in Israel, to seek for them; he meets with Samuel the seer, who resided in Ramah. Samuel, to whom the future regal destiny of Saul had been supernaturally revealed, satisfied Saul respecting the safety of the asses, received him into his own house, offered him the rites of hospitality, and gave him three distinct signs by means of which he might know that he was the chosen of God.

4. Mount Ephraim, which was on the north of Benjamin, included the whole central range of mountains which ran through that tribe. Shalisha is called Baal-shalisha in 2 Kings iv. 42.

The land of Shalim is probably the same as Shaalbim in Judg. i. 35 and 1 Kings iv. 9; and also the same as Shaalabbin in Josh. xix. 42, which lay in the tribe of Dan.

5. The land of Zuph was a district of Mount Ephraim, in which Ramah, the residence of Samuel, was situated.

7. It is everywhere customary in the East for an inferior to offer a present of some kind or other to a superior, with whom he desires an interview, or of whom he asks a favour.

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25 ¶ And when they were come down from the high place into the city, *Samuel* communed with Saul upon the top of the house.[a]

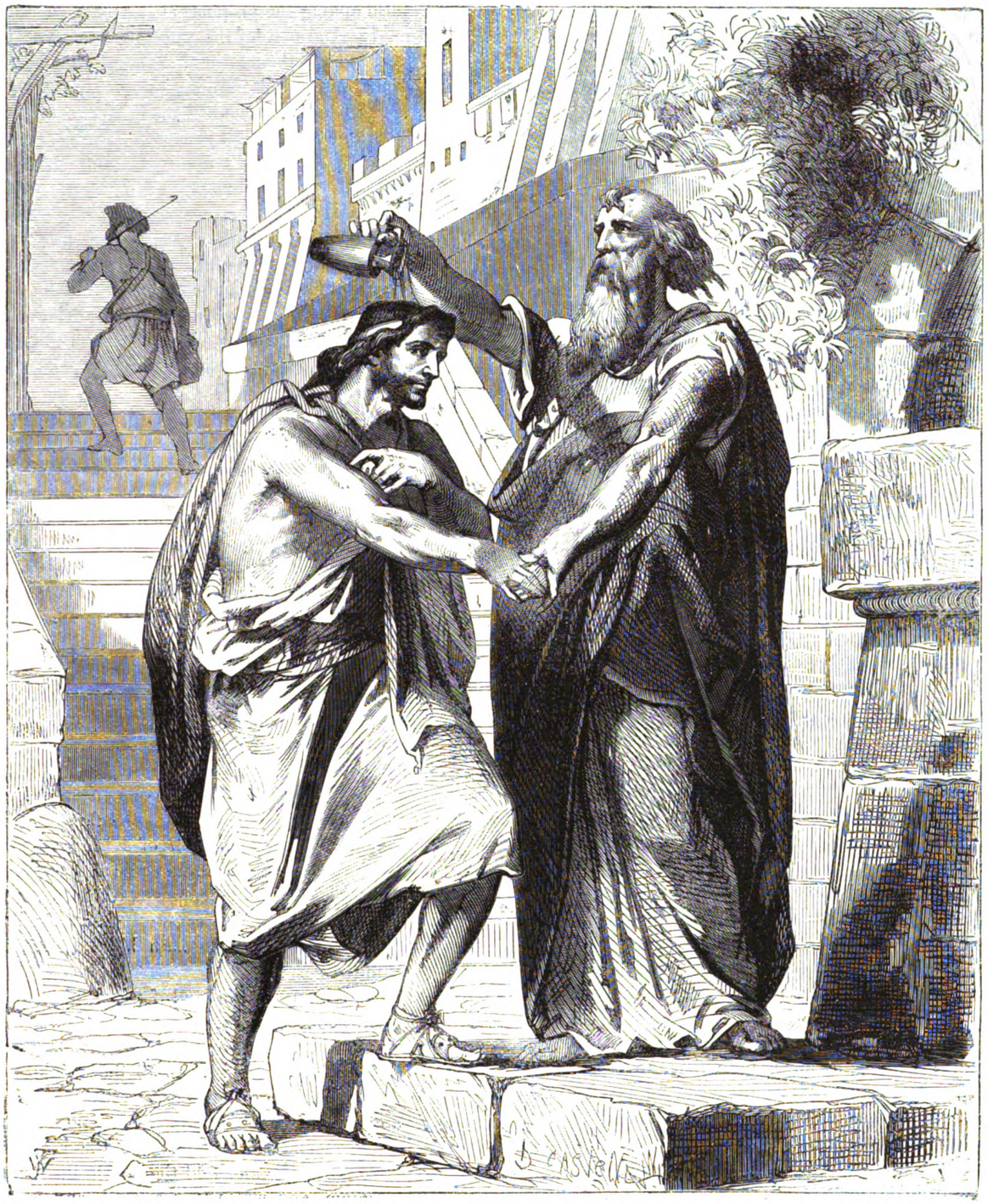
26 And they arose early: and it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad.

BEFORE CHRIST 1095.

[a] Deut. xxii. 8, 2 Sam. xi. 2; Acts x. 9.

[1] Heb. *to day.*

27 *And* as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still [1]a while, that I may shew thee the word of God.



SAMUEL ANOINTING SAUL.

9. This verse, which interrupts the narrative, should come in after the eleventh verse. Such is its proper place.

19. The only difference between the seer and the prophet was, that to the seer were often given symbolical representations of God, and in connection with these representations special instructions and disclosures.

24. It was and still is the custom in the East, to distinguish at the table the person whom the host intends to honour, either by the quantity or the quality of that which is placed before him. Josephus calls the shoulder the royal portion. There are those, however, who think that the shoulder was set before Saul, not because it was the best part, but because it was an emblem of the government to which he was now called. So it is said of Christ—"the government shall be upon his shoulder" (Isa. ix. 6).

26. As Saul was sleeping on the top of the prophet's house, it would be better to read the words as follows:—"It came to pass about the spring or break of day, that Samuel called to Saul on the top of the house, Up, that I may send thee away."

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CHAPTER X.

1 *Samuel anointeth Saul.* 2 *He confirmeth him by prediction of three signs.* 9 *Saul's heart is changed, and he prophesieth.* 14 *He concealeth the matter of the kingdom from his uncle.* 17 *Saul is chosen at Mizpeh by lot.* 26 *The different affections of his subjects.*

THEN Samuel took a vial of oil, and poured *it* upon his head, and kissed him, and said, *Is it* not because the LORD hath anointed thee *to be* captain over his inheritance?[a]

2 When thou art departed from me to day, then thou shalt find two men by Rachel's sepulchre in the border of Benjamin at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left [1]the care of the asses, and sorroweth for you, saying, What shall I do for my son?[b]

3 Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine:[c]

4 And they will [2]salute thee, and give thee two *loaves* of bread; which thou shalt receive of their hands.[d]

5 After that thou shalt come to the hill of God, where *is* the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy:

6 And the Spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man.[e]

7 And [3]let it be, when these signs are come unto thee, [4]*that* thou do as occasion serve thee; for God *is* with thee.[f]

8 And thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt offerings, *and* to sacrifice sacrifices of peace offerings: seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do.[g]

9 ¶ And it was *so*, that when he had turned his [5]back to go from Samuel, God [6]gave him another heart: and all those signs came to pass that day.

10 And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them.[h]

11 And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said one to another, What *is* this *that* is come unto the son of Kish? *Is* Saul also among the prophets?[i]

12 And one [7]of the same place answered and said, But who *is* their father? Therefore it became a proverb, *Is* Saul also among the prophets?

13 And when he had made an end of prophesying, he came to the high place.

14 ¶ And Saul's uncle said unto him and to his servant, Whither went ye? And he said, To seek the asses: and when we saw that *they were* no where, we came to Samuel.

15 And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you.

16 And Saul said unto his uncle, He told us plainly that the asses were found. But of the matter of the kingdom, whereof Samuel spake, he told him not.

17 ¶ And Samuel called the people together unto the LORD to Mizpeh;

18 And said unto the children of Israel, Thus saith the LORD God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, *and* of them that oppressed you:[j]

19 And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, *Nay*, but set a king over us. Now therefore present yourselves before the LORD by your tribes, and by your thousands.[k]

20 And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken.[l]

21 When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found.

22 Therefore they enquired of the LORD further, if the man should yet come thither. And the LORD answered, Behold, he hath hid himself among the stuff.[m]

23 And they ran and fetched him thence: and when he stood among the people, he was higher than any of the people from his shoulders and upward.[n]

24 And Samuel said to all the people, See ye him whom the LORD hath chosen, that *there is* none like him among all the people? And all the people shouted, and said, [8]God save the king.[o]

25 Then Samuel told the people the manner of the kingdom, and wrote *it* in a book, and laid *it* up before the LORD. And Samuel sent all the people away, every man to his house.[p]

26 ¶ And Saul also went home to Gibeah; and

BEFORE CHRIST 1095.

a Deut. xxxii. 9; Ps. ii. 12; lxxviii. 71; Acts xiii. 21.

b Gen. xxxv. 19, 20; Josh. xviii. 28.

c Gen. xxviii. 22; xxxv. 1, 3, 7.

d Judg. xviii. 15.

e ver. 10; ch. ix. 12; xvi. 13; xix. 23, 24; Exod. xv. 20, 21; Numb. xi. 25; 2 Kings iii. 15; 1 Cor. xiv. 1.

f Exod. iv. 8; Luke ii. 12.

g ch. xi. 14, 15; xiii. 4, 8.

h vs. 5, 6; ch. xix. 20.

i ch. xix. 24; Matt. xiii. 54, 55; John vii. 15; Acts iv. 13.

j ch. vii. 5, 6; xi. 15; Judg. vi. 8, 9; xi. 11; xx. 1.

k ch. viii. 7, 19; xii. 12.

l Josh. vii. 14, 16, 17; Acts i. 24, 26.

m ch. xxiii. 2, 4, 10, 11.

n ch. ix. 2.

o 2 Sam. xxi. 6; 1 Kings i. 25, 39; 2 Kings xi. 12.

p ch. viii. 11; Deut. xvii. 14, &c.

1 Heb. *the business.*

2 Heb. *ask thee of peace.*

3 Heb. *it shall come to pass, that when these signs, &c.*

4 Heb. *do for thee as thine hand shall find.* Judg. ix. 33.

5 Heb. *shoulder.*

6 Heb. *turned.*

7 Heb. *from thence.*

8 Heb. *Let the king live.*

CHAPTER X.

1. The act of anointing was a ceremony connected with the investiture of office. This anointing was twofold. It was performed first privately, and thus conveyed the intimation or assurance that the person so anointed should eventually enter on the office; and then more publicly, as the solemn and actual inauguration into office.

This act of kissing was at once the expression of respect and of homage, and was intended as an example to the people of submission and obedience.

5. "The hill of God" may mean nothing more than some greater hill, or sacred spot; or the same with Geba (chap. xiii. 3).

25. "The manner of the kingdom," which Samuel now wrote in a book or roll, was no doubt the outline of a monarchical constitution.

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there went with him a band of men, whose hearts God had touched.[a]

27 But the children of Belial said, How shall this man save us? And they despised him, and brought him no presents. But [1]he held his peace.[b]

CHAPTER XI.

1 *Nahash offereth them of Jabesh-gilead a reproachful condition.* 4 *They send messengers, and are delivered by Saul.* 12 *Saul thereby is confirmed, and his kingdom renewed.*

THEN Nahash the Ammonite came up, and encamped against Jabesh-gilead: and all the men of Jabesh said unto Nahash, Make a covenant with us, and we will serve thee.[c]

2 And Nahash the Ammonite answered them, On this *condition* will I make *a covenant* with you, that I may thrust out all your right eyes, and lay it *for* a reproach upon all Israel.[d]

3 And the elders of Jabesh said unto him, [2]Give us seven days' respite, that we may send messengers unto all the coasts of Israel: and then, if *there be* no man to save us, we will come out to thee.

4 ¶ Then came the messengers to Gibeah of Saul, and told the tidings in the ears of the people: and all the people lifted up their voices, and wept.[e]

5 And, behold, Saul came after the herd out of the field; and Saul said, What *aileth* the people that they weep? And they told him the tidings of the men of Jabesh.

6 And the Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly.[f]

7 And he took a yoke of oxen, and hewed them in pieces, and sent *them* throughout all the coasts of Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen. And the fear of the LORD fell on the people, and they came out [3]with one consent.[g]

8 And when he numbered them in Bezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand.[h]

9 And they said unto the messengers that came, Thus shall ye say unto the men of Jabesh-gilead, To morrow, by *that time* the sun be hot, ye shall have [4]help. And the messengers came and shewed *it* to the men of Jabesh; and they were glad.

10 Therefore the men of Jabesh said, To morrow we will come out unto you, and ye shall do with us all that seemeth good unto you.[i]

11 And it was *so* on the morrow, that Saul put the people in three companies; and they came into the midst of the host in the morning watch, and slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together.[j]

12 ¶ And the people said unto Samuel, Who *is* he that said, Shall Saul reign over us? bring the men, that we may put them to death.

13 And Saul said, There shall not a man be put to death this day: for to day the LORD hath wrought salvation in Israel.[k]

14 Then said Samuel to the people, Come, and let us go to Gilgal, and renew the kingdom there.

15 And all the people went to Gilgal; and there they made Saul king before the LORD in Gilgal; and there they sacrificed sacrifices of peace offerings before the LORD; and there Saul and all the men of Israel rejoiced greatly.[l]

CHAPTER XII.

1 *Samuel testifieth his integrity.* 6 *He reproveth the people of ingratitude.* 16 *He terrifieth them with thunder in harvest time.* 20 *He comforteth them in God's mercy.*

AND Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you.

2 And now, behold, the king walketh before you: and I am old and grayheaded; and, behold, my sons *are* with you: and I have walked before you from my childhood unto this day.[m]

3 Behold, here I *am:* witness against me before the LORD, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received *any* [5]bribe [6]to blind mine eyes therewith? and I will restore it you.[n]

4 And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand.

5 And he said unto them, The LORD *is* witness against you, and his anointed *is* witness this day, that ye have not found ought in my hand. And they answered, *He is* witness.

6 ¶ And Samuel said unto the people, *It is* the LORD

BEFORE CHRIST 1095.

a ch. xi. 4; Judg. xx. 14.

i ver. 3.

1 Or, *he was as though he had been deaf.*

b ch. xi. 12; Deut. xiii. 13; 2 Sam. viii. 2; 1 Kings iv. 21; x. 25; 2 Chron. xvii. 5; Ps. lxxii. 10; Matt. ii. 11.

j ch. xxxi. 11; Judg. vii. 16.

k ch. x. 27; xix. 5; Exod. xiv. 13, 30; 2 Sam. xix. 22; Luke xix. 27

c ch. xii. 12; Gen. xxvi. 28; Exod. xxiii. 32; Judg. xxi. 8; 1 Kings xx. 34; Job xli. 4; Ezek. xvii. 13.

l ch. x. 8, 17.

d ch. xvii. 26; Gen. xxxiv. 14.

2 Heb. *Forbear us.*

e ch. x. 26; xv. 34; Judg. ii. 4; xxi. 2; 2 Sam. xxi. 6.

f ch. x. 10; xvi. 13; Judg. iii. 10; vi. 34; xi. 29; xiii. 25; xiv. 6.

m ch. viii. 1, 5, 19, 20; x. 24; xi. 14, 15; Numb. xxvii. 17.

3 Heb. *as one man.* Judg. xx. 1.

g Judg. xix. 29; xxi. 5, 8, 10.

5 Heb. *ransom.*

6 Or, *that I should hide mine eyes at him.* Deut. xvi. 19.

n ver. 5; ch. x. 1; xxiv. 6; Numb. xvi. 15; 2 Sam. i. 14, 16.

h Judg. i. 5; 2 Sam. xxiv. 9.

4 Or, *deliverance.*

CHAPTER XI.

1, 2. Scarcely had Saul been anointed as the future king of Israel, when Nahash, king of the Ammonites, marched into the territory east of the Jordan, and besieged Jabesh-gilead, whose inhabitants offered to surrender; but Nahash declared that he would only come to terms on condition of thrusting out the right eye of each of the besieged. This barbarous act was first inflicted on Samson at Gaza, and had its origin in the desire to incapacitate an enemy without putting him to death.

8. Bezek was nearly opposite to Jabesh-gilead, on the other side of the river. Whether it is the same as in Judg. i. 4, it is difficult to say.

9—15. The elders of Jabesh-gilead having requested and obtained seven days' respite, sent to Saul to obtain counsel and succour. Saul perceived at once the urgency of the case, and had recourse to an expedient by which he drew three hundred thousand men to his standard, and this victory was followed by his election to the throne.

CHAPTER XII.

1—5. Saul being now fully inaugurated into office, Samuel calls upon the people to attest his purity of motive, integrity of character, and disinterestedness in conducting their national affairs.

6—15. He then reasons with them on their conduct towards God, who had taken them into covenant with himself, and had done for them, as a nation, wonders of might and mercy. No judge of the name of Bedan occurs in the history; and therefore the Septuagint, the Syriac, and the Arabic read Barak instead of Bedan; and for Samuel the two latter versions read Samson; it being far less likely that the writer should omit the name of Samson, than bring in his own in a list of military deliverers (Heb. xi. 32).

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THE STORM IN HARVEST.

that [1]advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt.[a]

7 Now therefore stand still, that I may reason with you before the LORD of all the [2]righteous acts of the LORD, which he did to you [3]and to your fathers.[b]

8 When Jacob was come into Egypt, and your fathers cried unto the LORD, then the LORD sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place.[c]

9 And when they forgat the LORD their God, he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them.[d]

10 And they cried unto the LORD, and said, We have sinned, because we have forsaken the LORD, and have served Baalim and Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve thee.[e]

11 And the LORD sent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe.[f]

12 And when ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay; but a king shall reign over us: when the LORD your God *was* your king.[g]

13 Now therefore behold the king whom ye have chosen, *and* whom ye have desired! and, behold, the LORD hath set a king over you.[h]

14 If ye will fear the LORD, and serve him, and obey his voice, and not rebel against the [4]commandment of the LORD, then shall both ye and also the king that reigneth over you [5]continue following the LORD your God:[i]

15 But if ye will not obey the voice of the LORD, but rebel against the commandment of the LORD, then shall the hand of the LORD be against you, as *it was* against your fathers.[j]

16 ¶ Now therefore stand and see this great thing, which the LORD will do before your eyes.[k]

17 *Is it* not wheat harvest to day? I will call unto

BEFORE CHRIST 1095.

1 Or, *made.*

a Micah vi. 4.

f ch. vii. 13; Judg. vi. 14, 32; xi. 1.

2 Heb. *righteousnesses*, or, *benefits.* Judg. v. 11.

3 Heb. *with.*

b Isa. i. 18; v. 3, 4; Micah vi. 2, 3.

g ch. viii. 3, 7, 19; x. 19; xi. 1; Judg. viii. 23.

c Gen. xlvi. 5, 6; Exod. ii. 23; iii. 10; iv. 16.

h ch. viii. 5; ix. 20; x. 24; Hos. xiii. 11.

4 Heb. *mouth.*

5 Heb. *be after.*

d Judg. iii. 7, 12; iv. 2; x. 7; xiii. 1.

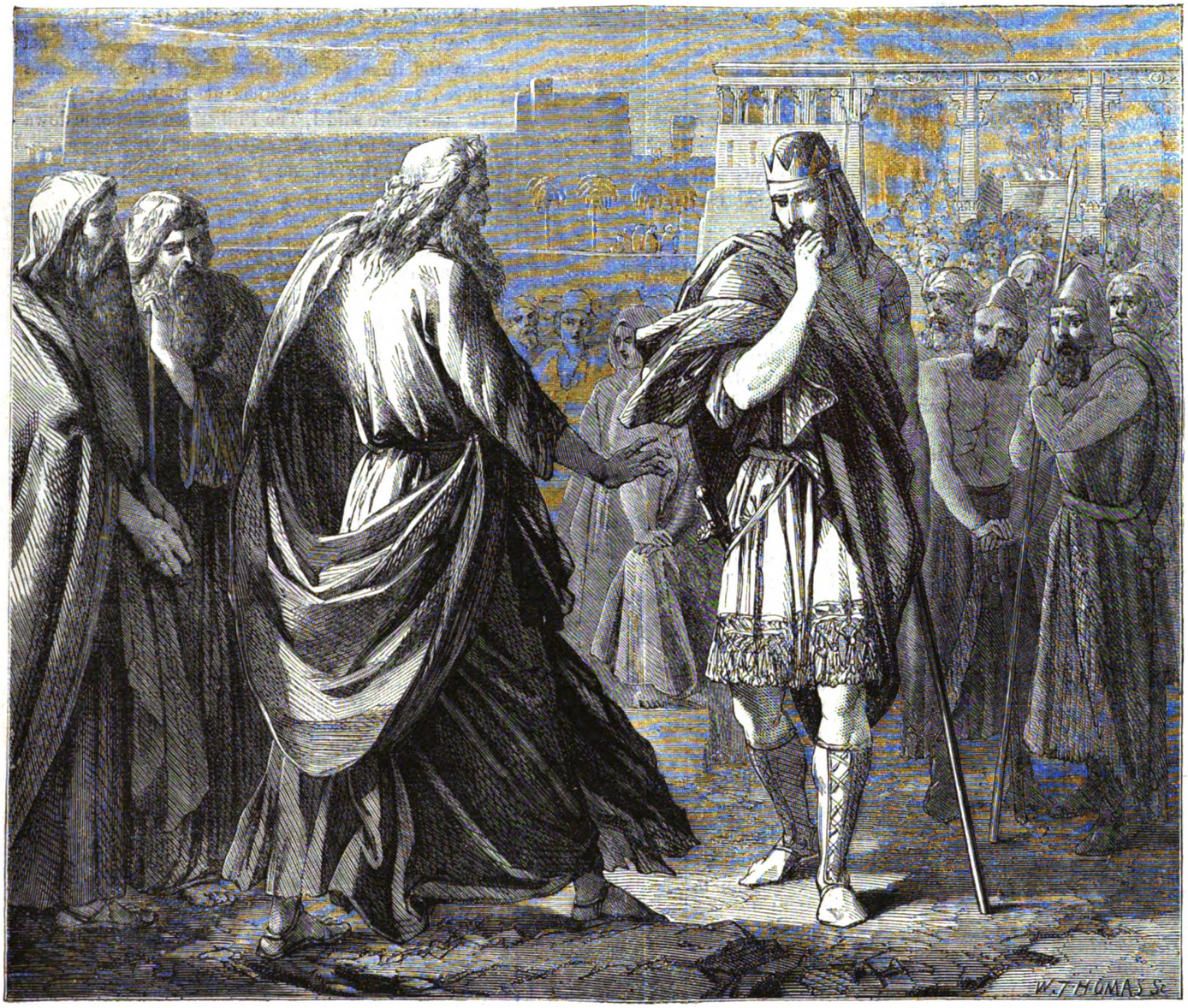
i Josh. xxiv. 14; Ps lxxxi. 13, 14.

j ver. 9; Lev. xxvi. 14, 15, &c.; Deut. xxviii. 15, &c.; Josh. xxiv. 20.

e Judg. ii. 13; x. 10, 15, 16.

k Exod. xiv 13, 31.

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SAMUEL REPROVING SAUL.

the LORD, and he shall send thunder and rain; that ye may perceive and see that your wickedness *is* great, which ye have done in the sight of the LORD, in asking you a king.[a]

18 So Samuel called unto the LORD; and the LORD sent thunder and rain that day: and all the people greatly feared the LORD and Samuel.[b]

19 And all the people said unto Samuel, Pray for thy servants unto the LORD thy God, that we die not: for we have added unto all our sins *this* evil, to ask us a king.[c]

20 ¶ And Samuel said unto the people, Fear not: ye have done all this wickedness: yet turn not aside from following the LORD, but serve the LORD with all your heart;

BEFORE CHRIST 1095.

d Deut. xi. 16; Jer. xvi. 19; Hab. ii. 18; 1 Cor. viii. 4.
a ch. vii. 9, 10; viii. 7; Josh. x. 12; Prov. xxvi. 1; James v. 16—18.
e Deut. vii. 7, 8; Josh. vii. 9; 1 Kings vi. 13; Ps. xciv. 14; Jer. xiv. 21; Ezek. xx. 9, 14.
b Exod. xiv. 31; Ezra x. 9.
1 Heb. *from ceasing.*
f 1 Kings viii. 36; Ps. xxxiv. 11; Prov. iv. 11; Jer. vi. 16.
c Exod. ix. 28; x. 17; James v. 15; 1 John v. 16.
2 Or, *what a great thing*, &c.
g Deut. x. 21; Ps. cxxvi. 2, 3; Eccles. xii. 13; Isa. v. 12.
h Deut. xxviii. 36; Josh. xxiv 20.

21 And turn ye not aside: for *then should ye go* after vain *things*, which cannot profit nor deliver; for they *are* vain.[d]

22 For the LORD will not forsake his people for his great name's sake: because it hath pleased the LORD to make you his people.[e]

23 Moreover as for me, God forbid that I should sin against the LORD [1]in ceasing to pray for you: but I will teach you the good and the right way:[f]

24 Only fear the LORD, and serve him in truth with all your heart: for consider [2]how great *things* he hath done for you.[g]

25 But if ye shall still do wickedly, ye shall be consumed, both ye and your king.[h]

16—18. In this country, such a phenomenon as thunder and rain in the time of harvest is nothing uncommon; but in Palestine, rain in the month of June—which was there the time of wheat harvest, and the commencement of which depended on the cessation of the latter rains—was seldom, if ever, known. Such a phenomenon, at such a time, was a striking answer to the prayer of Samuel, and must have impressed every susceptible heart.

21. The thunder-storm filled the people with dread, and they threw themselves on the mediation and intercession of Samuel. The man of God did not palliate or make excuse for their sinful conduct, but entreated them to turn unto God, and cleave unto him.

"The vain things" against which he warns them, were the idols of the surrounding nations. The term "vanity," as applied to these idols, is, in the original, very emphatic—it literally means, emptiness or smoke. How infinitely absurd to make such idols the object of trust!

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CHAPTER XIII.

1 *Saul's selected band.* 8 *He calleth the Hebrews to Gilgal against the Philistines, whose garrison Jonathan had smitten.* 5 *The Philistines' great host.* 6 *The distress of the Israelites.* 8 *Saul, weary of staying for Samuel, sacrificeth.* 11 *Samuel reproveth him.* 17 *The three spoiling bands of the Philistines.* 19 *The policy of the Philistines, to suffer no smith in Israel.*

SAUL [1]reigned one year; and when he had reigned two years over Israel,

2 Saul chose him three thousand *men* of Israel; *whereof* two thousand were with Saul in Michmash and in mount Beth-el, and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent every man to his tent.[a]

3 And Jonathan smote the garrison of the Philistines that *was* in [2]Geba, and the Philistines heard *of it.* And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear.[b]

4 And all Israel heard say *that* Saul had smitten a garrison of the Philistines, and *that* Israel also [3]was had in abomination with the Philistines. And the people were called together after Saul to Gilgal.[c]

5 ¶ And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which *is* on the sea shore in multitude: and they came up, and pitched in Michmash, eastward from Beth-aven.

6 When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits.[d]

7 And *some of* the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he *was* yet in Gilgal, and all the people [4]followed him trembling.

8 ¶ And he tarried seven days, according to the set time that Samuel *had appointed:* but Samuel came not to Gilgal; and the people were scattered from him.[e]

9 And Saul said, Bring hither a burnt offering to me, and peace offerings. And he offered the burnt offering.

10 And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might [5]salute him.

11 ¶ And Samuel said, What hast thou done?

BEFORE CHRIST 1095.

1 Heb. *the son of one year in his reigning.*

a ch. x. 26.

2 Or, *the hill.*

b ch. x. 5.

3 Heb. *did stink.*

c Gen. xxxiv. 30; Exod. v. 21.

d Judg. vi. 2.

4 Heb. *trembled after him.*

e ch. x. 8.

5 Heb. *bless him.*

And Saul said, Because I saw that the people were scattered from me, and *that* thou camest not within the days appointed, and *that* the Philistines gathered themselves together at Michmash;

12 Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not [6]made supplication unto the LORD: I forced myself therefore, and offered a burnt offering.

13 And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever.[f]

14 But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him *to be* captain over his people, because thou hast not kept *that* which the LORD commanded thee.[g]

15 And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin. And Saul numbered the people *that were* [7]present with him, about six hundred men.[h]

16 And Saul, and Jonathan his son, and the people *that were* present with them, abode in [8]Gibeah of Benjamin: but the Philistines encamped in Michmash.

17 ¶ And the spoilers came out of the camp of the Philistines in three companies: one company turned unto the way *that leadeth to* Ophrah, unto the land of Shual:[i]

18 And another company turned the way *to* Bethhoron: and another company turned *to* the way of the border that looketh to the valley of Zeboim toward the wilderness.[j]

19 ¶ Now there was no smith found throughout all the land of Israel: for the Philistines said, Lest the Hebrews make *them* swords or spears:[k]

20 But all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his ax, and his mattock.

21 Yet they had [9]a file for the mattocks, and for the coulters, and for the forks, and for the axes, and [10]to sharpen the goads.

22 So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that *were* with Saul and Jonathan: but with Saul and with Jonathan his son was there found.[l]

23 And the [11]garrison of the Philistines went out to the passage of Michmash.[m]

6 Heb. *entreated the face.*

f ch. xv. 11; 2 Chron. xvi. 9.

g ch. xv. 28; Ps. lxxxix. 20; Acts xiii. 22.

7 Heb. *found.*

h ch. xiv. 2.

8 Called *Geba*, ver. 3.

i Josh. xviii. 23.

j Josh. xvi. 3; xviii. 13, 14; Neh. xi. 34.

k 2 Kings xxiv. 14; Jer. xxiv. 1.

9 Heb. *a file with mouths.*

10 Heb. *to set.*

l Judg. v. 8.

11 Or, *standing camp.*

m ch. xiv. 1, 4.

CHAPTER XIII.

1. This verse is variously interpreted. Some think that the first clause refers to his age, and that for "one year," we should read, "forty-one," and leave out the word reign, as it is not in the original, and that the second clause refers to his reign; others—and with them we agree—that the meaning is, during the first year of his reign nothing remarkable occurred; but in the second, the subsequent events took place.

2. Michmash was situated east of Beth-el, about nine miles from Jerusalem.

3. Geba is supposed to be the same with Gibeah, and Gibeon, or the hill of God, mentioned in chap. x. 3, where the Philistines are said, as here, to have had a garrison; there is yet reason to believe that Geba and Gibeah were two distinct places, though in the same neighbourhood.

5. Granted that the Philistines had collected troops from all the surrounding nations, still, if we allow two horses and two men to each of these thirty thousand chariots, this number is large beyond all example. For "thirty thousand," the Syriac and the Arabic versions read, "three thousand." Bishop Patrick would take the number as it stands in the text, and regard the chariots as inclusive of carriages of every kind.

9—14. Saul having waited, according to the instructions of Samuel, for seven days at Gilgal, and Samuel not having arrived within the given period, the fiery and impetuous monarch, seeing the people panic-stricken, and his army forsaking his standard, dared to invade the priest's office, and commenced offering a sacrifice to God with his own hand.

There are those who tell us, that he did not thus act himself, but only commanded the priests to offer sacrifice. But where is this said or implied?

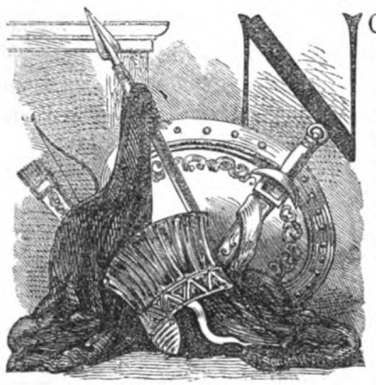
15. The Septuagint read the first part of this verse thus: "And Saul arose and went away from Gilgal; and the rest of the people went up along with the men of war to meet the enemy, after Samuel, from Gilgal to Gibeah of Benjamin." This addition is needed to make sense.

19. It is not unlikely that the Philistines, in the former wars, had carried away all the smiths, so that the Hebrews had to repair to some military station of the Philistines to get their agricultural implements sharpened.

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CHAPTER XIV.

1 *Jonathan, unwitting to his father, the priest, or the people, goeth and miraculously smiteth the Philistines' garrison.* 15 *A divine terror maketh them beat themselves.* 17 *Saul, not staying the priest's answer, setteth on them.* 21 *The captivated Hebrews, and the hidden Israelites, join against them.* 24 *Saul's unadvised adjuration hindereth the victory.* 32 *He restraineth the people from eating blood.* 35 *He buildeth an altar.* 36 *Jonathan, taken by lot, is saved by the people.* 47 *Saul's strength and family.*



BEFORE CHRIST 1093.

NOW [1]it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armour, Come, and let us go over to the Philistines' garrison, that *is* on the other side. But he told not his father.

2 And Saul tarried in the uttermost part of Gibeah under a pomegranate tree which *is* in Migron: and the people that *were* with him *were* about six hundred men;[a]

3 And [2]Ahiah, the son of Ahitub, I-chabod's brother, the son of Phinehas, the son of Eli, the LORD's priest in Shiloh, wearing an ephod. And the people knew not that Jonathan was gone.[b]

4 ¶ And between the passages, by which Jonathan sought to go over unto the Philistines' garrison, *there was* a sharp rock on the one side, and a sharp rock on the other side: and the name of the one *was* Bozez, and the name of the other Seneh.[c]

5 The [3]forefront of the one *was* situate northward over against Michmash, and the other southward over against Gibeah.

6 And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised: it may be that the LORD will work for us: for *there is* no restraint to the LORD to save by many or by few.[d]

7 And his armourbearer said unto him, Do all that *is* in thine heart: turn thee; behold, I *am* with thee according to thy heart.

8 Then said Jonathan, Behold, we will pass over unto *these* men, and we will discover ourselves unto them.

9 If they say thus unto us, [4]Tarry until we come to you; then we will stand still in our place, and will not go up unto them.

10 But if they say thus, Come up unto us; then we will go up: for the LORD hath delivered them into our hand: and this *shall be* a sign unto us.[e]

11 And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves.

12 And the men of the garrison answered Jonathan and his armourbearer, and said, Come up to us, and we will shew you a thing. And Jonathan said unto his armourbearer, Come up after me: for the LORD hath delivered them into the hand of Israel.

13 And Jonathan climbed up upon his hands and upon his feet, and his armourbearer after him: and they fell before Jonathan; and his armourbearer slew after him.

14 And that first slaughter, which Jonathan and his armourbearer made, was about twenty men, within as it were [5]an half acre of land, *which* a yoke *of oxen might plow.*

15 And there was trembling in the host, in the field, and among all the people: the garrison, and the spoilers, they also trembled, and the earth quaked: so it was [6]a very great trembling.[f]

16 And the watchmen of Saul in Gibeah of Benjamin looked; and, behold, the multitude melted away, and they went on beating down *one another.*[g]

17 Then said Saul unto the people that *were* with him, Number now, and see who is gone from us. And when they had numbered, behold, Jonathan and his armourbearer *were* not *there.*

18 And Saul said unto Ahiah, Bring hither the ark of God. For the ark of God was at that time with the children of Israel.

19 ¶ And it came to pass, while Saul talked unto the priest, that the [7]noise that *was* in the host of the Philistines went on and increased: and Saul said unto the priest, Withdraw thine hand.[h]

20 And Saul and all the people that *were* with him [8]assembled themselves, and they came to the battle: and, behold, every man's sword was against his fellow, *and there was* a very great discomfiture.[i]

21 Moreover the Hebrews *that* were with the Philistines before that time, which went up with them into the camp *from the country* round about, even they also *turned* to be with the Israelites that *were* with Saul and Jonathan.

22 Likewise all the men of Israel which had hid themselves in mount Ephraim, *when* they heard that the Philistines fled, even they also followed hard after them in the battle.[j]

23 So the LORD saved Israel that day: and the battle passed over unto Beth-aven.[k]

24 ¶ And the men of Israel were distressed that day: for Saul had adjured the people, saying, Cursed *be* the man that eateth *any* food until evening, that I may be avenged on mine enemies. So none of the people tasted *any* food.[l]

25 And all *they of* the land came to a wood; and there was honey upon the ground.[m]

26 And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth: for the people feared the oath.

1 Or, *there was a day.*

5 Or, *half a furrow of an acre of land.* Judg. vii. 21.

6 Heb. *a trembling of God.*

f ch. xiii. 17; Gen. xxxv. 5; 2 Kings vii. 7; Job xviii. 11.

g ver. 20.

a ch. xiii. 15.

2 Called *Ahimelech.* Ch. xxii. 9, 11, 20.

b ch. ii. 28; iv. 21.

7 Or, *tumult.*

h Numb. xxvii. 21.

c ch. xiii. 23.

8 Heb. *were cried together.*

3 Heb. *tooth.*

i Judg. vii. 22; 2 Chron. xx. 23.

d Judg. vii. 4, 7; 2 Chron. xiv. 11.

j ch. xiii. 6.

k ch. xiii. 5; Exod. xiv. 30; Ps. xliv. 6, 7; Hos. i. 7.

4 Heb. *be still.*

l Josh. vi. 26.

e Gen. xxiv. 14; Judg. vii. 11.

m Exod. iii. 8; Numb. xiii. 27; Deut. ix. 28; Matt. iii. 4, 5

CHAPTER XIV.

2. Migron was the name of some noted locality in the neighbourhood of Gibeah.

The "pomegranate" is chiefly valued for its fruit, as a considerable quantity of wine is made from it in the East.

4. Bozez and Seneh, the names of two rocks not far from Gibeah.

6. Jonathan was probably moved to take this step by some divine impulse, as it was wholly contrary to the laws of war.

12. As if the Philistines had said, "Come, and we will soon make you repent of your audacity." This was just the sign for which Jonathan waited.

14. "An half acre," or half a furrow of an acre, is a very obscure expression; but was, perhaps, proverbial for a small or limited space.

18, 19. For the words, "Bring hither the ark of God," the Septuagint reads, "Bring hither the ephod, for he bore the ephod on that day before Israel." In the absence of his son Jonathan, and his armourbearer, Saul

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27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that *was* in his hand, and dipped it in an honeycomb, and put his hand to his mouth; and his eyes were enlightened.

28 Then answered one of the people, and said, Thy father straitly charged the people with an oath, saying, Cursed *be* the man that eateth *any* food this day. And the people were [1]faint.

29 Then said Jonathan, My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey.

30 How much more, if haply the people had eaten freely to day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines?

31 And they smote the Philistines that day from Michmash to Aijalon: and the people were very faint.

32 And the people flew upon the spoil, and took sheep, and oxen, and calves, and slew *them* on the ground: and the people did eat *them* with the blood.[a]

33 ¶ Then they told Saul, saying, Behold, the people sin against the LORD, in that they eat with the blood. And he said, Ye have [2]transgressed: roll a great stone unto me this day.

34 And Saul said, Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay *them* here, and eat; and sin not against the LORD in eating with the blood. And all the people brought every man his ox[3] with him that night, and slew *them* there.

35 And Saul built an altar unto the LORD: [4]the same was the first altar that he built unto the LORD.[b]

36 ¶ And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then said the priest, Let us draw near hither unto God.

37 And Saul asked counsel of God, Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? But he answered him not that day.[c]

38 And Saul said, Draw ye near hither, all [5]the chief of the people: and know and see wherein this sin hath been this day.[d]

39 For, *as* the LORD liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die. But *there was* not a man among all the people *that* answered him.[e]

40 Then said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul, Do what seemeth good unto thee.

41 Therefore Saul said unto the LORD God of Israel, [6]Give a perfect *lot*. And Saul and Jonathan were taken: but the people [7]escaped.[f]

BEFORE CHRIST 1093.

g ver. 27; Josh. vii. 19.

h ver. 39; Ruth i. 17.

1 Or, *weary.*

i 2 Sam. xiv. 11; 1 Kings i. 52; Luke xxi. 18.

a Lev. iii. 17; vii. 26; xvii. 10; xix. 26; Deut. xii. 16, 23, 24.
j ch. xi. 11; 2 Sam. x. 6.
8 Or, *wrought mightily.*
2 Or, *dealt treacherously.*
k ch. xv. 3, 7.

l ch. xxxi. 2; 1 Chron. viii. 33.

3 Heb. *in his hand.*
4 Heb. *that altar he began to build unto the LORD.*
9 Heb. *Abiner.*
b ch. vii. 17.
m ch. ix. 1

n ch. viii. 11.

c ch. xxviii. 6.
5 Heb. *corners.*

d ch. x. 19; Josh. vii. 14; Judg. xx. 2.

e 2 Sam. xii. 5.
o ch. ix. 16.

p Exod. xvii. 8, 14; Numb. xxiv. 20; Deut. xxv. 17—19.

6 Or, *Show the innocent.*
7 Heb. *went forth.*
f ch. x. 20, 21; Josh. vii. 16; Prov. xvi. 33; Acts i. 24.

42 And Saul said, Cast *lots* between me and Jonathan my son. And Jonathan was taken.

43 Then Saul said to Jonathan, Tell me what thou hast done. And Jonathan told him, and said, I did but taste a little honey with the end of the rod that *was* in mine hand, *and*, lo, I must die.[g]

44 And Saul answered, God do so and more also: for thou shalt surely die, Jonathan.[h]

45 And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: *as* the LORD liveth, there shall not one hair of his head fall *to* the ground; for he hath wrought with God this day. So the people rescued Jonathan, that he died not.[i]

46 Then Saul went up from following the Philistines: and the Philistines went to their own place.

47 ¶ So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines: and whithersoever he turned himself, he vexed *them*.[j]

48 And he gathered an host, and [8]smote the Amalekites, and delivered Israel out of the hands of them that spoiled them.[k]

49 Now the sons of Saul were Jonathan, and Ishui, and Melchi-shua: and the names of his two daughters *were these;* the name of the firstborn Merab, and the name of the younger Michal:[l]

50 And the name of Saul's wife *was* Ahinoam, the daughter of Ahimaaz: and the name of the captain of his host *was* [9]Abner, the son of Ner, Saul's uncle.

51 And Kish *was* the father of Saul; and Ner the father of Abner *was* the son of Abiel.[m]

52 And there was sore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, he took him unto him.[n]

CHAPTER XV.

1 *Samuel sendeth Saul to destroy Amalek.* 6. *Saul favoureth the Kenites.* 8 *He spareth Agag and the best of the spoil.* 10 *Samuel denounceth unto Saul, commending and excusing himself, God's rejection of him for his disobedience.* 24 *Saul's humiliation.* 32 *Samuel killeth Agag.* 34 *Samuel and Saul part.*

SAMUEL also said unto Saul, The LORD sent me to anoint thee *to be* king over his people, over Israel: now therefore hearken thou unto the voice of the words of the LORD.[o]

2 Thus saith the LORD of hosts, I remember *that* which Amalek did to Israel, how he laid *wait* for him in the way, when he came up from Egypt.[p]

3 Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both

perhaps intended to consult the high-priest; but the tumult increasing, he desired him to withdraw his hand, or dispense with consulting the ephod.

21. Such Hebrews as the Philistines held in bondage, and used as their servants or slaves.

25, 26. This was, doubtless, wild honey, which, bursting from the comb, ran down the hollow lines or the fissures of the rocks, and lay upon the earth.

CHAPTER XV.

1—3. Saul having followed up his brilliant successes by the conquest of the Moabites, Edomites, and the kings of Zobah, is now instructed by Samuel to turn his sword against the Amalekites. As they occupied a tract of country on the frontiers of Egypt and Canaan, they acted with great cruelty towards the Israelites on their exodus, and now, at the distance of more than four

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AGAG SLAIN BY THE COMMAND OF SAMUEL.

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man and woman, infant and suckling, ox and sheep, camel and ass.[a]

4 And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah.

5 And Saul came to a city of Amalek, and [1]laid wait in the valley.

6 ¶ And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites.[k]

7 And Saul smote the Amalekites from Havilah *until* thou comest to Shur, that *is* over against Egypt.[c]

8 And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword.[d]

9 But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and [2]of the fatlings, and the lambs, and all *that was* good, and would not utterly destroy them: but every thing *that was* vile and refuse, that they destroyed utterly.[e]

10 ¶ Then came the word of the LORD unto Samuel, saying,

11 It repenteth me that I have set up Saul *to be* king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the LORD all night.[f]

12 And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal.[g]

13 And Samuel came to Saul: and Saul said unto him, Blessed *be* thou of the LORD: I have performed the commandment of the LORD.[h]

14 And Samuel said, What *meaneth* then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

15 And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God; and the rest we have utterly destroyed.[i]

16 Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on.

17 And Samuel said, When thou *wast* little in thine own sight, *wast* thou not *made* the head of the tribes of Israel, and the LORD anointed thee king over Israel?[j]

18 And the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until [3]they be consumed.

BEFORE CHRIST 1087.

a Lev. xxvii. 29; Josh. vi. 17, 21.

1 Or, *fought.*

k ver. 13.

l ver. 15.

b Gen. xviii. 25; xix. 12, 14; Exod. xviii. 10, 19; Numb. x. 29, 32; xxiv. 21; Judg. i. 16; iv. 11.

c ch. xiv. 48; Gen. ii. 11; xvi. 7; xxv. 18.

m Ps. l. 8, 9; Prov. xxi. 3; Eccles. v. 1; Isa. i. 11—13, 16, 17; Jer. vii. 22, 23; Micah vi. 6—8; Hos. vi. 6; Matt. v. 24; ix. 13; xii. 7; Mark xii. 33; Heb. x. 6—9.

4 Heb. *divination.*

d ch. xxx. 1; 1 Kings xx. 34, 35, &c.

n ch. xiii. 14; Deut. xviii. 10.

2 Or, *of the second sort.*

e vs. 3, 15.

o Exod. xxiii. 2; 2 Sam. xii. 13; Prov. xxix. 25; Isa. li. 12, 13.

f vs. 3, 9, 35; ch. xiii. 13; xvi. 1; Josh. xxii. 16; 2 Sam. xxiv. 16; 1 Kings ix. 6.

p ch. ii. 30.

g Josh. xv. 55.

q ch. xxviii. 17, 18; 1 Kings xi. 30, 31.

h Gen. xiv. 19; Judg. xvii. 2; Ruth iii. 10.

5 Or, *eternity, or, victory.*

r Numb. xxiii. 19; Ezek. xxiv. 14; 2 Tim. ii. 13; Titus i. 2.

s John v. 44; xii. 43.

i vs. 9, 21; Gen. iii. 12; Prov. xxviii. 13.

j ch. ix. 21.

t Exod. xvii. 11; Numb. xiv. 45; Judg. i. 7.

3 Heb. *they consume.*

u ch. xi. 4.

19 Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD?

20 And Saul said unto Samuel, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.[k]

21 But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal.[l]

22 And Samuel said, Hath the LORD *as great* delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey *is* better than sacrifice, *and* to hearken than the fat of rams.[m]

23 For rebellion *is as* the sin of [4]witchcraft, and stubbornness *is as* iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from *being* king.[n]

24 ¶ And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I feared the people, and obeyed their voice.[o]

25 Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD.

26 And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel.[p]

27 And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent.

28 And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, *that is* better than thou.[q]

29 And also the [5]Strength of Israel will not lie nor repent: for he *is* not a man, that he should repent.[r]

30 Then he said, I have sinned: *yet* honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God.[s]

31 So Samuel turned again after Saul; and Saul worshipped the LORD.

32 ¶ Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past.

33 And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal.[t]

34 ¶ Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul.[u]

hundred years, and in obedience to a divine decree—for on no other ground can we justify the act—Saul is raised up to root them from the earth. He therefore levied an army of two hundred thousand Israelite infantry, and ten thousand men of Judah, and defeated the Amalekites, from Havilah to Shur, on the borders of Egypt, but saved Agag their king alive, together with the best of the flocks.

4. Telaim is very likely the same as Telem, in Joshua xv. 24, among "the uttermost cities of the tribe of Judah, toward the coast of Edom southward."

7. If the whole breadth of country forming the north of Arabia, from the Persian Gulf to the southern frontiers of Palestine, was called Havilah, then it is most probable that the Havilah of our text was situated in Arabia.

10, 11. Whatever was Saul's motive for sparing Agag, it was an act of positive disobedience, and therefore Samuel receives the heavy intelligence to communicate to the self-willed monarch, that his kingdom was rent from him and his family for ever.

12. Carmel is mentioned in Joshua xv. 55, as among the southern cities of Judah, and is not to be confounded with mount Carmel. Here Saul erected, perhaps with his own hand, or in the form of a hand, as a symbol of his power, a monumental pillar in celebration of his victory. Again he robs God of the glory.

32. For "delicately" it would be better to read "cheerfully." Having experienced the clemency of Saul, and now enjoying his protection, he very naturally supposed that he had nothing further to fear.

33. Did Samuel slay Agag with his own hand, or did he do it magisterially,

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35 And Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and the LORD repented that he had made Saul king over Israel.[a]

CHAPTER XVI.



1 *Samuel sent by God, under pretence of a sacrifice, cometh to Beth-lehem.* 6 *His human judgment is reproved.* 11 *He anointeth David.* 15 *Saul sendeth for David to quiet his evil spirit.*

AND the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons.[b]

2 And Samuel said, How can I go? if Saul hear *it*, he will kill me. And the LORD said, Take an heifer [1]with thee, and say, I am come to sacrifice to the LORD.[c]

3 And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me *him* whom I name unto thee.[d]

4 And Samuel did that which the LORD spake, and came to Beth-lehem. And the elders of the town trembled at his [2]coming, and said, Comest thou peaceably?[e]

5 And he said, Peaceably: I am come to sacrifice unto the LORD: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.[f]

6 ¶ And it came to pass, when they were come, that he looked on [3]Eliab, and said, Surely the LORD'S anointed *is* before him.[g]

7 But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for *the LORD seeth* not as man seeth; for man looketh on the [4]outward appearance, but the LORD looketh on the heart.[h]

8 Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the LORD chosen this.[i]

BEFORE CHRIST 1063.

5 Called *Shimeah*, 2 Sam. xiii. 3; *Shimma*, 1 Chron. ii. 13.
[f] ch. xvii. 13.
[a] ver. 11; ch. xvi. 1; xix. 24.

6 Heb. *round.*
[b] ch. xvii. 12; 2 Sam. vii. 8; Ps. lxxviii. 70.

7 Heb. *fair of eyes.*
[l] ch. ix. 17; xvii. 42; Cant. v. 10.

[m] ch. x. 1, 6, 10; Numb. xxvii. 18; Judg. xi. 29; xiii. 25; xiv. 6; Ps. lxxxix. 20.

8 Or, *terrified.*
[n] ch. xi. 6; xviii. 10, 12; xix. 9; xxviii. 15; Judg. ix. 23; xvi. 20; Ps. li. 11.

[b] ch. ix. 16; xv. 23, 35; 2 Kings ix. 1; Ps. lxxviii. 70; lxxxix. 19, 20; Acts xiii. 22.
1 Heb. *in thine hand.*
[c] ch. ix. 12; xx. 29.
[o] vs. 21—23; 2 Kings iii. 15.

[d] ch. ix. 16; Exod. iv. 15.

2 Heb. *meeting.*
[e] ch. xxi. 1; 1 Kings ii. 13; 2 Kings ix. 22.

9 Or, *speech.*
[p] ver. 11; ch. iii. 19; xvii. 15, 32—36; xviii. 12—14.

[f] Exod. xix. 10, 14.

3 Called *Elihu*, 1 Chron. xxvii. 18.
[q] ch. x. 27; xvii. 18; Gen. xliii. 11; Prov. xviii. 16.
[g] ch. xvii. 15; 1 Kings xii. 26.
[r] 1 Kings x. 8; Prov. xxii. 29.

4 Heb. *eyes.*
[h] 1 Kings viii. 39; 1 Chron. xxviii. 9; Ps. vii. 9; cxlvii. 10, 11; Isa. lv. 8; Jer. xl. 20; xvii. 10; xx. 12; Acts i. 24.
[i] ch. xvii. 13.
[s] vs. 14, 16.

9 Then Jesse made [5]Shammah to pass by. And he said, Neither hath the LORD chosen this.[j]

10 Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these.

11 And Samuel said unto Jesse, Are here all *thy* children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit [6]down till he come hither.[k]

12 And he sent, and brought him in. Now he *was* ruddy, *and* withal [7]of a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him: for this *is* he.[l]

13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.[m]

14 ¶ But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD [8]troubled him.[n]

15 And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee.

16 Let our lord now command thy servants, *which are* before thee, to seek out a man, *who is* a cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well.[o]

17 And Saul said unto his servants, Provide me now a man that can play well, and bring *him* to me.

18 Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lehemite, *that is* cunning in playing, and a mighty valiant man, and a man of war, and prudent in [9]matters, and a comely person, and the LORD *is* with him.[p]

19 ¶ Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which *is* with the sheep.

20 And Jesse took an ass *laden* with bread, and a bottle of wine, and a kid, and sent *them* by David his son unto Saul.[q]

21 And David came to Saul, and stood before him: and he loved him greatly; and he became his armourbearer.[r]

22 And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favour in my sight.

23 And it came to pass, when the *evil* spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.[s]

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through an executioner? Opinions differ, but we are inclined to the latter.

34, 35. Samuel has had his last interview with the Royal Man, and now he withdraws into his retirement, and Saul returns to his house, but with no benediction from the servant of God, and with no assurance of future peace.

CHAPTER XVI.

1—3. God having rejected Saul as the monarch of the nation, he now makes provision for a more efficient and consistent occupancy of the throne. For this end he sends his servant Samuel to Beth-lehem, professedly to offer sacrifice, but really and truly to find and designate a successor to Saul.

It is not at all unlikely that Samuel, being called to different localities in the discharge of his high and holy duties, was in the habit of offering sacrifice wherever he went, and prolonged his stay. But, could he truthfully say that he had come hither "to sacrifice to the Lord?" We think so. Though no man is justified, in any circumstances, in telling a lie, yet he is not, in all circumstances, bound to reveal all the truth.

14. Was this a case of real possession, or was it a species of madness? The latter opinion is now the generally received one. The disease was that type of deeper melancholy, which returns at uncertain intervals, and which the soothing, cheerful strains of music were calculated to allay.

20. "An ass laden with bread" is literally "an ass of bread," and therefore the expression refers not to an animal, but to a certain ancient measure.

From the fifteenth verse to the end of the chapter is deemed to be out of place, and the disposition of the verse deranges the chronology. It is therefore proposed to introduce the whole of this section between the ninth and tenth verses of the eighteenth chapter.

CHAPTER XVII.

1. Six-and-twenty years have rolled away since the overthrow of the Philistines at Michmash, but now they have revived, and again invade the territory of Judah. Saul meets them on the open field of battle.

Shochoh is mentioned in Joshua xv. 35, among the towns in the tribe of Judah, in the valley or western plains; and Azekah and Ephes-dammim were not far distant from it.

2. The valley of Elah is the valley of the terebinth, or turpentine tree, about four miles from Ramah, and north-west of Jerusalem. It had a small stream which ran through it from east to west, from which David

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CHAPTER XVII.

1 *The armies of the Israelites and Philistines being ready to battle,* 4 *Goliath cometh proudly forth to challenge a combat.* 12 *David, sent by his father to visit his brethren, taketh the challenge.* 28 *Eliab chideth him.* 30 *He is brought to Saul.* 32 *He sheweth the reason of his confidence.* 38 *Without armour, armed by faith, he slayeth the giant.* 55 *Saul taketh notice of David.*

Before Christ 1063.

NOW the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which *belongeth* to Judah, and pitched between Shochoh and Azekah, in [1]Ephes-dammim.[c]

2 And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and [2]set the battle in array against the Philistines.

3 And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and *there was* a valley between them.

4 ¶ And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height *was* six cubits and a span.[b]

5 And *he had* an helmet of brass upon his head, and he *was* [3]armed with a coat of mail; and the weight of the coat *was* five thousand shekels of brass.

6 And *he had* greaves of brass upon his legs, and a [4]target of brass between his shoulders.

7 And the staff of his spear *was* like a weaver's beam; and his spear's head *weighed* six hundred shekels of iron: and one bearing a shield went before him.[c]

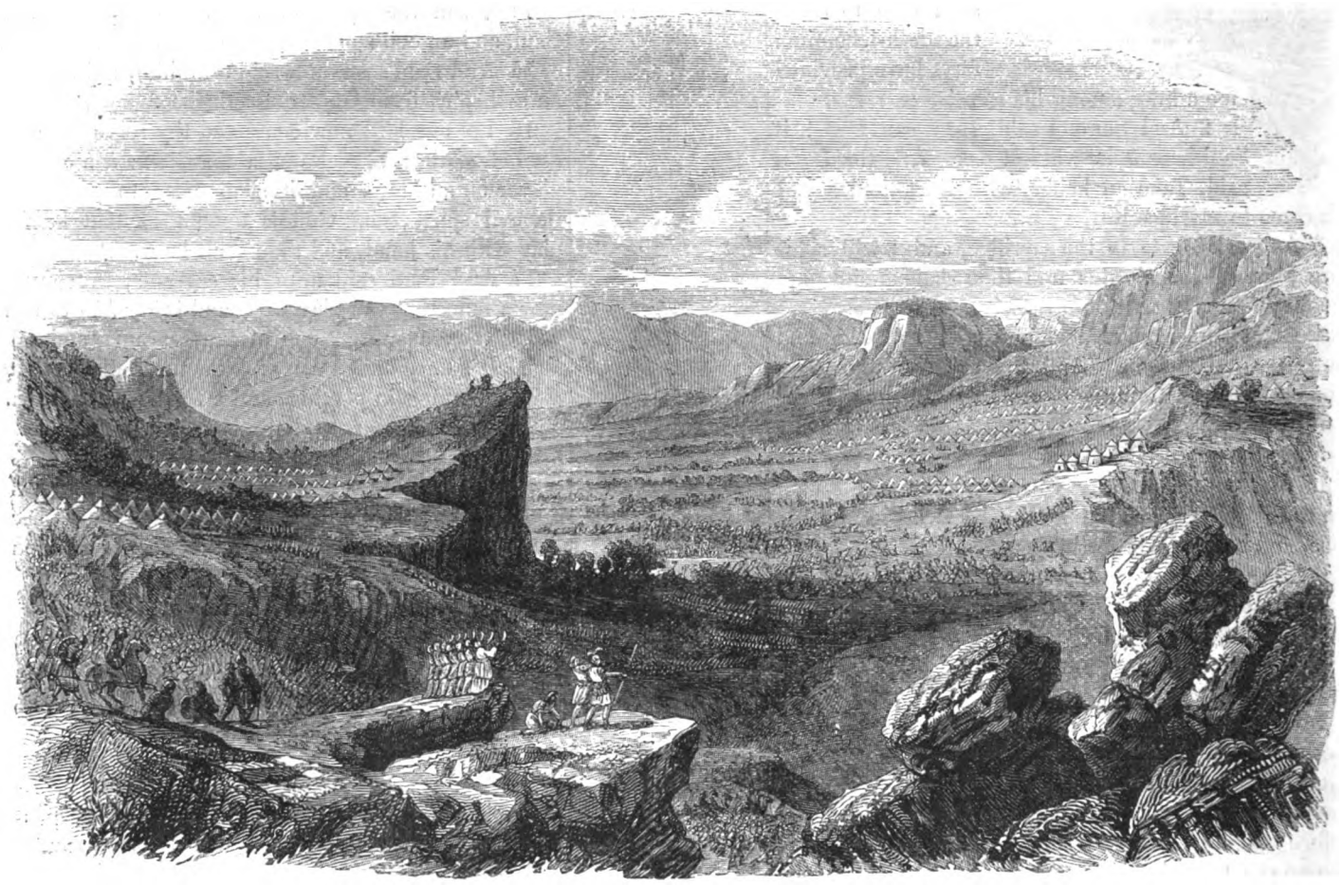
8 And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set *your* battle in array? *am* not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me.[d]

9 If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us.[e]

10 And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together.[f]

11 When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

12 ¶ Now David *was* the son of that Ephrathite of Beth-lehem-judah, whose name *was* Jesse; and he had eight sons: and the man went among men *for* an old man in the days of Saul.[g]



VALLEY OF ELAH, SHOWING THE ENCAMPMENTS OF THE ISRAELITES AND PHILISTINES.

1 Or, *the coast of Dammim*, called *Pas-dammim*. 1 Chron. xi. 13.

d ch. viii. 17.

a ch. xiii. 5; Josh. xv. 35; 2 Chron. xxviii. 18.

2 Heb. *ranged the battle.*

e ch. xi. 1.

4 Or, *gorget.*

c 2 Sam. xxi. 19.

f ver. 26; 2 Sam. xxi. 21

b 2 Sam. xxi. 19, Josh. xi. 22.

3 Heb. *clothed.*

g ver. 58; ch. xvi. 1, 10, 11, 18; Gen. xxxv. 19; Ruth iv. 22; 1 Chron. ii. 13—15.

selected his pebbles to fill his sling. It may be that Saul and his men had the side of the valley nearest to Jerusalem, as higher than the other side.

4. Some make the six cubits and a span equal to nearly twelve feet; but others think that nine feet six inches is the height indicated in the text.

10. "Give me a man, that we may fight together." Such single combats were not at all uncommon in ancient times, and the result of such a combat, as in the case before us, was held to determine even a national quarrel.

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DAVID SLAYING GOLIATH.

13 And the three eldest sons of Jesse went *and* followed Saul to the battle: and the names of his three sons that went to the battle *were* Eliab the firstborn, and next unto him Abinadab, and the third Shammah.[a]

14 And David *was* the youngest: and the three eldest followed Saul.

15 But David went and returned from Saul to feed his father's sheep at Beth-lehem.[b]

16 And the Philistine drew near morning and evening, and presented himself forty days.

17 And Jesse said unto David his son, Take now for thy brethren an ephah of this parched *corn*, and these ten loaves, and run to the camp to thy brethren;

18 And carry these ten [1]cheeses unto the [2]captain of *their* thousand, and look how thy brethren fare, and take their pledge.[c]

19 Now Saul, and they, and all the men of Israel, *were* in the valley of Elah, fighting with the Philistines.

20 ¶ And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the [3]trench, as the host was going forth to the [4]fight, and shouted for the battle.[d]

BEFORE CHRIST 1063

1 Heb. *cheeses of milk.*
2 Heb. *captain of a thousand.*
a ch. xvi. 6—9; 1 Chron. ii. 13.
c Gen. xxxvii. 14.
b ch. xvi. 19.
3 Or, *place of the carriage.*
4 Or, *battle array*, or, *place of fight.*
d ch. xxvi. 5.

12.—31. Goliath having proposed that the question of servitude should be decided by single combat, and no Israelite having ventured to accept his challenge, a comparatively trifling incident led to the discovery of one who proved more than his equal. After the lapse of forty days, Jesse sent his son David with a present of provisions to the Captain of the Thousand in which David's three elder brothers were serving. Here the youthful son of Jesse heard the challenge of Goliath as it passed from lip to lip in the camp of Israel; and at the same time learned that whosoever overcame this proud and vaunting Philistine would be rewarded with great riches, and with the hand of Merab, the king's eldest daughter. At this moment, David, becoming the subject of a mighty inspiration, undertook to face the giant form of Goliath; and though reproved by his own brother, for what he deemed an act of presumption, he presented himself before Saul, and offered to enter into single combat with the enemy, fully confident that the God who had supernaturally strengthened him to grapple, single-handed and alone, with a lion and a bear, would be with him in this hour of deeper need and severer trial.

It is clear from the whole of this section that the verses in chap. xvi. 13—23,

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21 For Israel and the Philistines had put the battle in array, army against army.

22 And David left his [1]carriage in the hand of the keeper of the carriage, and ran into the army, and came and [2]saluted his brethren.[a]

23 And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard *them*.[b]

24 And all the men of Israel, when they saw the man, fled [3]from him, and were sore afraid.

25 And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, *that* the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel.[c]

26 And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who *is* this uncircumcised Philistine, that he should defy the armies of the living God?[d]

27 And the people answered him after this manner, saying, So shall it be done to the man that killeth him.

28 ¶ And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle.

29 And David said, What have I now done? *Is there* not a cause?[e]

30 ¶ And he turned from him toward another, and spake after the same [4]manner: and the people answered him again after the former manner.[f]

31 And when the words were heard which David spake, they rehearsed *them* before Saul: and he [5]sent for him.

32 ¶ And David said to Saul, Let no man's heart fail because of him: thy servant will go and fight with this Philistine.[g]

33 And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou *art but* a youth, and he a man of war from his youth.[h]

34 And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a [6]lamb out of the flock:

BEFORE CHRIST 1063.

1 Heb. *the vessels from upon him.*

2 Heb. *asked his brethren of peace.*

a Judg. xviii. 15.

b ver. 8.

3 Heb. *from his face.*

c ch. xx. 13; 1 Chron. xxii. 11, 16; Ps. xviii. 16, 17; lxiii. 7; lxxvii. 11; 2 Cor. i. 10; 2 Tim. iv. 17, 18.

7 Heb. *clothed David with his clothes.*

c Josh. xv. 16.

d ver. 10; ch. xi. 2, xiv. 6; Deut. v. 26

8 Or, *valley.*

9 Heb. *vessel.*

e ver. 17

f ch. xxiv. 14; 2 Sam. iii. 8; ix. 8; xvi. 9; 2 Kings viii. 13.

4 Heb. *word.*

f vs. 26, 27.

5 Heb. *took him.*

g ch. xvi. 18; Deut. xx. 1, 3.

h ver. 10; 2 Sam. xxii. 33, 35; Ps. cxxiv. 8; cxxv. 1.

10 Heb. *shut thee up.*

h Numb. xiii. 31; Deut. ix. 2.

m Deut. xxviii. 26; Josh. iv. 24; 1 Kings viii. 43; xviii. 36; 2 Kings xix. 19; Isa. lii. 10.

6 Or, *kid.*

35 And I went out after him, and smote him, and delivered *it* out of his mouth: and when he arose against me, I caught *him* by his beard, and smote him, and slew him.

36 Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.

37 David said moreover, The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the LORD be with thee.[i]

38 ¶ And Saul [7]armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail.

39 And David girded his sword upon his armour, and he assayed to go; for he had not proved *it*. And David said unto Saul, I cannot go with these; for I have not proved *them*. And David put them off him.

40 And he took his staff in his hand, and chose him five smooth stones out of the [8]brook, and put them in a shepherd's [9]bag which he had, even in a scrip; and his sling *was* in his hand: and he drew near to the Philistine.

41 And the Philistine came on and drew near unto David; and the man that bare the shield *went* before him.

42 And when the Philistine looked about, and saw David, he disdained him: for he was *but* a youth, and ruddy, and of a fair countenance.[j]

43 And the Philistine said unto David, *Am* I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods.[k]

44 And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied.[l]

46 This day will the LORD [10]deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel.[m]

47 And all this assembly shall know that the LORD

i ch. xx. 13; 1 Chron. xxii. 11, 16; Ps. xviii. 16, 17; lxiii. 7; lxxvii. 11; 2 Cor. i. 10; 2 Tim. iv. 17, 18.

7 Heb. *clothed David with his clothes.*

j ch. xvi. 12.

k ver. 17

l ch. xxiv. 14; 2 Sam. iii. 8; ix. 8; xvi. 9; 2 Kings viii. 13.

4 Heb. *word.*

f vs. 26, 27.

5 Heb. *took him.*

g ch. xvi. 18; Deut. xx. 1, 3.

h ver. 10; 2 Sam. xxii. 33, 35; Ps. cxxiv. 8; cxxv. 1.

10 Heb. *shut thee up.*

h Numb. xiii. 31; Deut. ix. 2.

m Deut. xxviii. 26; Josh. iv. 24; 1 Kings viii. 43; xviii. 36; 2 Kings xix. 19; Isa. lii. 10.

6 Or, *kid.*

must be transferred to chap. xviii., as we have before said, for, when David encountered Goliath, he was a mere youth, whereas, when he was introduced to Saul to act as his musician, he was a man of full age.

The phrase in verse 25, "make his father's house free in Israel," points to the fact, that his family should be exempted from all the imposts and the services which were incumbent on the body of the people.

34. If it be a fact in natural history, that the lion and the bear never go together in search of prey, it is clear that David here refers to two distinct periods, and two equally distinct incidents. That he encountered only one of these animals at a time is undeniable, from the use of the singular pronoun. The "beard" is another term for the chin.

The incident shows the danger connected with pastoral life, where the wild beast has not yet given place to the dominion of man.

43. From the highest classic authorities, we learn that it was no uncommon thing for heroes to have a long altercation before they took the field and engaged in battle.

44. However shocking to our better feelings this threat may be on the part of Goliath, it was yet very common; and the bodies of those who have fallen in such combats have been thrown out to be devoured by dogs, or the fowls of the air.

50, 51.—It is said that the tradition of the combat beween David and Goliath is still preserved among the Arabs. In one of Antar's battles with the tribe of Fazarah, the challenge of Hassein to Antar runs thus:—"O, my mother, sleep, and be satisfied, and rejoice; this day will I relieve my thirst with Antar. When thou seest the birds mangle his carcase under the dust, then extol and thank me."

Saul having offered David the use of his own armour, the noble-hearted youth not only declined it, but went out from the royal presence to meet Goliath, and took with him only his staff or crook, with a sling and five small pebbles from the brook of Elah. Goliath held him in supreme contempt; and, boasting that he would soon give his flesh for food to the birds and the beasts, he put himself in the attitude of a still prouder defiance. David,

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saveth not with sword and spear: for the battle *is* the LORD'S, and he will give you into our hands.[a]

48 And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine.

49 And David put his hand in his bag, and took thence a stone, and slang *it*, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.

50 So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but *there was* no sword in the hand of David.[b]

51 Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.

52 And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron.

53 And the children of Israel returned from chasing after the Philistines, and they spoiled their tents.

54 And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent.

55 ¶ And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son *is* this youth? And Abner said, *As* thy soul liveth, O king, I cannot tell.[c]

56 And the king said, Enquire thou whose son the stripling *is*.

57 And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand.[d]

58 And Saul said to him, Whose son *art* thou, *thou* young man? And David answered, *I am* the son of thy servant Jesse the Beth-lehemite.[e]

BEFORE CHRIST 1063.

[a] 2 Chron. xx. 15; Ps. xliv. 6, 7; Hos. i. 7; Zech. iv 6.

[b] ch. xxi. 9; xxiii. 21; Judg. iii. 31; xv. 15.

[f] ch. xix. 2; xx. 17; Gen. xliv. 30; Deut. xiii. 6; 2 Sam. i. 26.

[1] Or, *prospered.*

[g] vs. 14, 15, 30.

[2] Or, *Philistines.*

[c] ch. xvi. 21, 22.

[3] Heb. *three-stringed instruments.*

[h] Exod. xv. 21; Judg. xi. 34.

[i] ch. xxi. 11; xxix. 5.

[d] ver. 54.

[4] Heb. *was evil in his eyes.*

[e] ver. 12.

[j] ch. xv. 28; Eccles. iv. 4.

CHAPTER XVIII.

1 *Jonathan loveth David.* 5 *Saul envieth his praise,* 10 *seeketh to kill him in his fury,* 12 *feareth him for his good success,* 17 *offereth him his daughters for a snare.* 22 *David persuaded to be the king's son in law, giveth two hundred foreskins of the Philistines for Michal's dowry.* 28 *Saul's hatred, and David's glory increaseth.*

AND it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.[f]

2 And Saul took him that day, and would let him go no more home to his father's house.

3 Then Jonathan and David made a covenant, because he loved him as his own soul.

4 And Jonathan stripped himself of the robe that *was* upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

5 ¶ And David went out whithersoever Saul sent him, *and* [1]behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.[g]

6 And it came to pass as they came, when David was returned from the slaughter of the [2]Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with [3]instruments of musick.[h]

7 And the women answered *one another* as they played, and said, Saul hath slain his thousands, and David his ten thousands.[i]

8 And Saul was very wroth, and the saying [4]displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed *but* thousands: and *what* can he have more but the kingdom?[j]

repeating on the strength of that Arm on which rests the weight of all worlds, and confiding in his supreme wisdom and love, put one of the pebbles in his sling, took his aim, discharged the stone, which, proving the instrument of death, laid the mighty warrior on the cold earth, a lifeless form; then he severed his head from his body; and, while the enemy fled, and were pursued to the gates of Ekron, the son of Jesse returned with the laurel of victory fresh upon his brow, hastened to the regal abode of Saul, received unequivocal expressions of the royal favour, and then and there laid the foundation of that friendship between Jonathan and himself, which proved stronger than death.



A SLINGER.

CHAPTER XVIII.

1—3. It has been said, that we "may write that man a marvel whom we can call a friend." He is one to whom we lay open our inmost self, and one for whom our attachment is not affected either by the chances or the changes of time. Such was the friendship which existed between Jonathan and David. The royal prince was attracted by the piety, modesty, courage, and all the more distinctive virtues of the youthful shepherd and warrior; and David discerning the higher and more manly excellences of Jonathan, there sprang up an attachment between them which strengthened and ripened even unto death.

4. For a prince to bestow on another any robe or article of dress which he himself has worn, is one of the highest honours which is known in the East; but for a royal personage, as in this instance, to strip himself of his attire, and invest another with it, and add to it his very arms, was an honour which no words can express.

5. "Set him over the men of war" denotes, as we learn from the thirteenth verse, that he made him Captain of a Thousand, which was a military office of distinction.

6—9. The song in which the women expressed their rejoicing on the occasion of David's signal victory, awakened the jealousy of Saul, and filled his soul with some darker purpose.

10. It is between this and the preceding verse there should come in the section included in chap. xvi. 14—23.

From Jer. xxix. 26, 27, it would seem that this act of prophesying on the part of Saul was something feigned or affected, to conceal his murderous design, and to throw David off his guard.

The javelin or spear being the emblem of regal authority, it would be better to read the last clause of the verse thus:—"And the javelin was in the hand of Saul;" for, in state, it was always seen in the hand.

25. Saul having failed to effect David's death by the repeated throwing of his spear at him, and having attempted to compass his death by more secret means, he then tried, by reiterated promises of giving him his eldest daughter in marriage, a lady whose hand David had won by slaying Goliath, to get him to engage in some more hazardous enterprise against the Philistines. The designs of the Royal Man were wholly frustrated, and

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9 And Saul eyed David from that day and forward.

10 ¶ And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house: and David played with his hand, as at other times: and *there was* a javelin in Saul's hand.[a]

11 And Saul cast the javelin; for he said, I will smite David even to the wall *with it*. And David avoided out of his presence twice.[b]

12 ¶ And Saul was afraid of David, because the LORD was with him, and was departed from Saul.[c]

13 Therefore Saul removed him from him, and made him his captain over a thousand; and he went out and came in before the people.[d]

14 And David [1]behaved himself wisely in all his ways; and the LORD *was* with him.[e]

15 Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him.

16 But all Israel and Judah loved David, because he went out and came in before them.[f]

17 ¶ And Saul said to David, Behold my elder daughter Merab, her will I give thee to wife: only be [2]thou valiant for me, and fight the LORD's battles. For Saul said, Let not mine hand be upon him, but let the hand of the Philistines be upon him.[g]

18 And David said unto Saul, Who *am* I? and what *is* my life, *or* my father's family in Israel, that I should be son in law to the king?[h]

19 But it came to pass at the time when Merab Saul's daughter should have been given to David, that she was given unto Adriel the Meholathite to wife.[i]

20 And Michal Saul's daughter loved David: and they told Saul, and the thing [3]pleased him.[j]

21 And Saul said, I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt this day be my son in law in *the one of* the twain.[k]

22 ¶ And Saul commanded his servants, *saying*, Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the king's son in law.

23 And Saul's servants spake those words in the ears of David. And David said, Seemeth it to you *a* light *thing* to be a king's son in law, seeing that I *am* a poor man, and lightly esteemed?

24 And the servants of Saul told him, saying, [4]On this manner spake David.

25 And Saul said, Thus shall ye say to David, The king desireth not any dowry, but an hundred foreskins of the Philistines, to be avenged of the king's enemies. But Saul thought to make David fall by the hand of the Philistines.[l]

26 And when his servants told David these words, it pleased David well to be the king's son in law: and the days were not [5]expired.[m]

27 Wherefore David arose and went, he and his men, and slew of the Philistines two hundred men; and David brought their foreskins, and they gave them in full tale to the king, that he might be the king's son in law. And Saul gave him Michal his daughter to wife.[n]

28 ¶ And Saul saw and knew that the LORD *was* with David, and *that* Michal Saul's daughter loved him.

29 And Saul was yet the more afraid of David, and Saul became David's enemy continually.

30 Then the princes of the Philistines went forth: and it came to pass, after they went forth, *that* David behaved himself more wisely than all the servants of Saul; so that his name was [6]much set by.[o]

Before Christ 1063.

l ver. 17; ch. xiv. 24; Gen. xxxiv. 12; Exod. xxii. 17

5 Heb. *fulfilled.*

m ver. 21.

a ch. xvi. 14; xix. 9, 24; 1 Kings xviii. 29; Acts xvi. 16.

b ch. xix. 10; xx. 33; Prov. xxvii. 4.

n ver. 13; 2 Sam. iii. 14.

c vs. 15, 29; ch. xvi. 13, 14, 18; xxviii. 15.

d ver. 16; Numb. xxvii. 17; 2 Sam. v. 2.

1 Or, *prospered*, ver. 5.

e Gen. xxxix. 2, 3, 23; Josh. vi. 27.

6 Heb. *precious.*

o ver. 5; ch. xxvi. 21; 2 Sam. xi. 1; 2 Kings i. 13

f ver. 5

2 Heb. *a son of valour.*

g vs. 21, 25; ch. xxv. 28; Numb. xxxii. 20, 27, 29; 2 Sam. xii. 9.

h ver. 23; ch. ix. 21; 2 Sam. vii. 18.

i Judg. vii. 22; 2 Sam. xxi. 8

3 Heb. *was right in his eyes.*

j ver. 28.

p ch. xviii. 1

k vs. 17, 26; Exod. x. 7

q Gen. xlii. 22; Ps. xxxv. 12; cix. 5; Prov. xvii. 13; xxxi. 8, 9.

4 Heb. *According to these words*

r ch. xvii. 49, 50; xx. 32; xxviii. 21; Judg. ix. 17; xii. 3; 1 Sam. xi. 13; 1 Chron. xi. 14; Ps. cxix. 109.

CHAPTER XIX.

1 *Jonathan discloseth his father's purpose to kill David.* 4 *He persuadeth his father to reconciliation.* 8 *By reason of David's good success in a new war, Saul's malicious rage breaketh out against him.* 12 *Michal deceiveth her father with an image in David's bed.* 18 *David cometh to Samuel in Naioth.* 20 *Saul's messengers sent to take David,* 22 *and Saul himself, prophesy.*

AND Saul spake to Jonathan his son, and to all his servants, that they should kill David.

2 But Jonathan Saul's son delighted much in David: and Jonathan told David, saying, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret *place*, and hide thyself:[p]

3 And I will go out and stand beside my father in the field where thou *art*, and I will commune with my father of thee; and what I see, that I will tell thee.

4 ¶ And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works *have been* to thee-ward very good:[q]

5 For he did put his life in his hand, and slew the Philistine, and the LORD wrought a great salvation for all Israel: thou sawest *it*, and didst rejoice: wherefore then wilt thou sin against innocent blood, to slay David without a cause?[r]

6 And Saul hearkened unto the voice of Jonathan:

he gave Merab, his daughter, to another; but again hoped to effect his end by promising David his younger daughter, Michal, upon the condition of his slaying one hundred of the Philistines.

This was contemptibly mean on the part of Saul. David must not only slay one hundred men, but furnish the evidence that the hundred were, without exception, uncircumcised Philistines. Saul, no doubt, hoped that David would fall in this encounter.

27. In the twenty-fifth verse, the number is one hundred, as also in 2 Sam. iii. 14; and therefore, for two hundred, we should here read one hundred.

30. Of this battle, we know no more than that David surpassed all his brother officers in military skill, courage, and success.

CHAPTER XIX.

1—3. David, by his marriage with Michal, the daughter of Saul, had entered into new and peculiar relations with the royal house; but, while the alliance rendered David still more illustrious, it made him, at the same time, the object of Saul's yet more deadly hatred. The king's envy and enmity now reached their height; every officer and every soldier in Saul's army had positive orders to effect David's death by some means or other, and, unless the shield of the cherubim had been over him, he must have perished. The very efforts of Saul to secure the crown to his posterity endangered the succession, and raised David into more popular favour.

13. This image was a teraphim; but, since all images were forbidden by the Divine Law, how did it happen that David had such an article in his house?

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and Saul sware, *As* the LORD liveth, he shall not be slain.

7 And Jonathan called David, and Jonathan shewed him all those things. And Jonathan brought David to Saul, and he was in his presence, [1]as in times past.[a]

BEFORE CHRIST 1062.

2 Heb. *his face.*

1 Heb. *yesterday third day.*
a ch. xvi. 21; xviii. 2, 13.
b ch. xvi. 14; xviii. 10, 11.

8 ¶ And there was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled [2]from him.

9 And the evil spirit from the LORD was upon Saul, as he sat in his house with his javelin in his hand: and David played with *his* hand.[b]



SAUL ATTEMPTS THE LIFE OF DAVID.

It may be, that it belonged to Michal, and had been in her possession unknown to David; and she now uses it as an expedient for saving her husband's life.

Then what is meant by "the pillow of goats' hair?" Some think that the goats' hair was put on the head of the image; others believe that it was a goat's skin, but inflated with air, corresponding with our air-pillow; others, that it was a net-work of goats' hair, like a musquito curtain, to keep off troublesome insects; others, that it was really a pillow, which was used in sickness, and that then a loose covering was thrown over the head, as is usual in the East.

15. The bed in the East is made up of two thick cotton quilts: one is double, and is used as a mattress; the other is single, and serves as a covering. It was thus easy to wrap up a sick man in his bed, and carry him from place to place.

17. If the harem, or apartment of the women, be sacred and inviolable, the messengers sent by Saul would not dare to enter it, and therefore they returned to Saul with the words of Michal on their lips—"he is sick." Saul

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10 And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night.

11 Saul also sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal David's wife told him, saying, If thou save not thy life to night, to morrow thou shalt be slain.[a]

12 ¶ So Michal let David down through a window: and he went, and fled, and escaped.[b]

13 And Michal took an [1]image, and laid *it* in the bed, and put a pillow of goats' *hair* for his bolster, and covered *it* with a cloth.[c]

14 And when Saul sent messengers to take David, she said, He *is* sick.

15 And Saul sent the messengers *again* to see David, saying, Bring him up to me in the bed, that I may slay him.

16 And when the messengers were come in, behold, *there was* an image in the bed, with a pillow of goats' *hair* for his bolster.

17 And Saul said unto Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said unto me, Let me go; why should I kill thee?[d]

18 ¶ So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth.

19 And it was told Saul, saying, Behold, David *is* at Naioth in Ramah.

20 And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing *as* appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied.[e]

21 And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also.

22 Then went he also to Ramah, and came to a great well that *is* in Sechu: and he asked and said, Where *are* Samuel and David? And *one* said, Behold, *they be* at Naioth in Ramah.

23 And he went thither to Naioth in Ramah: and the Spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah.[f]

24 And he stripped off his clothes also, and prophesied before Samuel in like manner, and [2]lay down naked all that day and all that night. Wherefore they say, *Is* Saul also among the prophets?[g]

BEFORE CHRIST 1062.

e ch. x. 5, 6; Numb. xi. 25; Joel ii. 28.

a Ps. lix., title.

b Josh. ii. 15; Acts ix. 24, 25.

1 Heb. *teraphim.*

c Gen. xxxi. 19; Judg. xvii. 5.

f ch. x. 10

2 Heb. *fell.*

g ch. x. 11; Numb xxiv. 4; 2 Sam. vi. 14, 20; Micah i. 8.

d 2 Sam. ii. 22.

3 Heb. *uncover mine ear.*

CHAPTER XX.

1 *David consulteth with Jonathan for his safety.* 11 *Jonathan and David renew their covenant by oath.* 18 *Jonathan's token to David.* 24 *Saul, missing David, seeketh to kill Jonathan.* 35 *Jonathan lovingly taketh his leave of David.*

AND David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what *is* mine iniquity? and what *is* my sin before thy father, that he seeketh my life?

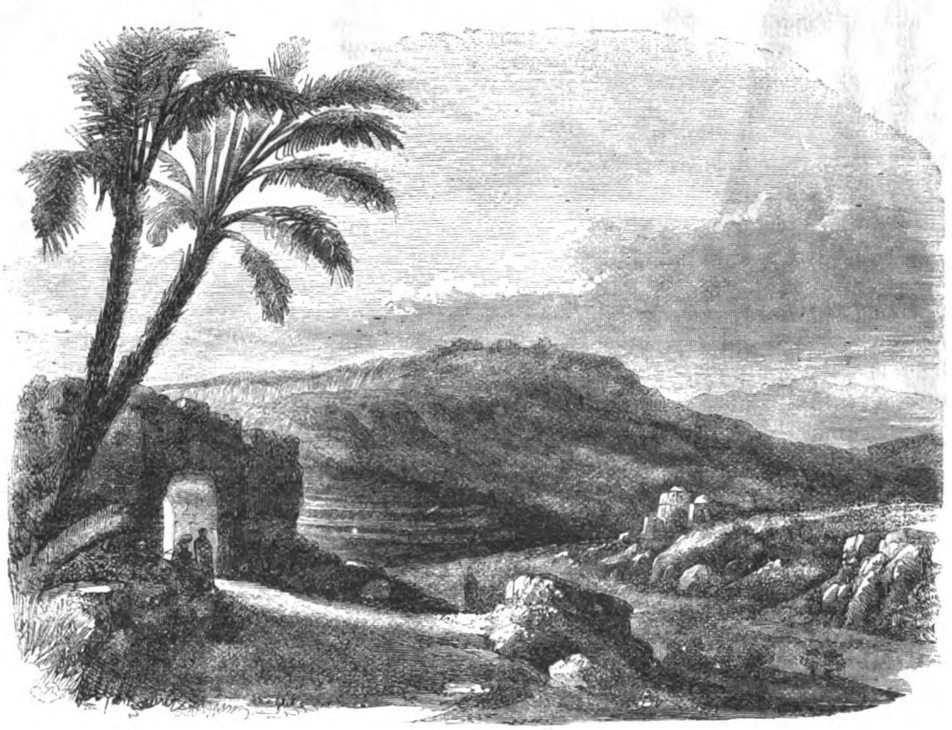
2 And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will [3]shew it me: and why

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was not satisfied, and he sent again. These messengers might be eunuchs, and, as such, might, at the royal command, go into the harem in pursuit of any one; but, instead of finding David, they found nothing but the teraphim of Michal. David had made his escape.

18. Naioth was not far from Ramah, in which there was a school of the prophets, over which Samuel presided.

24. The word "naked" is to be understood in the sense of laying aside his armour, or his upper garment, or his royal robe. Saul laid aside his outer robes and arms, as the symbols of regal dignity, and was content, for the time, to appear in the ordinary dress of those by whom he was now surrounded in this school of the prophets. Whether Saul had the power to foretell future events, or whether his prophetic endowment was confined to the higher lessons of wisdom, we do not undertake to say.



RAMAH.

CHAPTER XX.

1—3. David, feeling that there was but a step between him and death, in consequence of the enmity and the opposition of Saul, flees to Jonathan for succour and consolation.

5, 6. The months of the Hebrews were lunar months, and the new moon was celebrated with great festivity — at which celebration the head of the family expected all its members to be present. David, who did not ordinarily take his seat at the royal table, deemed it his duty to be present on such an occasion and therefore he asks Jonathan to offer his excuse to his Royal Father for his absence. The meeting of all the families of a tribe on such occasions, seems to have taken place only once a year, and to this larger gathering David preferred to go for his own safety.

12. For the words,

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should my father hide this thing from me? it *is* not *so*.[a]

3 And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly *as* the LORD liveth, and *as* thy soul liveth, *there is* but a step between me and death.

4 Then said Jonathan unto David, [1]Whatsoever thy soul [2]desireth, I will even do *it* for thee.

5 And David said unto Jonathan, Behold, to morrow *is* the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third *day* at even.[b]

6 If thy father at all miss me, then say, David earnestly asked *leave* of me that he might run to Beth-lehem his city: for *there is* a yearly [3]sacrifice there for all the family.[c]

7 If he say thus, *It is* well; thy servant shall have peace: but if he be very wroth, *then* be sure that evil is determined by him.[d]

8 Therefore thou shalt deal kindly with thy servant; for thou hast brought thy servant into a covenant of the LORD with thee: notwithstanding, if there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father?[e]

9 And Jonathan said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?

10 Then said David to Jonathan, Who shall tell me? or what *if* thy father answer thee roughly?

11 ¶ And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field.

12 And Jonathan said unto David, O LORD God of Israel, when I have [4]sounded my father about to morrow any time, *or* the third *day*, and, behold, *if there be* good toward David, and I then send not unto thee, and [5]shew it thee;[f]

13 The LORD do so and much more to Jonathan: but if it please my father *to do* thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace: and the LORD be with thee, as he hath been with my father.[g]

14 And thou shalt not only while yet I live shew me the kindness of the LORD, that I die not:

15 But *also* thou shalt not cut off thy kindness from my house for ever: no, not when the LORD hath cut off the enemies of David every one from the face of the earth.[h]

16 So Jonathan [6]made *a covenant* with the house of David, *saying*, Let the LORD even require *it* at the hand of David's enemies.[i]

17 And Jonathan caused David to swear again, [7]because he loved him: for he loved him as he loved his own soul.[j]

18 Then Jonathan said to David, To morrow *is* the new moon: and thou shalt be missed, because thy seat will be [8]empty.[k]

19 And *when* thou hast stayed three days, *then* thou shalt go down [9]quickly, and come to the place where thou didst hide thyself [10]when the business was *in hand*, and shalt remain by the stone [11]Ezel.

20 And I will shoot three arrows on the side *thereof*, as though I shot at a mark.

21 And, behold, I will send a lad, *saying*, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows *are* on this side of thee, take them; then come thou: for *there is* peace to thee, and [12]no hurt; *as* the LORD liveth.[l]

22 But if I say thus unto the young man, Behold, the arrows *are* beyond thee; go thy way: for the LORD hath sent thee away.

23 And *as touching* the matter which thou and I have spoken of, behold, the LORD *be* between thee and me for ever.[m]

24 ¶ So David hid himself in the field: and when the new moon was come, the king sat him down to eat meat.

25 And the king sat upon his seat, as at other times, *even* upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty.

26 Nevertheless Saul spake not any thing that day: for he thought, Something hath befallen him, he *is* not clean; surely he *is* not clean.[n]

27 And it came to pass on the morrow, *which was* the second *day* of the month, that David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to day?

28 And Jonathan answered Saul, David earnestly asked *leave* of me *to go* to Beth-lehem:[o]

29 And he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me *to be there:* and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he cometh not unto the king's table.

30 Then Saul's anger was kindled against Jonathan, and he said unto him, [13]Thou son of the perverse rebellious *woman*, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness?

31 For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he [14]shall surely die.

32 And Jonathan answered Saul his father, and said unto him, Wherefore shall he be slain? what hath he done?[p]

33 And Saul cast a javelin at him to smite him: whereby Jonathan knew that it was determined of his father to slay David.[q]

BEFORE CHRIST 1062.

a ver. 12; ch. ix. 15.

8 Heb. *missed.*

b ver. 5.

9 Or, *diligently.* Heb. *greatly.*

10 Heb. *in the day of the business.*

11 Or, *that showeth the way.*

1 Or, *Say what is thy mind, and I will do,* &c.

2 Heb. *speaketh,* or, *thinketh.*

12 Heb *not any thing.*

b ch. xix. 2; Numb. x. 10; xxviii. 11.

l Jer. iv 2.

3 Or, *feast.*

c ch. ix. 12; xvi. 4

m vs. 14, 15, 42.

d ch. xxv. 17; Deut. i. 23; 2 Sam. xvii. 4; Esther vii. 7

e ver. 16; ch. xviii. 3; xxiii. 18; Josh. ii. 14; 2 Sam. xiv. 32.

n Lev. vii. 21; xv. 5, &c.

4 Heb. *searched.*

o ver. 6.

5 Heb. *uncover thine ear*

f ver. 2.

g ch. xvii. 37, Josh. i. 5; Ruth i. 17; 1 Chron. xxii. 11, 16.

13 Or, *Thou perverse rebel.* Heb. *Thou perverse son of rebellion.*

h 2 Sam. ix. 1, 3, 7; xxi. 7.

6 Heb. *cut.*

14 Heb. *is the son of death.*

i ch. xxv. 22; xxxi. 2; 2 Sam. iv. 7; xxi. 8.

p ch. xix. 5.

7 Or, *by his love toward him.*

j ch. xviii. 1.

q ver. 7; ch. xviii. 11.

"O Lord God of Israel," it would be better to read, "As the Lord God of Israel liveth."

13—16. What a noble generosity and loftiness of soul is here! Jonathan knows that the sceptre of his father is not to pass into his hand, but into the hand of David, and yet he fully and joyfully acquiesces—only asking David not to forget him or his family, when he should come to the throne.

18. "Thy place or thy seat was empty among thy friends," is a very common expression for absence, and is addressed to the person on his return.

25. "Jonathan arose," or stood up, as his father entered, out of respect to his rank and dignity.

30. "Thou son of the perverse rebellious woman" is, rather, "thou perverse son of rebellion," or, "thou perverse rebel." When one person is offended with another, or when two persons quarrel, it is, in the East, the last and most venomous mode of attack for the parties to apply every intemperate epithet to their respective mothers, and yet no one thinks that the mother is injured by such epithets. They are used, not to injure her, but to

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34 So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

35 ¶ And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him.

36 And he said unto his lad, Run, find out now the arrows which I shoot. *And* as the lad ran, he shot an arrow [1]beyond him.

37 And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, *Is* not the arrow beyond thee?

38 And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master.

39 But the lad knew not any thing: only Jonathan and David knew the matter.

40 And Jonathan gave his [2]artillery unto [3]his lad, and said unto him, Go, carry *them* to the city.

41 ¶ *And* as soon as the lad was gone, David arose out of *a place* toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded.

42 And Jonathan said to David, Go in peace, [4]forasmuch as we have sworn both of us in the name of the LORD, saying, The LORD be between me and thee, and between my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city.[a]

BEFORE CHRIST 1062.

1 Heb. *to pass over him.*

b ch. xvi. 4.

2 Heb. *instruments.*

3 Heb. *that was his.*

4 Or, *the LORD be witness of that which, &c.*

a ver. 23.

CHAPTER XXI.

1 *David at Nob obtaineth of Ahimelech hallowed bread.* 7 *Doeg was present.* 8 *David taketh Goliath's sword.* 10 *David at Gath feigneth himself mad.*

THEN came David to Nob to [5]Ahimelech the priest: and Ahimelech was afraid at the meeting of David, and said unto him, Why *art* thou alone, and no man with thee?[b]

2 And David said unto Ahimelech the priest, The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee: and I have appointed *my* servants to such and such a place.

3 Now therefore what is under thine hand? give *me* five *loaves of* bread in mine hand, or what there is [6]present.

4 And the priest answered David, and said, *There is* no common bread under mine hand, but there is hallowed bread; if the young men have kept themselves at least from women.[c]

5 And David answered the priest, and said unto him, Of a truth women *have been* kept from us about these three days, since I came out, and the vessels of the young men are holy, and *the bread is* in a manner common, [7]yea, though it were sanctified this day in the vessel.[d]

5 Called *Ahiah*, ch. xiv. 3; called also *Abiathar*, Mark ii. 26.

6 Heb. *found.*

c Exod. xix. 15; xxv. 30; Lev. xxiv. 5; Zech. vii. 3; Matt. xii. 4.

7 Or, *especially when this day there is other sanctified in the vessel.*

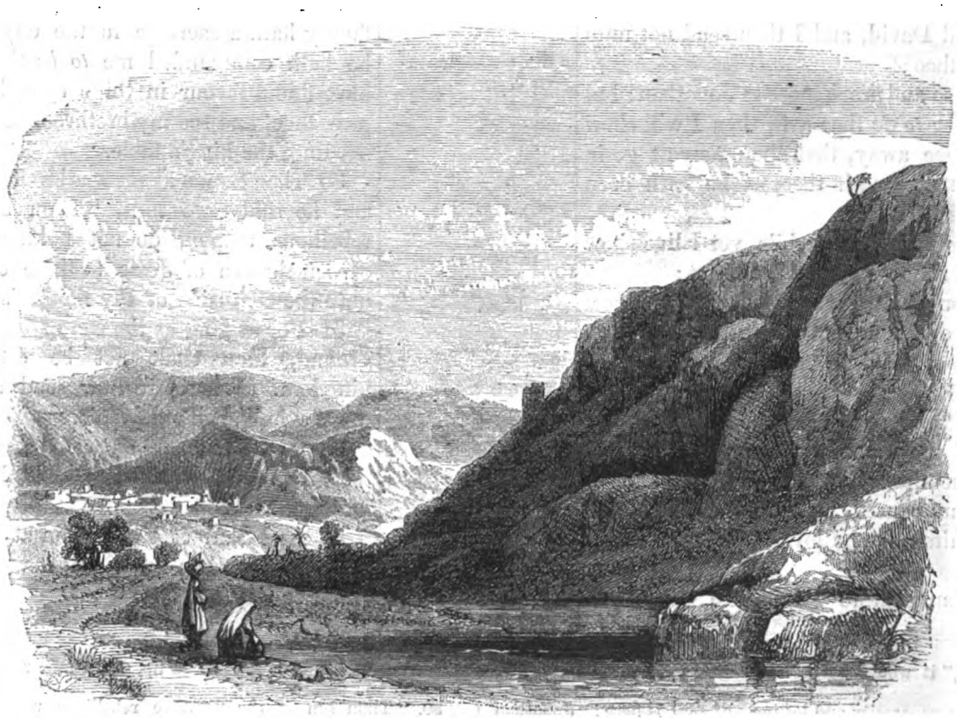
d Lev. viii. 26; 1 Thess. iv. 4.

insult the party abused. Such language in the mouth of Saul reflects infinitely more dishonour on himself than on his brave and noble-minded son.

40. The word "artillery" is to be here understood in the sense, not of cannon or ordnance, as with us, but only of bow, quiver, and arrows.

41, 42. It having been settled, that the manner in which Jonathan should shoot three arrows, and that the expressions which he should use to his attendant lad, were to intimate to David the line of his future action; the sign thus agreed upon being unfavourable, the two friends took a most affectionate leave of each other, amid many tears.

Trials strengthen affection; and the friendship which is founded in the love of the heart, is independent of the incidents and the circumstances of time. Many waters cannot quench love; and heart cleaves to heart, like the ivy to the mansion, whether it stands in the integrity of its grandeur, or is laid in wider, drearier ruin.



NOB.

CHAPTER XXI.

1—3. After parting with Jonathan, it appears that David, accompanied by a few young men, went to Nob, a sacerdotal city of Benjamin or Ephraim, about twelve miles from Gibeah, where the Tabernacle, without the Ark, remained for some time.

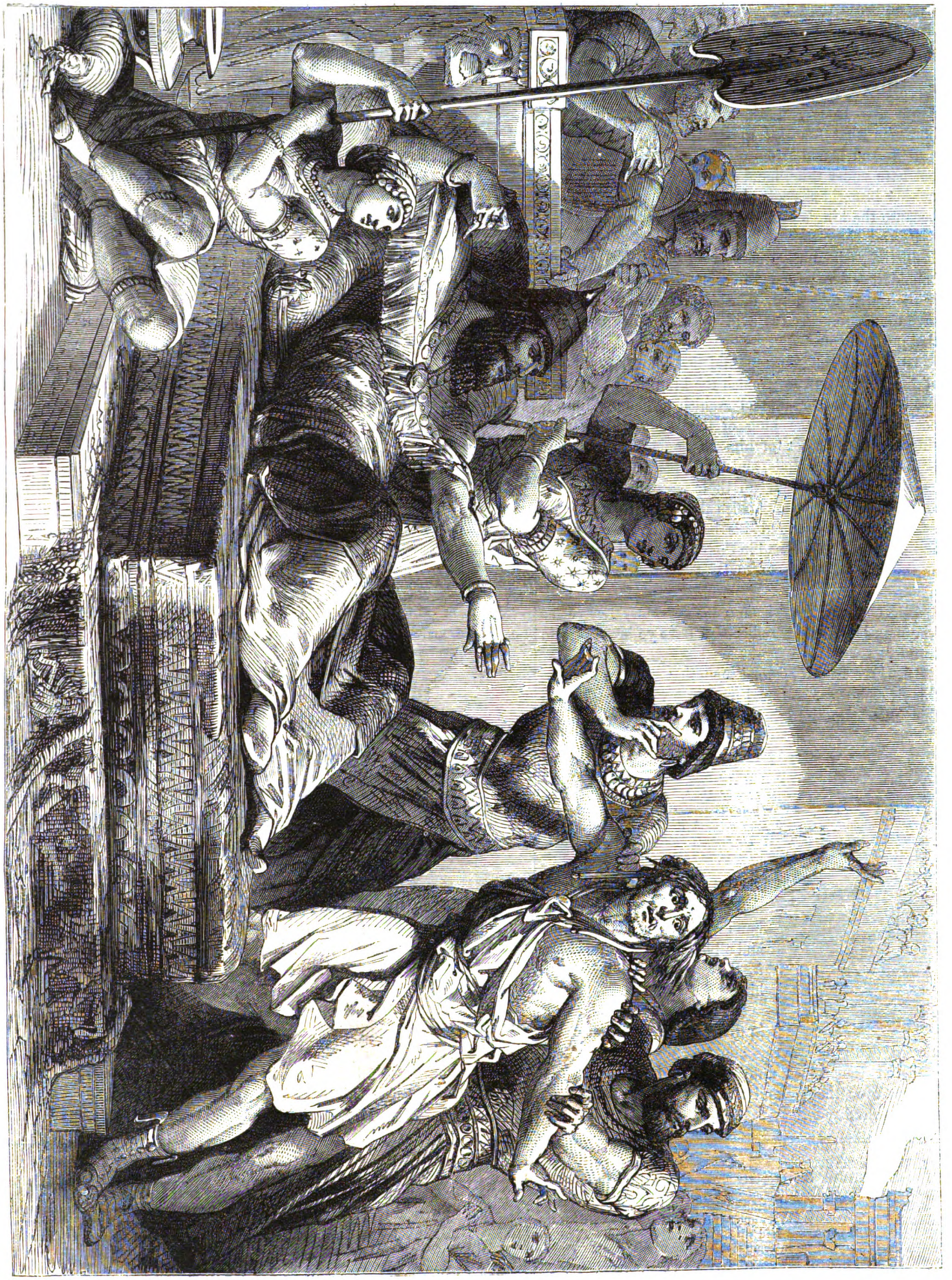
Ahimelech is supposed by some to be the same with Ahiah, but by others to have been his brother.

The whole of this story was, on the part of David, a gross and deliberate falsehood, which nothing could justify.

4. The hallowed bread was the old shew-bread, which, after lying for a week on the table in the holy place, was taken away and eaten only by the priests.

5. It had become in a manner common, since it was no more meet to be used in the service of the Sanctuary, and especially as on that very day other bread had been sanctified and set apart for that use. Such is the sense in which we are to take the latter part of this verse.

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DAVID FEIGNING MADNESS BEFORE ACHISH, KING OF GATH.

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6 So the priest gave him hallowed *bread:* for there was no bread there but the shewbread, that was taken from before the LORD, to put hot bread in the day when it was taken away.[a]

7 Now a certain man of the servants of Saul *was* there that day, detained before the LORD; and his name *was* Doeg, an Edomite, the chiefest of the herdmen that *belonged* to Saul.[b]

8 ¶ And David said unto Ahimelech, And is there not here under thine hand spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste.

9 And the priest said, The sword of Goliath the Philistine, whom thou slewest in the valley of Elah, behold, it *is here* wrapped in a cloth behind the ephod: if thou wilt take that, take *it:* for *there is* no other save that here. And David said, *There is* none like that; give it me.[c]

10 ¶ And David arose, and fled that day for fear of Saul, and went to [1]Achish the king of [2]Gath.

11 And the servants of Achish said unto him, *Is* not this David the king of the land? did they not sing one to another of him in dances, saying, Saul hath slain his thousands, and David his ten thousands?[d]

12 And David laid up these words in his heart, and was sore afraid of Achish the king of Gath.[e]

13 And he changed his behaviour before them, and feigned himself mad in their hands, and [3]scrabbled on the doors of the gate, and let his spittle fall down upon his beard.[f]

14 Then said Achish unto his servants, Lo, ye see [4]the man is mad: wherefore *then* have ye brought him to me?

15 Have I need of mad men, that ye have brought this *fellow* to play the mad man in my presence? shall this *fellow* come into my house?

CHAPTER XXII.

1 *Companies resort unto David at Adullam.* 3 *At Mizpeh he commendeth his parents unto the king of Moab.* 5 *Admonished by Gad, he cometh to Hareth.* 6 *Saul going to pursue him, complaineth of his servants' unfaithfulness.* 9 *Doeg accuseth Ahimelech.* 11 *Saul commandeth to kill the priests.* 17 *The footmen refusing, Doeg executeth it.* 20 *Abiathar escaping, bringeth David the news.*

DAVID therefore departed thence, and escaped to the cave Adullam: and when his brethren and all his father's house heard *it*, they went down thither to him.[g]

2 And every one *that was* in distress, and every one [5]that *was* in debt, and every one *that was* [6]discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men.[h]

BEFORE CHRIST 1062.

a Lev. viii. 26; xxiv. 8, 9; Matt. xii. 3, 4; Mark ii. 25, 26; Luke vi. 3, 4.

b ch. xxii. 9; Ps. lii. title.

c 2 Sam. xxiv. 11; 1 Chron. xxi. 9; 2 Chron. xxix. 25.

7 Or, *grove in a high place.*

c ch. xvii. 2, 50; xxi. 10.

1 Or, *Abimelech*, Ps. xxxiv. title.

2 Gath was one of the five principalities of the Philistines, and stood at no very great distance from Ashdod.

d ch. viii. 14.

8 Heb. *uncovereth mine ear.*

d ch. xviii. 7; xxix. 5; Ps. lvi. title.

e Luke ii. 19.

e ch. xviii. 8; xx. 30.

3 Or, *made marks*

f Ps. xxxiv. title.

f vs. 1—3; ch. xiv. 3; xxi. 1, 7; Ps. lii. title.

4 Or, *playeth the mad man.*

m ch. xxi. 6, 9; Numb. xxvii. 21.

9 Heb *Behold me.*

g 2 Sam. xxiii. 13; Ps. lvii. title; cxlii. title.

5 Heb. *had a creditor.*

6 Heb. *bitter of soul.*

10 Heb. *little or great.*

h Judg. xi. 3.

11 Or, *guard.* Heb. *runners.*

3 ¶ And David went thence to Mizpeh of Moab: and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, *and be* with you, till I know what God will do for me.

4 And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold.

5 ¶ And the prophet Gad said unto David, Abide not in the hold; depart, and get thee into the land of Judah. Then David departed, and came into the forest of Hareth.[i]

6 ¶ When Saul heard that David was discovered, and the men that *were* with him, (now Saul abode in Gibeah under [7]a tree in Ramah, having his spear in his hand, and all his servants *were* standing about him;)

7 Then Saul said unto his servants that stood about him, Hear now, ye Benjamites; will the son of Jesse give every one of you fields and vineyards, *and* make you all captains of thousands, and captains of hundreds;

8 That all of you have conspired against me, and *there is* none that [8]sheweth me that my son hath made a league with the son of Jesse, and *there is* none of you that is sorry for me, or sheweth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day?[k]

9 ¶ Then answered Doeg the Edomite, which was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub.[l]

10 And he enquired of the LORD for him, and gave him victuals, and gave him the sword of Goliath the Philistine.[m]

11 Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests that *were* in Nob: and they came all of them to the king.

12 And Saul said, Hear now, thou son of Ahitub. And he answered, [9]Here I *am*, my lord.

13 And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast enquired of God for him, that he should rise against me, to lie in wait, as at this day?

14 Then Ahimelech answered the king, and said, And who *is so* faithful among all thy servants as David, which is the king's son in law, and goeth at thy bidding, and is honourable in thine house?

15 Did I then begin to enquire of God for him? be it far from me: let not the king impute *any* thing unto his servant, *nor* to all the house of my father: for thy servant knew nothing of all this, [10]less or more.

16 And the king said, Thou shalt surely die, Ahimelech, thou, and all thy father's house.

17 ¶ And the king said unto the [11]footmen that stood

7. Doeg was no doubt a proselyte to the Jewish faith; and, as cattle formed no small portion of the property even of monarchs in the East, had the superintendence of the whole of Saul's flocks.

8, 9. The custom of dedicating to the gods some principal part of the spoil taken from the enemy, is very ancient; and, in conformity with this practice, the sword of Goliath was laid up in the house of God, and, as is customary in the East, wrapped up in some richly-embroidered cloth.

15. If, according to the Rabbins, the king had some of his own family afflicted with madness, how emphatic his question—"Have *I* need of mad men?"

CHAPTER XXII.

1. Adullam, an ancient and celebrated city of Judah (Josh. xv. 35), fifteen or twenty miles south-west of Jerusalem. Near to the city was the cave here mentioned, in whose sides four hundred men might easily hide themselves.

3. This is the last record which we have of David's parents. Some of the Jews believe that David included his brethren in the request which he preferred to this Royal Man.

5. This "forest of Hareth" is mentioned only here, and was, in all probability, situated south-west of Jerusalem.

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about him, Turn, and slay the priests of the LORD; because their hand also *is* with David, and because they knew when he fled, and did not shew it to me. But the servants of the king would not put forth their hand to fall upon the priests of the LORD.[a]

18 And the king said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and slew on that day fourscore and five persons that did wear a linen ephod.[b]

19 And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.[c]

20 ¶ And one of the sons of Ahimelech the son of Ahitub, named Abiathar, escaped, and fled after David.[d]

21 And Abiathar shewed David that Saul had slain the LORD's priests.

22 And David said unto Abiathar, I knew *it* that day, when Doeg the Edomite *was* there, that he would surely tell Saul: I have occasioned *the death* of all the persons of thy father's house.

23 Abide thou with me, fear not: for he that seeketh my life seeketh thy life: but with me thou *shalt be* in safeguard.[e]

CHAPTER XXIII.

1 *David, enquiring of the Lord by Abiathar, rescueth Keilah.* 7 *God shewing him the coming of Saul, and the treachery of the Keilites, he escapeth from Keilah.* 14 *In Ziph Jonathan cometh and comforteth him.* 19 *The Ziphites discover him to Saul.* 25 *At Maon he is rescued from Saul by the invasion of the Philistines.* 29 *He dwelleth at En-gedi.*

THEN they told David, saying, Behold, the Philistines fight against Keilah, and they rob the threshingfloors.[f]

2 Therefore David enquired of the LORD, saying, Shall I go and smite these Philistines? And the LORD said unto David, Go, and smite the Philistines, and save Keilah.[g]

3 And David's men said unto him, Behold, we be afraid here in Judah: how much more then if we come to Keilah against the armies of the Philistines?

4 Then David enquired of the LORD yet again. And the LORD answered him and said, Arise, go down to Keilah; for I will deliver the Philistines into thine hand.

BEFORE CHRIST 1062.

a Exod. i. 17.

b ch. xxii. 20.

c vs. 9, 11

d ch. ii. 33; xxiii. 6.

e ch. xxx. 7; Numb. xxvii. 21.

f ch. xxii. 19

g 1 Kings ii. 26.

1 Heb. *shut up*

h ch. xxii. 2; xxv. 13.

i Josh. xv. 44

Ps. xi. 1; lv. 8, 4; Josh. xv. 55

k vs. 4, 6, 9; ch. xxx. 8; 2 Sam. v. 19, 23

l ch. xxiv. 20

m ch. xviii. 3; xx. 16, 42; 2 Sam. xxi. 7.

5 So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah.

6 And it came to pass, when Abiathar the son of Ahimelech fled to David to Keilah, *that* he came down *with* an ephod in his hand.[h]

7 ¶ And it was told Saul that David was come to Keilah. And Saul said, God hath delivered him into mine hand; for he is shut in, by entering into a town that hath gates and bars.

8 And Saul called all the people together to war, to go down to Keilah, to besiege David and his men.

9 ¶ And David knew that Saul secretly practised mischief against him; and he said to Abiathar the priest, Bring hither the ephod.[i]

10 Then said David, O LORD God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake.[j]

11 Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O LORD God of Israel, I beseech thee, tell thy servant. And the LORD said, He will come down.

12 Then said David, Will the men of Keilah [1]deliver me and my men into the hand of Saul? And the LORD said, They will deliver *thee* up.

13 ¶ Then David and his men, *which were* about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbare to go forth.[k]

14 And David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph. And Saul sought him every day, but God delivered him not into his hand.[l]

15 And David saw that Saul was come out to seek his life: and David *was* in the wilderness of Ziph in a wood.

16 ¶ And Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand in God.

17 And he said unto him, Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth.[m]

18 And they two made a covenant before the LORD: and David abode in the wood, and Jonathan went to his house.[n]

6. "In Gibeah under a tree in Ramah," or, as Dr. Boothroyd renders it, "Saul was sitting on a hill, in Gibeah, under a tamarisk-tree." It might be there was no house large enough in Gibeah in which Saul could hold his court within doors, and hence his present position, with a hill for his throne, the tree for his canopy, and a spear for the symbol of royal authority.

10. How Doeg came to learn what the high priest had said or done in the presence of David, we do not know; but, as Ahimelech did not deny his statement, we may look upon it as true.

15. Here it is clear that Ahimelech had inquired of the Lord for David, and directed him as to his future course; and, as he had done so before without incurring the royal displeasure, how could it be wrong now?

18. For "fourscore and five persons," the Septuagint reads, "three hundred and five men," and Josephus counts them up to "three hundred and eighty-five." The eighty-five belonged to the priesthood, and the three hundred were the members of their families—a part being put for the whole.

19. True, this command of Saul fulfilled the prediction in ch. iii. 11, 12, but nothing can justify or even extenuate Saul's implacable and cruel conduct in sacrificing so many innocent and venerable persons to his blind rage.

CHAPTER XXIII.

1. Keilah was a city in western Judah, probably not far from Adullam. Here the tomb of Habakkuk is shown.

2. Between this and the preceding verse there should, obviously, come in the sixth verse. Abiathar, having escaped the slaughter at Nob, it was of him, no doubt, that David now inquired. How noble and how truly patriotic was the conduct of David in this adventure! He might have availed himself of such a state of things to force his way to the throne.

15. Ziph was a city a few miles east of Hebron, and stood on a hill on the confine of the wilderness in which David was now secluded, not far from Carmel and Maon (Josh. xv. 55). These three places, with Hebron, were the principal towns in the hilly region between the central mountains and the Dead Sea.

The wilderness of Ziph, which derived its name from the town, served to distinguish the northern half of the hill country from Hebron to the Dead Sea.

19. "The hill of Hachilah" was "the mountain in the wilderness of Ziph," to the south of Jeshimon, or of one facing the east. It stood about ten or

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19 ¶ Then came up the Ziphites to Saul to Gibeah, saying, Doth not David hide himself with us in strong holds in the wood, in the hill of Hachilah, [1]which *is* on the south of [2]Jeshimon?[e]

20 Now therefore, O king, come down according to all the desire of thy soul to come down; and our part *shall be* to deliver him into the king's hand.[b]

21 And Saul said, Blessed *be* ye of the LORD; for ye have compassion on me.

22 Go, I pray you, prepare yet, and know and see his place where his [3]haunt is, *and* who hath seen him there: for it is told me *that* he dealeth very subtilly.

23 See therefore, and take knowledge of all the lurking places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah.

24 And they arose, and went to Ziph before Saul: but David and his men *were* in the wilderness of Maon, in the plain on the south of Jeshimon.[c]

25 Saul also and his men went to seek *him*. And they told David: wherefore he came down [4]into a rock, and abode in the wilderness of Maon. And when Saul heard *that*, he pursued after David in the wilderness of Maon.

26 And Saul went on this side of the mountain, and David and his men on that side of the mountain: and David made haste to get away for fear of Saul; for Saul and his men compassed David and his men round about to take them.[d]

27 ¶ But there came a messenger unto Saul, saying, Haste thee, and come; for the Philistines [5]have invaded the land.

BEFORE CHRIST 1061.

1 Heb. *on the right hand.*
6 That is, *the rock of divisions.*
2 Or, *the wilderness.*
a ch. xxvi. 1; Ps. liv. title.
e 2 Chron. xx. 2.
b Ps. liv. 13; lxxxvi. 14.
3 Heb. *foot shall be.*
7 Heb. *after.*
f ch. xxiii. 28.
c ch. xxv. 2; Josh. xv. 55.
g Ps. xxxviii. 12.
4 Or, *from the rock.*
h Judg. iii. 24; Ps. lvii. title; cxli. 6; cxlii. title.
8 Heb. *the robe which was Saul's.*
i ch. xxvi. 8.
d Ps. xvii. 9; xxxi. 22.
5 Heb. *spread themselves upon, &c.*

28 Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place [6]Sela-hammahlekoth.

29 ¶ And David went up from thence, and dwelt in strong holds at En-gedi.[e]

CHAPTER XXIV.

1 *David in a cave at En-gedi, having cut off Saul's skirt, spareth his life.* 8 *He sheweth thereby his innocency.* 16 *Saul, acknowledging his fault, taketh an oath of David, and departeth.*

AND it came to pass, when Saul was returned from [7]following the Philistines, that it was told him, saying, Behold, David *is* in the wilderness of En-gedi.[f]

2 Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats.[g]

3 And he came to the sheepcotes by the way, where *was* a cave; and Saul went in to cover his feet: and David and his men remained in the sides of the cave.[h]

4 And the men of David said unto him, Behold the day of which the LORD said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the [8]skirt of Saul's robe privily.[i]

5 And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt.

6 And he said unto his men, The LORD forbid that I should do this thing unto my master, the LORD's

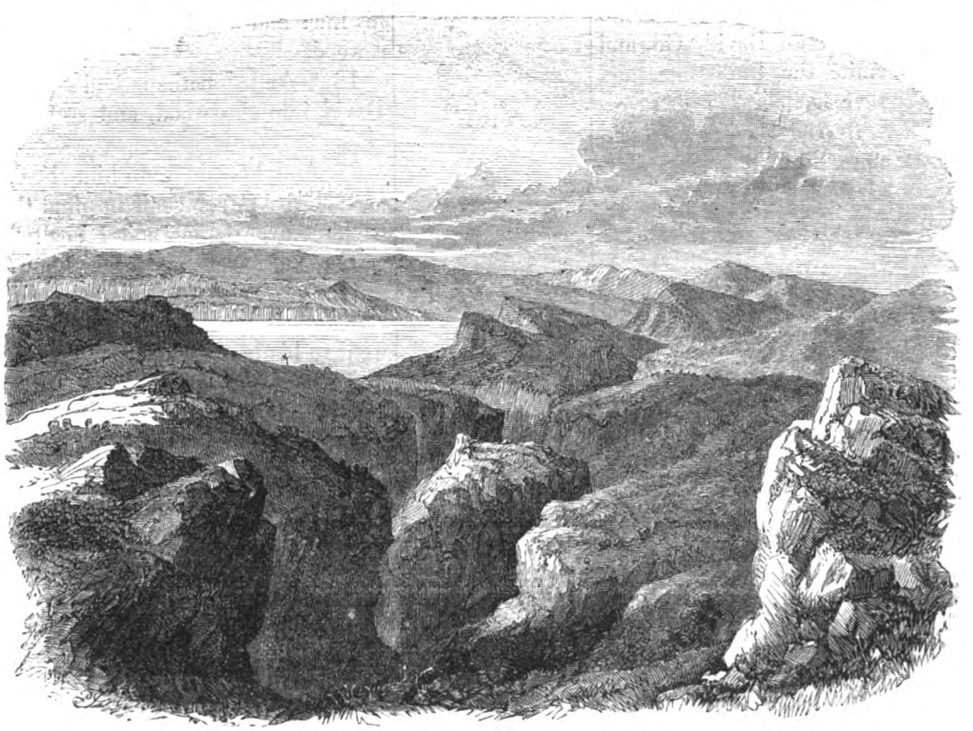
twelve miles south of Jericho, where Jonathan Maccabeus in after times built the famous castle of Massada, west of the Dead Sea, and not far from En-gedi.

Jeshimon was also about ten miles south of Jericho, near to the Dead Sea.

24. Maon, from which the adjoining mountainous district derived its name, was a city in the most southern parts of the tribe of Judah, and a neighbouring town to Carmel (ch. xxv. 2).

The wilderness of Maon was south of the wilderness of Ziph, and extended to the mountains of Idumea. This wilderness, with the district of Carmel, constituted the southern half of the hill region from Hebron to the Dead Sea.

29. The district around En-gedi, near the western coast of the Dead Sea, is said to be a mountainous territory, filled with fissures and caverns, and therefore well adapted for a hiding-place for David in his present peculiarly trying circumstances.



MOUNTAINS AND WILDERNESS OF EN-GEDI.

CHAPTER XXIV.

1. En-gedi was a town about thirty miles south-east of Jerusalem, and west of the southern extremity of the Dead Sea.

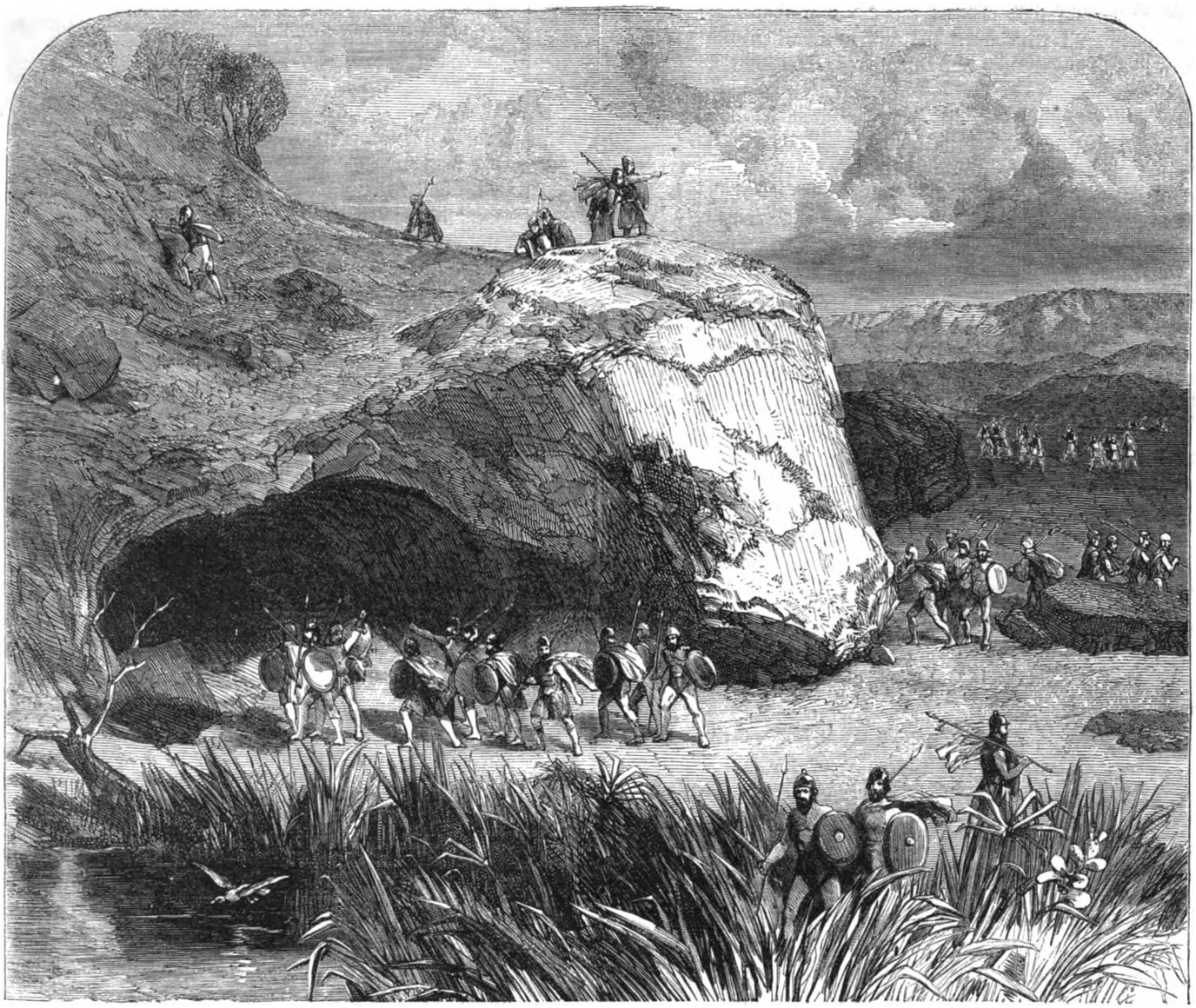
2. The rocks of the wild goats were the rocks on which a certain species of goat was wont to feed.

3. Caves in the rocks were common, and we are told that there is, beyond the valley of Tekoa, a grotto so strong that, without any effort of imagination, it might be conceived to be one of the strongholds of En-gedi, to which David and his men fled from Saul, and in which he cut off the skirt of Saul's robe.

11. "My father" is a term of the most profound reverence and respect, when used, as in this case, to the head and sovereign of a nation.

14. "After a dead dog, after a flea?" are terms employed in the East even now to express a sense of one's own lowliness or littleness.

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SAUL SEARCHING FOR DAVID WITH THREE THOUSAND MEN.

anointed, to stretch forth mine hand against him, seeing he *is* the anointed of the LORD.[a]

7 So David [1]stayed his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on *his* way.[b]

8 David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself.

9 ¶ And David said to Saul, Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt?

10 Behold, this day thine eyes have seen how that the LORD had delivered thee to day into mine hand in the cave: and *some* bade *me* kill thee: but *mine eye* spared thee; and I said, I will not put forth mine hand against my lord; for he *is* the LORD'S anointed.

11 Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that *there is* neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou huntest my soul to take it.[c]

12 The LORD judge between me and thee, and the LORD avenge me of thee: but mine hand shall not be upon thee.[d]

13 As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee.

14 After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea.[e]

15 The LORD therefore be judge, and judge between me and thee, and see, and plead my cause, and [2]deliver me out of thine hand.[f]

16 ¶ And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, *Is* this thy voice, my son David? And Saul lifted up his voice, and wept.[g]

17 And he said to David, Thou *art* more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil.[h]

BEFORE CHRIST 1061.

[a] ch. xxvi. 11; 2 Sam. xxiv. 10.

[c] ch. xxvi 20; Ps. vii. 3; xxxv. 7.

[1] Heb. *cut off.*

[b] Ps. vii. 4; Matt. v. 44; Rom. xii. 17, 19.

[d] ch. xxvi. 10; Gen. xvi. 5; Judg. xi. 27; Job v. 8.

[e] ch. xvii. 43; xxvi. 20; 2 Sam. ix. 8.

[2] Heb. *judge.*

[f] ver. 12; 2 Chron. xxiv. 22; Ps. xxxv. 1; xliii. 1; cxix. 154; Micah vii. 9.

[g] ch. xxvi. 17

[h] ch. xxvi. 21; Gen. xxxvii. 26; Matt. v. 44

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18 And thou hast shewed this day how that thou nast dealt well with me: forasmuch as when the LORD had [1]delivered me into thine hand, thou killedst me not.[a]

19 For if a man find his enemy, will he let him go well away? wherefore the LORD reward thee good for that thou hast done unto me this day.

20 And now, behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand.[b]

21 Swear now therefore unto me by the LORD, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house.[c]

22 And David sware unto Saul. And Saul went home; but David and his men gat them up unto [2]the hold.[d]

CHAPTER XXV.

1 *Samuel dieth.* 2 *David in Paran sendeth to Nabal.* 10 *Provoked by Nabal's churlishness, he mindeth to destroy him.* 14 *Abigail understanding thereof,* 18 *taketh a present,* 23 *and by her wisdom* 32 *pacifieth David.* 36 *Nabal hearing thereof dieth.* 39 *David taketh Abigail and Ahinoam to be his wives.* 44 *Michal is given to Phalti.*

AND Samuel died; and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah. And David arose, and went down to the wilderness of Paran.[e]

2 And *there was* a man in Maon, whose [3]possessions *were* in Carmel; and the man *was* very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel.[f]

3 Now the name of the man *was* Nabal; and the name of his wife Abigail: and *she was* a woman of good understanding, and of a beautiful countenance: but the man *was* churlish and evil in his doings; and he *was* of the house of Caleb.

4 ¶ And David heard in the wilderness that Nabal did shear his sheep.[g]

5 And David sent out ten young men, and David said unto the young men, Get you up to Carmel, and go to Nabal, and [4]greet him in my name:

6 And thus shall ye say to him that liveth *in prosperity*, Peace *be* both to thee, and peace *be* to thine house, and peace *be* unto all that thou hast.[h]

7 And now I have heard that thou hast shearers: now thy shepherds which were with us, [5]we hurt them not, neither was there ought missing unto them, all the while they were in Carmel.[i]

8 Ask thy young men, and they will shew thee. Wherefore let the young men find favour in thine eyes: for we come in a good day: give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David.[j]

BEFORE CHRIST 1061.

1 Heb. *shut up.*

6 Heb. *rested.*

a ch. xxiii. 12; xxvi. 23, 28.

b Judg. ix. 28; Ps. lxxiii. 7, 8; cxxiii. 3, 4.

7 Heb. *slaughter.*

b ch. xxiii. 17.

l Judg. viii. 6.

c Gen. xxi. 23; 2 Sam. xxi. 6, 8.

2 "The hold" refers to the stronghold or fastnesses of En-gedi.

d ch. xxiii. 29.

m ch. xxx. 24.

8 Heb. *flew upon them.*

9 Heb. *shamed.*

n ver 7

o Exod. xiv. 22; Job i. 10.

e ch. xxviii. 3; Gen. xxi. 21; Numb. xx. 29; Deut. xxxiv. 8; Ps. cxx. 5.

p ch. xx. 7; Deut. xiii. 13; Judg. xix. 22.

3 Or, *business.*

f ch. xxiii. 24; Josh. xv. 55.

10 Abigail was coming *down* from Carmel, and David was coming *down* mount Paran.

g Gen. xxxviii. 13; 2 Sam. xiii. 23.

4 Heb. *ask him in my name of peace.*

q Ps. cix. 5; Prov. xvii. 13.

h 1 Chron. xii. 18; Ps. cxxii. 7; Luke x. 5

5 Heb. *shamed.*

r ver. 34; ch. iii. 17; xx. 13, 16; Ruth i. 17; 1 Kings xiv. 10; xxi. 21.

i vs. 15, 21.

s Josh. xv. 18; Judg. i. 14.

11 Heb. *ears.*

j Neh. viii. 10; Esther ix. 19.

9 And when David's young men came, they spake to Nabal according to all those words in the name of David, and [6]ceased.

10 ¶ And Nabal answered David's servants, and said, Who *is* David? and who *is* the son of Jesse? there be many servants now a days that break away every man from his master.[k]

11 Shall I then take my bread, and my water, and my [7]flesh that I have killed for my shearers, and give *it* unto men, whom I know not whence they *be*?[l]

12 So David's young men turned their way, and went again, and came and told him all those sayings.

13 And David said unto his men, Gird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hundred men; and two hundred abode by the stuff.[m]

14 ¶ But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he [8]railed on them.

15 But the men *were* very good unto us, and we were not [9]hurt, neither missed we any thing, as long as we were conversant with them, when we were in the fields:[n]

16 They were a wall unto us both by night and day, all the while we were with them keeping the sheep.[o]

17 Now therefore know and consider what thou wilt do; for evil is determined against our master, and against all his houshold: for he *is such* a son of Belial, that *a man* cannot speak to him.[p]

18 ¶ Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched *corn*, and an hundred clusters of raisins, and two hundred cakes of figs, and laid *them* on asses.

19 And she said unto her servants, Go on before me; behold, I come after you. But she told not her husband Nabal.

20 And it was *so, as* she rode on the ass, that she [10]came down by the covert of the hill, and, behold, David and his men came down against her; and she met them.

21 Now David had said, Surely in vain have I kept all that this *fellow* hath in the wilderness, so that nothing was missed of all that *pertained* unto him: and he hath requited me evil for good.[q]

22 So and more also do God unto the enemies of David, if I leave of all that *pertain* to him by the morning light any that pisseth against the wall.[r]

23 And when Abigail saw David, she hasted, and lighted off the ass, and fell before David on her face, and bowed herself to the ground,[s]

24 And fell at his feet, and said, Upon me, my lord, *upon* me *let this* iniquity *be*: and let thine handmaid, I pray thee, speak in thine [11]audience, and hear the words of thine handmaid.

CHAPTER XXV.

1. After a life of holy and faithful service, and at the age of one hundred and eleven years, Samuel was released from his mortal state, and passed into the sphere of higher life and of nobler service.

He was followed to his grave amid the tears and the lamentations of the whole nation.

2. Carmel is the name of a town, which stood on a hill of the same name, in the south of Judah, between the wilderness of Ziph and the wilderness of Maon, a few miles west of the Dead Sea. It must not on any account be confounded with the famous mount Carmel in the north of Canaan. The district extended southward till it met the dreary territory which formed the northern portion of the desert of Paran, in which David and his men were now secluded.

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25 Let not my lord, I pray thee, [1]regard this man of Belial, *even* [2]Nabal: for as his name *is*, so *is* he; Nabal *is* his name, and folly *is* with him: but I thine handmaid saw not the young men of my lord, whom thou didst send.

26 Now therefore, my lord, *as* the LORD liveth, and *as* thy soul liveth, seeing the LORD hath withholden thee from coming to *shed* blood, and from [3]avenging thyself with thine own hand, now let thine enemies, and they that seek evil to my lord, be as Nabal.[a]

27 And now this [4]blessing which thine handmaid hath brought unto my lord, let it even be given unto the young men that [5]follow my lord.[b]

28 I pray thee, forgive the trespass of thine handmaid: for the LORD will certainly make my lord a sure house; because my lord fighteth the battles of the LORD, and evil hath not been found in thee *all* thy days.[c]

29 Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the LORD thy God; and the soul of thine enemies, them shall he sling out, [6]*as out* of the middle of a sling.[d]

30 And it shall come to pass, when the LORD shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel;

31 That this shall be [7]no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the LORD shall have dealt well with my lord, then remember thine handmaid.

32 ¶ And David said to Abigail, Blessed *be* the LORD God of Israel, which sent thee this day to meet me:[e]

33 And blessed *be* thy advice, and blessed *be* thou, which hast kept me this day from coming to *shed* blood, and from avenging myself with mine own hand.[f]

34 For in very deed, *as* the LORD God of Israel liveth, which hath kept me back from hurting thee, except thou hadst hasted and come to meet me, surely there had not been left unto Nabal by the morning light any that pisseth against the wall.[g]

35 So David received of her hand *that* which she had brought him, and said unto her, Go up in peace to thine house; see, I have hearkened to thy voice, and have accepted thy person.[h]

36 ¶ And Abigail came to Nabal; and, behold, he held a feast in his house, like the feast of a king; and Nabal's heart *was* merry within him, for he *was* very drunken: wherefore she told him nothing, less or more, until the morning light.[i]

BEFORE CHRIST 1060.

1 Heb. *lay it to his heart.*
2 That is, *fool.*
3 Heb. *saving thyself.*
a ver. 33; Gen. xx. 6; 2 Sam. xviii. 32; 2 Kings ii. 2; Rom. xii. 19
4 Or, *present.*
b vs. 26, 32, 34; 1 Kings ii. 44; Ps. vii. 16; Prov. xxii. 23.
5 Heb. *walk at the feet of*, &c., ver. 42.
c ch. xxv. 26; Gen. xxxiii. 11; 2 Kings v. 15.
d ch. xviii. 17; xxiv. 11; 2 Sam. vii. 11, 27; 1 Kings ix. 5; 1 Chron. xvii. 10, 25.
e Ruth ii. 10, 13; Prov. xv. 33.
6 Heb. *at her feet*, ver. 27.
G Heb. *in the midst of the bow of a sling.*
d Jer. x. 18.
f ch. xxvii. 3; xxx. 5; Josh. xv. 56.
7 The word "but" would be better rendered "for."
10 Called *Phaltiel*, 2 Sam. iii. 15.
11 Gallim was a town situated in the tribe of Benjamin (Isa. x. 30), where it is mentioned with Michmash and Geba.
m 2 Sam. iii. 15.
7 Heb. *no staggering* or *stumbling*
e Gen. xxiv. 27, Exod. xviii. 10; Ps. xii. 13; xxii. 18; Luke i. 68.
n ch. xxiii. 19; Ps. liv. title.
f ver. 26
g vs. 22, 26
h ch. xx. 42; Gen. xix. 21; 2 Sam. xv. 9; 2 Kings v. 19; Luke vii. 50; viii. 48.
12 Or, *midst of his carriages*, ch. xvii. 20.
i 2 Sam. xiii. 23.
o ch. xiv. 50; xvii. 55.

37 But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became *as* a stone.

38 And it came to pass about ten days *after*, that the LORD smote Nabal, that he died.

39 ¶ And when David heard that Nabal was dead, he said, Blessed *be* the LORD, that hath pleaded the cause of my reproach from the hand of Nabal, and hath kept his servant from evil: for the LORD hath returned the wickedness of Nabal upon his own head. And David sent and communed with Abigail, to take her to him to wife.[j]

40 And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee, to take thee to him to wife.

41 And she arose, and bowed herself on *her* face to the earth, and said, Behold, *let* thine handmaid *be* a servant to wash the feet of the servants of my lord.[k]

42 And Abigail hasted, and arose, and rode upon an ass, with five damsels of her's that went [8]after her; and she went after the messengers of David, and became his wife.

43 David also took Ahinoam of Jezreel; and they were also both of them his wives.[l]

44 ¶ [9]But Saul had given Michal his daughter, David's wife, to [10]Phalti the son of Laish, which *was* of [11]Gallim.[m]

CHAPTER XXVI.

1 *Saul, by the discovery of the Ziphites, cometh to Hachilah against David.* 5 *David coming into the trench stayeth Abishai from killing Saul, but taketh his spear and cruse.* 13 *David reproveth Abner,* 18 *and exhorteth Saul.* 21 *Saul acknowledgeth his sin.*



AND the Ziphites came unto Saul to Gibeah, saying, Doth not David hide himself in the hill of Hachilah, *which is* before Jeshimon?[n]

2 Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph.

3 And Saul pitched in the hill of Hachilah, which *is* before Jeshimon, by the way. But David abode in the wilderness, and he saw that Saul came after him into the wilderness.

4 David therefore sent out spies, and understood that Saul was come in very deed.

5 ¶ And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and Abner the son of Ner, the captain of his host: and Saul lay in [12]the trench, and the people pitched round about him.[o]

The greatness here spoken of refers to his wealth; and his wealth again was made up of his numerous cattle.

The shearing of sheep is a very ancient custom, and was always, in those early times, attended with great festivity.

3. The word Caleb, in Hebrew, means a dog; and it is here used as still more characteristic of Nabal's disposition—"irritable as a dog."

7. It is customary with the wandering Arabs to exact contributions of provisions, and whatever else they may fancy, of those around them. David had done nothing of the kind. Neither he nor his men had disturbed the shepherds of Nabal while tending their flocks, nor exacted anything of them.

8. David, instead of exacting, simply and respectfully asked of Nabal the rites of hospitality. Nabal indignantly—nay, insolently—refused. His refusal was a challenge, and David did not hesitate to accept it.

18. Had this provision, brought willingly by Abigail, the wife of Nabal, been given by her husband to David at the first, it would have satisfied him, and secured his good offices.

22. This, on the part of David, was rash, unjust, and cruel in the extreme. So he afterwards granted (ver. 32—35).

23. Boothroyd thinks that David was mounted, and that Abigail, lighting from her ass, in token of profound respect, took hold of his foot to kiss it.

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6 Then answered David and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah, brother to Joab, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee.[a]

7 So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him.

8 Then said Abishai to David, God hath [1]delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not *smite* him the second time.

9 And David said to Abishai, Destroy him not: for who can stretch forth his hand against the LORD's anointed, and be guiltless?[b]

10 David said furthermore, *As* the LORD liveth, the LORD shall smite him; or his day shall come to die; or he shall descend into battle, and perish.[c]

11 The LORD forbid that I should stretch forth mine hand against the LORD's anointed: but, I pray thee, take thou now the spear that *is* at his bolster, and the cruse of water, and let us go.

12 So David took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw *it*, nor knew *it*, neither awaked: for they *were* all asleep; because a deep sleep from the LORD was fallen upon them.[d]

13 ¶ Then David went over to the other side, and stood on the top of an hill afar off; a great space *being* between them:

14 And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who *art* thou *that* criest to the king?

15 And David said to Abner, *Art* not thou a *valiant* man? and who *is* like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord.

BEFORE CHRIST 1060.

2 Heb. *the sons of death*, 2 Sam. xii. 5.

a 1 Chron. ii. 16; Judg. vii. 10, 11.

c ch. xxiv 16.

1 Heb. *shut up*, ch. xxiv. 18.

f ch. xxiv. 9, 11

3 Heb *smell.*

b ch. xxiv. 6, 7; 2 Sam. i. 16.

4 Heb. *cleaving.*

g Gen. viii. 21; Lev. xxvi. 31; Deut. iv. 28; 2 Sam. xiv. 16; xvi. 11; xx. 19; xxiv. 1.

c ch. xxiv. 6, 12; xxv. 38; xxxi. 6; Gen. xlvii. 29; Deut. xxxi. 14; Job vii. 1; Ps. xxxvii. 13; xciv. 1, 2, 23.

h ch. xxiv. 14.

i ch. xv. 24; xviii. 30; xxiv. 17.

d Gen. ii. 21; xv. 12.

e Ps. vii. 8; xviii. 20.

k Gen. xxxii. 28.

16 This thing *is* not good that thou hast done. *As* the LORD liveth, ye *are* [2]worthy to die, because ye have not kept your master, the LORD's anointed. And now see where the king's spear *is*, and the cruse of water that *was* at his bolster.

17 And Saul knew David's voice, and said, *Is* this thy voice, my son David? And David said, *It is* my voice, my lord, O king.[e]

18 And he said, Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil *is* in mine hand?[f]

19 Now therefore, I pray thee, let my lord the king hear the words of his servant. If the LORD have stirred thee up against me, let him [3]accept an offering: but if *they be* the children of men, cursed *be* they before the LORD; for they have driven me out this day from [4]abiding in the inheritance of the LORD, saying, Go, serve other gods.[g]

20 Now therefore, let not my blood fall to the earth before the face of the LORD: for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains.[h]

21 ¶ Then said Saul, I have sinned: return, my son David: for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.[i]

22 And David answered and said, Behold the king's spear! and let one of the young men come over and fetch it.

23 The LORD render to every man his righteousness and his faithfulness: for the LORD delivered thee into *my* hand to day, but I would not stretch forth mine hand against the LORD's anointed.[j]

24 And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the LORD, and let him deliver me out of all tribulation.

25 Then Saul said to David, Blessed *be* thou, my son David: thou shalt both do great *things*, and also shalt still prevail. So David went on his way, and Saul returned to his place.[k]

29. Among the Hindoos anything valuable or precious is called "A KATTU"—a bundle or bale. Abigail, therefore, means to say, that the life of David was so precious, that all the efforts of his most deadly enemies would fail. What is put in a sling, is a thing to be thrown away.

32—35. David's control of himself at such a moment is one of his proudest triumphs.

39. Nabal being dead, and Saul having given Michal, the wife of David, to another man, David was fully justified in seeking the hand of Abigail.

CHAPTER XXVI.

1—4. The retreat of David, in the wilderness of Ziph, having been revealed to Saul, and Saul forgetting his former repentance, once more set out with three thousand men to scour the country in search of David; but the result of his expedition was, that Saul was rather in the power of David than David in the power of Saul.

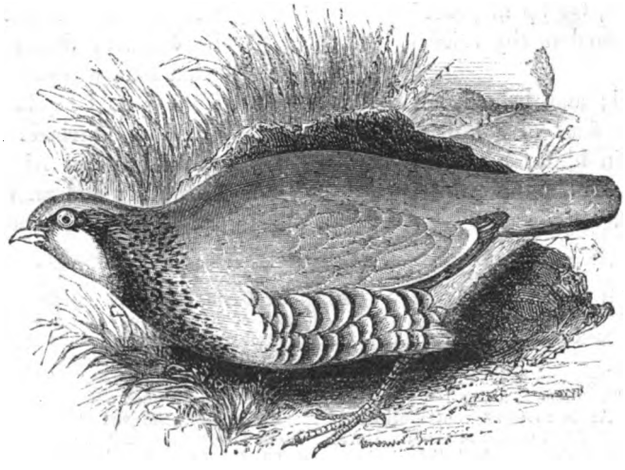
5. The word here rendered "trench" never does signify a ditch or a rampart, but a chariot or wagon way. In the margin it is translated carriages, which is wholly inconsistent with such a hill country, and with the rapidity of Saul's movements. It seems to denote a circular encampment, which was formed by Saul's troops, and in the centre of which, as the place of honour, the monarch reposed.

7. See preceding note. But what is meant by the word "bolster"? Such an article in the East is confined to the use of the sick, and is looked upon as a mark of effeminacy. For the word "bolster," let us substitute the phrase "at his head," and all is harmonious, and corresponds with the attitude of men elevated to the daring and the doings of the battle-field.

11. "Cruse of water." It is usual in the East for persons, when sleeping at night in the open air, to have a small vessel of water placed within reach, in case of its being wanted for drink or for any other purpose.

20. By comparing himself to a "flea," David hints that while it would cost Saul no little pains to catch him, his advantage would be unspeakably small.

This is supposed to be the Barbary partridge, found in the north of Africa. The Arabs observing that the bird becomes languid and fatigued, after it has been hastily put up two or three times, run in upon it and knock it down with a sort of bludgeon. Thus did Saul hunt David.



THE RED-LEGGED PARTRIDGE.

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DAVID NOBLY SPARES THE LIFE OF SAUL.

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CHAPTER XXVII.

1 Saul hearing David to be in Gath seeketh no more for him. 5 David beggeth Ziklag of Achish. 8 He, invading other countries, persuadeth Achish he fought against Judah.

AND David said in his heart, I shall now [1]perish one day by the hand of Saul: *there is* nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand.

2 And David arose, and he passed over with the six hundred men that *were* with him unto Achish, the son of Maoch, king of Gath.[a]

3 And David dwelt with Achish at Gath, he and his men, every man with his houshold, *even* David with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife.[b]

4 And it was told Saul that David was fled to Gath: and he sought no more again for him.

5 ¶ And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee?

6 Then Achish gave him Ziklag that day: wherefore Ziklag pertaineth unto the kings of Judah unto this day.[c]

7 And [2]the time that David dwelt in the country of the Philistines was [3]a full year and four months.

8 ¶ And David and his men went up, and invaded the Geshurites, and the [4]Gezrites, and the Amalekites: for those *nations were* of old the inhabitants of the land, as thou goest to Shur, even unto the land of Egypt.[d]

9 And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish.

10 And Achish said, [5]Whither have ye made a road to day? And David said, Against the south of Judah, and against the south of the Jerahmeelites, and against the south of the Kenites.[e]

11 And David saved neither man nor woman alive, to bring *tidings* to Gath, saying, Lest they should tell on us, saying, So did David, and so *will be* his manner all the while he dwelleth in the country of the Philistines.

12 And Achish believed David, saying, He hath made his people Israel [6]utterly to abhor him; therefore he shall be my servant for ever.

BEFORE CHRIST 1060.

6 Heb. *to stink.*

1 Heb. *be consumed.*

a ch. xxi. 10; xxv. 13.

b ch. xxv. 43.

c Josh. xv. 31; xix. 5.

2 Heb. *the number of days.*

3 Heb. *a year of days*, ch. xxix. 3, till 1056.

4 Or, *Gerzites.*

d ch. xv. 7, 8; xxix. 3; Gen. xxv. 18; Exod. xvii. 16; Josh. xiii. 2; xvi. 10; Judg. i. 29.

5 Or, *Did you not make a road, &c.*

e Judg. i. 16; 1 Chron. ii. 9, 25.

CHAPTER XXVIII.

1 Achish putteth confidence in David. 3 Saul, having destroyed the witches, 4 and now in his fear forsaken of God, 7 seeketh to a witch. 9 The witch, encouraged by Saul, raiseth up Samuel. 15 Saul, hearing his ruin, fainteth. 21 The woman with his servants refresh him with meat.

AND it came to pass in those days, that the Philistines gathered their armies together for warfare, to fight with Israel. And Achish said unto David, Know thou assuredly, that thou shalt go out with me to battle, thou and thy men.[f]

2 And David said to Achish, Surely thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee keeper of mine head for ever.

3 ¶ Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away those that had familiar spirits, and the wizards, out of the land.[g]

4 And the Philistines gathered themselves together, and came and pitched in Shunem: and Saul gathered all Israel together, and they pitched in Gilboa.[h]

5 And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled.

6 And when Saul enquired of the LORD, the LORD answered him not, neither by dreams, nor by Urim, nor by prophets.[i]

7 ¶ Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold, *there is* a woman that hath a familiar spirit at En-dor.

8 And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me *him* up, whom I shall name unto thee.[j]

9 And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off

f ch. xxix. 1.

g ver. 9; ch. xxv. 1; Exod. xxii. 18; Lev. xix. 31; xx. 27; Deut. xviii. 10, 11.

h ch. xxxi. 1; Josh. xix. 18; 2 Kings iv. 8.

i ch. xiv. 37; Exod. xxviii. 30; Numb. xii. 6; xxvii. 21; Deut. xxxiii. 8; Prov. i. 28; Lam. ii. 9.

j Deut. xviii. 11; 1 Chron. x. 13; Isa. viii. 19, 20.

CHAPTER XXVII.

1—4. Though Saul had confessed his own wickedness and the righteous conduct of his son-in-law, yet David had no reason to believe in his sincerity, and therefore betook himself to Gath, and sought the protection of Achish, its king. Some think that the king had offered a refuge to David, under his peculiar circumstances, within his dominions. But we question this.

Chosen by God himself to fill the throne, anointed to the regal office by Samuel, and with the most striking manifestations of the Divine favour, how could David ever come to so rash a conclusion, as that he should perish by the hand of Saul? He stooped where he ought to have stood erect; his faith faltered when it ought to have been triumphant.

Achish being described as "the son of Maoch," may indicate that he was not the same prince that reigned when David went for the first time to Gath.

For David thus willingly to unite himself to the enemies of God and his people, was truly blamable; it was a proceeding calculated to alienate the affections of his nation, and actually led to a course of action over which we are constrained to weep, and in tears to exclaim—"Lord, what is man!"

6. Ziklag was first assigned to Judah, and afterwards to Simeon; but it does not appear that the Israelites ever possessed it. If the Philistines, on whose border it stood, had ever been expelled, they must have retaken it. It was situated in Daroma, the southern province of Palestine, and some few miles to the south of Gath.

From 1 Chron. xii. 1—22, we learn that David, while at Ziklag, received considerable reinforcements from his own countrymen, including not a few of name and eminence, who, through their dissatisfaction with Saul, became voluntary exiles, and staked all their prospects on David's cause.

8. The Gezrites seem to be the same people as the Gerrhenians (1 Macc. xiii. 24), whose chief city, Gerrho, lay between Gaza and Pelusium in Egypt.

10—12. The Jerahmeelites were a branch of the family of Judah, and occupied the southern part of their territory.

From 1 Chron. ii. 3—27, it appears that Jerahmeel was one of the great grandsons of Judah.

The people occupying that part of the country which lay to the south of Judah, were the Geshurites, the Gezrites, and the Amalekites, all nomadic races, so that David made Achish believe that he had attacked his own countrymen, which so pleased and satisfied Achish, that he purposed to retain David in his service for ever. But David's conduct is wholly indefensible, as he acted without regard to truth, justice, or piety.

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those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die?[a]

10 And Saul sware to her by the LORD, saying, *As* the LORD liveth, there shall no punishment happen to thee for this thing.

11 Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.

12 And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou *art* Saul.

13 And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth.

14 And he said unto her, [1]What form *is* he of? And she said, An old man cometh up; and he *is* covered with a mantle. And Saul perceived that it *was* Samuel, and he stooped with *his* face to the ground, and bowed himself.[b]

15 ¶ And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither [2]by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do.[c]

16 Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy?

17 And the LORD hath done [3]to him, as he spake by [4]me: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, *even* to David:[d]

18 Because thou obeyedst not the voice of the LORD, nor executedst his fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day.[e]

19 Moreover the LORD will also deliver Israel with thee into the hand of the Philistines: and to morrow *shalt* thou and thy sons *be* with me: the LORD also shall deliver the host of Israel into the hand of the Philistines.

20 Then Saul [5]fell straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night.

21 ¶ And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and I have put my life in my hand, and have hearkened unto thy words which thou spakest unto me.[f]

22 Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength, when thou goest on thy way.

23 But he refused, and said, I will not eat. But his servants, together with the woman, compelled

BEFORE CHRIST 1056.

a ver. 3.
3 Or, *for himself.*
4 Heb. *mine hand.*
d Prov. xvi. 4.
e ch. xv. 9; 1 Kings xx. 42; 1 Chron. x. 13; Jer. xlviii. 10.
5 Heb. *made haste, and fell with the fulness of his stature.*
1 Heb. *What is his form?*
b ch. xv. 27; 2 Kings ii. 8, 13.
f ch. xix. 5; Judg. xii. 3; Job xiii. 14.
2 Heb. *by the hand of prophets.*
c ver. 6; ch. xviii. 12; Prov. v. 11—13; xiv. 14.

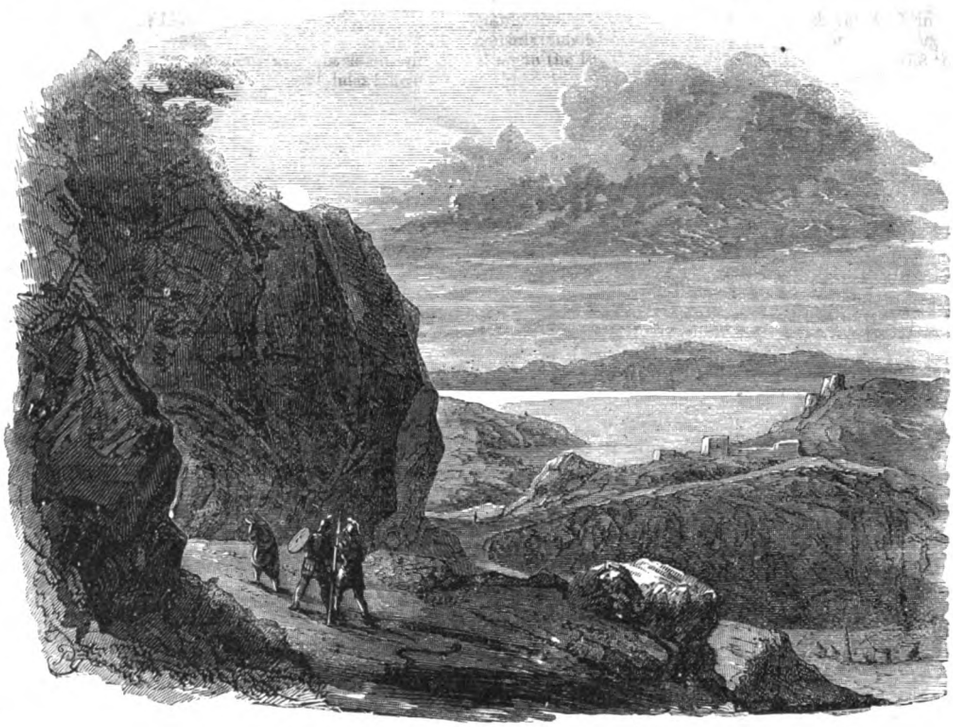
CHAPTER XXVIII.

1—6. The Philistine armies, under Achish, again invade Palestine, and encamp in the great plain near Shunem—this Shunem was not far from Jezreel—whilst Saul mustered his forces in Gilboa; but, alas! he had no longer the fire of military enthusiasm, and his confidence in God was gone. As he cast his eye on the enemy's hosts, his very heart trembled for fear; and when he inquired of the Lord, the Holy One answered him not, either by dream, or by the Urim, or by one of his prophets. Saul had forsaken God; and God in consequence left him to himself.

Achish was full of high hope, and purposed to take David with him into the scene of conflict.

The phrase "I will make thee keeper of my head for ever" seems to indicate that the head, being the chief part of the body, and taken in the sense of life, Achish made David the commander of his life-guard, a post of great honour in the East.

Mount Gilboa is the range of hills stretching northward of Bethshan or Scythopolis, to the vicinity of the Sea of Tiberias, forming the eastern boundary of the plain of Esdraelon, and, in this part, the western boundary of the plain of the Jordan.



ENDOR: SAUL'S SERVANTS SEEKING THE WITCH.

7. Although Saul had previously cut off all wizards, and all those who had familiar spirits, and although witchcraft, in all its developments, had been solemnly forbidden and condemned of God, yet Saul, in his extremity, goes to consult the witch of Endor. This woman was a necromancer, who, pretending to the spirit of divination, affected access to the counsels of the dead, and the power to call them from the unseen world. Endor, where she lived, was a city of Manasseh, situated in the plain of Jezreel, about four miles south-west of mount Tabor, and near to Nain, where Christ raised the widow's son from the dead.

17. For "to him," the true reading would be "to thee;" the words were addressed to Saul himself. There is a marvellous diversity of opinion among learned and pious men as to this whole transaction. Can we believe that God, who had condemned witchcraft in all its forms, would now apparently favour it by granting this supernatural appearance? Could this woman call the body of Samuel from Ramah, where it was buried, to Endor, the scene of the transaction? If it was the form of Samuel that appeared, why does the woman say, "I saw gods ascending out of the earth?" If there was an actual appearance, why did she only see it and not Saul also? Why was she afraid at the form she saw? These objections have been urged and felt. But still the whole narrative reads as a real transaction. That there was some supernatural appearance, and that a voice of infallible knowledge spoke to Saul, to his unutterable dismay, cannot for a moment be called

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THE RAISING OF SAMUEL BY THE WITCH OF ENDOR.

him; and he hearkened unto their voice. So he arose from the earth, and sat upon the bed.

24 And the woman had a fat calf in the house; and she hasted, and killed it, and took flour, and kneaded *it*, and did bake unleavened bread thereof:

25 And she brought *it* before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.

CHAPTER XXIX.

1 *David marching with the Philistines, 3 is disallowed by their princes.*
6 *Achish dismisseth him, with commendations of his fidelity.*

NOW the Philistines gathered together all their armies to Aphek: and the Israelites pitched by a fountain which *is* in Jezreel.[a]

2 And the lords of the Philistines passed on by hundreds, and by thousands: but David and his men passed on in the rereward with Achish.[b]

3 Then said the princes of the Philistines, What *do* these Hebrews *here?* And Achish said unto the princes of the Philistines, *Is* not this David, the servant of Saul the king of Israel, which hath been with me these days, or these years, and I have found no fault in him since he fell *unto me* unto this day?[c]

4 And the princes of the Philistines were wroth with him; and the princes of the Philistines said unto him, Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest in the battle he be an adversary to us: for wherewith should he

BEFORE CHRIST 1056.

[b] ch. xxviii. 1, 2

[c] ch. xxvii. 7; Dan. vi. 5.

[a] ch. iv. 1; xxviii. 1.

in question. Further than this it is, perhaps, not well to press our inquiries. The proof which the passage supplies of God's sovereignty, and of man's conscious existence beyond death, is incontrovertible.

CHAPTER XXIX.

1. After his interview with the witch of Endor, and after the solemn intimation which he had received from the invisible world, Saul returned to the field of battle; but his was a broken shield, and his was an arm without strength.

This Aphek must have been in the tribe of Issachar, and must not be confounded with a place of the same name in the tribe of Judah.

Jezreel, or Esdraelon, in the tribe of Issachar, and afterwards celebrated as

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reconcile himself unto his master? *should it* not *be* with the heads of these men?[a]

5 *Is* not this David, of whom they sang one to another in dances, saying, Saul slew his thousands, and David his ten thousands?[b]

6 ¶ Then Achish called David, and said unto him, Surely, *as* the LORD liveth, thou hast been upright, and thy going out and thy coming in with me in the host *is* good in my sight: for I have not found evil in thee since the day of thy coming unto me unto this day: nevertheless [1]the lords favour thee not.[c]

7 Wherefore now return, and go in peace, that thou [2]displease not the lords of the Philistines.

8 ¶ And David said unto Achish, But what have I done? and what hast thou found in thy servant so long as I have been [3]with thee unto this day, that I may not go fight against the enemies of my lord the king?

9 And Achish answered and said to David, I know that thou *art* good in my sight, as an angel of God: notwithstanding the princes of the Philistines have said, He shall not go up with us to the battle.[d]

10 Wherefore now rise up early in the morning with thy master's servants that are come with thee: and as soon as ye be up early in the morning, and have light, depart.

11 So David and his men rose up early to depart in the morning, to return into the land of the Philistines. And the Philistines went up to Jezreel.[e]

BEFORE CHRIST 1056.

a ch. xiv. 21; 1 Chron. xii. 19.

b ch. xviii. 7; xxi. 11.

1 Heb. *thou art not good in the eyes of the lords.*

c ver. 3; 2 Sam. iii. 25; 2 Kings xix. 27.

2 Heb. *do not evil in the eyes of the lords.*

d ch. xv. 7; xxvii. 8.

3 Heb. *before thee.*

d ver. 4; 2 Sam. xiv. 17, 20; xix. 27.

g ch. xxv. 42, 43; 2 Sam. ii. 2.

4 Heb. *bitter.*

e 2 Sam. iv. 4.

h ch. i. 10; Judg. xviii. 25; 2 Sam. xvii. 8; 2 Kings iv. 27; Ps. xlii. 5; lvi. 3, 4, 11; Hab. iii. 17, 18.

CHAPTER XXX.

1 The Amalekites spoil Ziklag. 4 David asking counsel is encouraged by God to pursue them. 11 By the means of a revived Egyptian he is brought to the enemies, and recovereth all the spoil. 22 David's law to divide the spoil equally between them that fight and them that keep the stuff. 26 He sendeth presents to his friends.



AND it came to pass, when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burned it with fire;[f]

2 And had taken the women captives, that *were* therein: they slew not any, either great or small, but carried *them* away, and went on their way.

3 ¶ So David and his men came to the city, and, behold, *it was* burned with fire; and their wives, and their sons, and their daughters, were taken captives.

4 Then David and the people that *were* with him lifted up their voice and wept, until they had no more power to weep.

5 And David's two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite.[g]

6 And David was greatly distressed; for the people spake of stoning him, because the soul of all the people was [4]grieved, every man for his sons and for his daughters: but David encouraged himself in the LORD his God.[h]

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the residence of the kings of Israel, was a place of considerable importance, and gave its name to the great valley or plain in which it was situated. This plain—the plain of Esdraelon—was the great battle-field of Palestine. The fountain was, in all likelihood, near to the town, which stood not far from the southern termination of the Gilboa range. Saul having disposed his army on or near to mount Gilboa, his own band was close to the fountain.

3. "The princes of the Philistines" were not those who belonged to the cause of Achish, but to the heads of the other Philistine states.

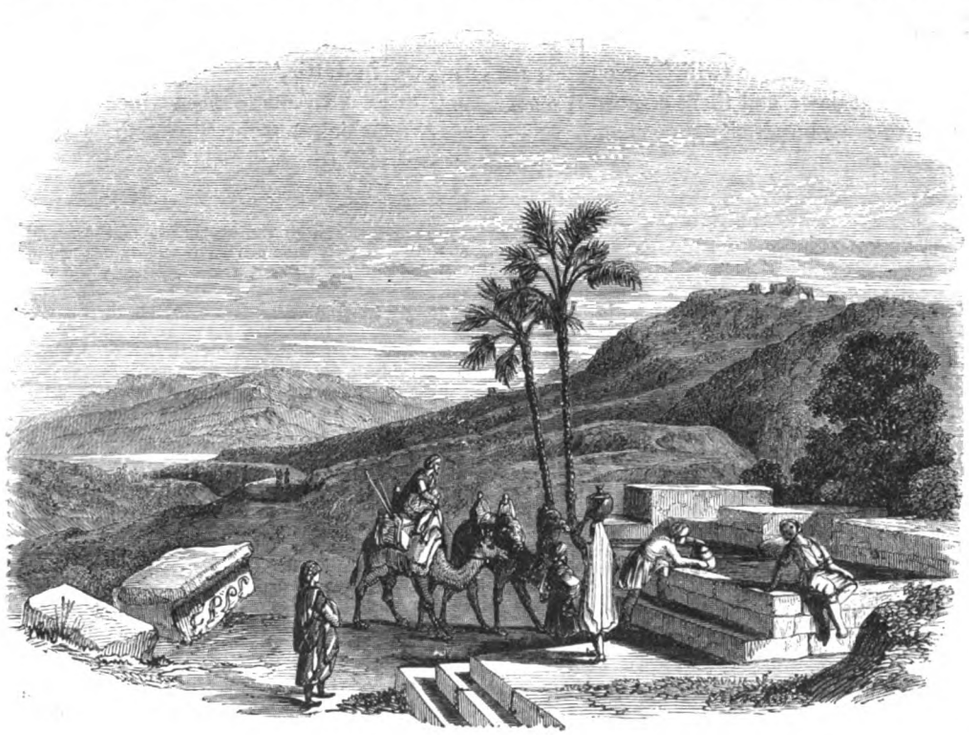
So indefinite and indistinct is this answer of Achish to these princes, that we suggest the following reading:—"Nay, this David, the servant of Saul, the king of Israel, who hath been with me these days, or these years, even in him I have found no fault since he fell unto me unto this day."

4. On the language of this verse, it has been well observed:—"The princes reasoned wisely, according to the common practice of mankind, and it was well for David that they were such good politicians. It was ordained by a gracious Providence that they refused to let David go with them to this battle, in which he must have been either an enemy to his country, or false to his friends and his trust. Had he fought for the Philistines, he would have fought against God and his country; and had he, in the battle, gone over to the Israelites, he would have deceived and become a traitor to the hospitable Achish."

8. By such language David intended to impose on Achish, and make him believe that he would fight against Israel. Such conduct on the part of David was decidedly wrong; nor can we offer any apology for him.

CHAPTER XXX.

1. While the Hebrews and the Philistines were engaged in the battle-field of Esdraelon, the Amalekites eagerly availed themselves of the opportunity of invading the defenceless south. Ziklag was taken and burned with fire; but as this place was standing at the time when this part of the history was



ZIKLAG.

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7 And David said to Abiathar the priest, Ahimelech's son, I pray thee, bring me hither the ephod. And Abiathar brought thither the ephod to David.[a]

8 And David enquired at the LORD, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue: for thou shalt surely overtake *them*, and without fail recover *all*.[b]

9 So David went, he and the six hundred men that *were* with him, and came to the brook Besor, where those that were left behind stayed.

10 But David pursued, he and four hundred men: for two hundred abode behind, which were so faint that they could not go over the brook Besor.[c]

11 ¶ And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water;

12 And they gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk *any* water, three days and three nights.[d]

13 And David said unto him, To whom *belongest* thou? and whence *art* thou? And he said, I *am* a young man of Egypt, servant to an Amalekite; and my master left me, because three days agone I fell sick.

14 We made an invasion *upon* the south of the Cherethites, and upon *the coast* which *belongeth* to Judah, and upon the south of Caleb; and we burned Ziklag with fire.[e]

15 And David said to him, Canst thou bring me down to this company? And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company.

16 ¶ And when he had brought him down, behold, *they were* spread abroad upon all the earth, eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.

17 And David smote them from the twilight even unto the evening of [1]the next day: and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled.

BEFORE CHRIST 1056.

[a] ch. xxiii. 6, 9.

[b] ch. xxiii. 2, 4.
[f] ver. 8.

[c] ver. 21.

2 Or, *asked them how they did*; Judg. xviii. 15.

[g] ver. 10.

3 Heb. *men.*

[d] ch. xiv. 27; Judg. xv. 19.

[h] Deut. xiii. 13; Judg. xix. 22.

[e] ver. 16; Josh. xiv. 13; xv. 13; 2 Sam. viii. 18; 1 Kings i. 38, 44; Ezek. xxv. 16; Zeph. ii. 5.

[i] Numb. xxxi. 27; Josh. xxii. 8.

4 Heb. *and forward.*

5 Heb. *blessing.*

[j] ch. xxv. 27; Gen. xxxiii. 11.

[k] Josh. xv. 48; xix. 8.

1 Heb. *their morrow.*

[l] Josh. xiii. 16; xv. 50.

18 And David recovered all that the Amalekites had carried away: and David rescued his two wives.

19 And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any *thing* that they had taken to them: David recovered all.[f]

20 And David took all the flocks and the herds, *which* they drave before those *other* cattle, and said, This *is* David's spoil.

21 ¶ And David came to the two hundred men, which were so faint that they could not follow David, whom they had made also to abide at the brook Besor: and they went forth to meet David, and to meet the people that *were* with him: and when David came near to the people, he [2]saluted them.[g]

22 Then answered all the wicked men and *men* of Belial, [3]of those that went with David, and said, Because they went not with us, we will not give them *ought* of the spoil that we have recovered, save to every man his wife and his children, that they may lead *them* away, and depart.[h]

23 Then said David, Ye shall not do so, my brethren, with that which the LORD hath given us, who hath preserved us, and delivered the company that came against us into our hand.

24 For who will hearken unto you in this matter? but as his part *is* that goeth down to the battle, so *shall* his part *be* that tarrieth by the stuff: they shall part alike.[i]

25 And it was *so* from that day [4]forward, that he made it a statute and an ordinance for Israel unto this day.

26 ¶ And when David came to Ziklag, he sent of the spoil unto the elders of Judah, *even* to his friends, saying, Behold a [5]present for you of the spoil of the enemies of the LORD;[j]

27 To *them* which *were* in Beth-el, and to *them* which *were* in south Ramoth, and to *them* which *were* in Jattir,[k]

28 And to *them* which *were* in Aroer, and to *them* which *were* in Siphmoth, and to *them* which *were* in Eshtemoa,[l]

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written (chap. xxvii. 6), it must have been re-built. "The third day" was the third day after David had left the Philistine army at Aphek, which was distant from Ziklag rather more than thirty leagues.

2. "Slew not any"—that is, none who were able to carry arms, for they were absent in the field of conflict. The women were spared to be used as slaves, and the old out of respect to their age. We read that David, in his recent expedition against the southern tribes, did not spare any; here the Amalekites spare all. This seems to be greatly to the disadvantage of David; but David had to deal with armed men, whereas the Amalekites had to deal with women and children, and old men.

9, 10. "The brook Besor," or the winter torrent of Oa-di-Gaza, a little to the south of Gaza, and referred to by the Septuagint under the name of Rhinocurura, must be looked for somewhere between the southern frontier of Palestine and the Nile. It is said to empty itself into the Mediterranean.

Here, as an appropriate resting-place, did many of David's men, tired with the distance they had travelled, exhausted by the fatigues of a military pursuit, and unable to proceed farther, sit down for rest and refreshment.

11—14. This Egyptian may have been forced away from his native country by the Amalekites in some of their predatory incursions into Egypt, and have been retained by them as a slave. In rapid journeys over the deserts, slaves, especially if old, are abandoned, and, if sick, are often left to perish. Though they had booty enough, and might have carried this poor, sick slave on a camel or an ass, their hearts were not tender enough to feel for him; but God chose him as an instrument to accomplish his will, and through him it was that David was directed and prospered.

"The Cherethites" are supposed to have inhabited the same district as the Philistines, and were the aborigines of the island of Crete. Others are of opinion that they were a tribe or section of the Philistines themselves.

"The south of Caleb" was a district in the south of Judea, belonging to the family of Caleb.

24. An edict this not more equitable than admirable; it shows how David attended to the interest of his men.

27. Beth-el—not the celebrated city of this name—but Bethul, a city of Simeon (Josh. xix. 4), supposed to be the same as Bethelin, belonging to Gaza.

"South Ramoth," a city of Simeon, so called to distinguish it from Ramoth-Gilead, which was beyond Jordan.

Jattir is included in the towns of Judah in the mountains (Josh. xv. 48).

28. Aroer is supposed to be the same as Adadah, in Josh. xv. 22, where the Septuagint reads Arouel.

Siphmoth; perhaps the same with Shepham, on the eastern borders of Canaan (Numb. xxxiv. 10).

Eshtemoa is in the list of the towns which Judah gave to the Levites, and is placed among the mountains of Judah (Josh. xxi. 14).

29. Rachal, supposed by some authorities to be the same as Hachilah (chap. xxiii. 19).

Jerahmeelites, see note on chap. xxvii. 10—12.

Kenites, inhabitants of a small tract of country west of the Dead Sea.

30. Chor-ashan, probably the same as the Ashan given to the tribe of Simeon (Josh. xv. 42; xix. 7), about sixteen miles west from Jerusalem.

The fact of David sending these presents or portions of the spoil to the elders of so many important places proves, beyond all question, what a powerful party of friends he had even within the limits of his own tribe, and how devotedly attached they were to his person and interest.

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29 And to *them* which *were* in Rachal, and to *them* which *were* in the cities of the Jerahmeelites, and to *them* which *were* in the cities of the Kenites,[e]

30 And to *them* which *were* in Hormah, and to *them* which *were* in Chor-ashan, and to *them* which *were* in Athach,[h]

31 And to *them* which *were* in Hebron, and to all the places where David himself and his men were wont to haunt.[e]

CHAPTER XXXI.

1 *Saul having lost his army, and his sons slain, he and his armourbearer kill themselves.* 7 *The Philistines possess the forsaken towns of the Israelites.* 8 *They triumph over the dead carcases.* 11 *They of Jabesh-gilead, recovering the bodies by night, burn them at Jabesh, and mournfully bury their bones.*

NOW the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down [1]slain in mount Gilboa.[d]

2 And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Melchi-shua, Saul's sons.[e]

3 And the battle went sore against Saul, and the [2]archers [3]hit him; and he was sore wounded of the archers.[f]

4 Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and [4]abuse me. But his armourbearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it.[g]

5 And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

6 So Saul died, and his three sons, and his armourbearer, and all his men, that same day together.

7 ¶ And when the men of Israel that *were* on the other side of the valley, and *they* that *were* on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them.

8 And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa.

9 And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to publish *it in* the house of their idols, and among the people.[h]

10 And they put his armour in the house of Ashtaroth: and they fastened his body to the wall of Beth-shan.[i]

11 ¶ And when the inhabitants of Jabesh-gilead

BEFORE CHRIST 1056.

2 Heb. *shooters, men with bows.*

3 Heb. *found him.*

f 2 Sam. i. 6, &c.

a ch. xxvii. 10; Judg. i. 16.

4 Or, *mock me.*

b Judg. i. 17.

g ch. xiv. 6; xvii. 26; 2 Sam. i. 10, 14.

c Josh. xiv. 13; 2 Sam. ii. 1.

1 Or, *wounded.*

d ch. xxviii. 4; 1 Chron. x. 1—12.

h 2 Sam. i. 20.

e ch. xiv. 49; 1 Chron. viii. 33.

i ch. xxi. 9; Josh. xvii. 11; Judg. i. 27; ii. 13.

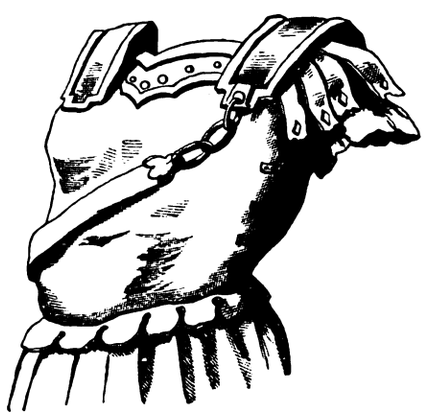
CHAPTER XXXI.

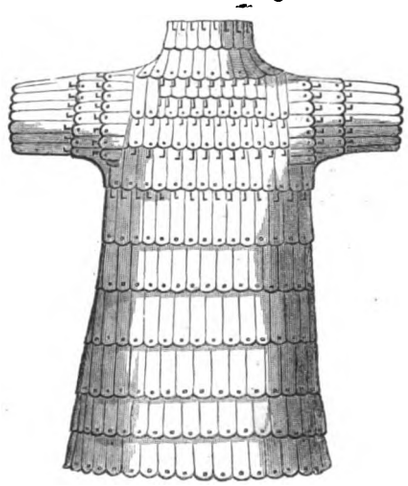
1—3. The Israelites are defeated on the mountains of Gilboa; the three sons of Saul, including Jonathan, are slain; and he himself, after imploring his armour-bearer to thrust him through, falls upon his sword, and passes for ever away from the duties and the conflicts of earth.

Gilboa, a ridge of mountains west of the plain of Jordan, which the Arabs of this day call Djebil Gilbo.

4. "Saul took a sword, and fell upon it;" or rather, "took the sword." But what sword does this point to? Was it his own sword or the sword of his armour-bearer? The general impression is, that it was not his own sword, but that of his faithful and eminently-devoted servant.

But if we receive this account of the mode or manner of Saul's death, how is it to be reconciled with the statement of the Amalekite youth to David as given in the following chapter? The fact seems to be, that his statement was meant simply to magnify and exalt himself in the estimation of David, and so insure the favour and patronage of the future king of Israel, and is therefore to be rejected in favour of the record now before us.





LEATHER CUIRASS, AND AN ANCIENT COAT OF MAIL, OF ABOUT THIS ERA.

5. Some of the Jewish authorities would have us believe, that the armour-bearer of Saul was no other than Doeg, the Edomite, who was promoted to that office for his alacrity in obeying the king when commanded to slay the priests (chap. xxii. 9—18); but the evidence is far too scanty to warrant the belief of any such tradition.

Nothing can, in our eyes, palliate the guilt of suicide, or self-murder, as it is an act which deprives the perpetrator of all opportunity of repenting of the greatest crime a responsible being can commit.

10. The depositing of Saul's armour in the temple of Ashtaroth was designed, not only as a trophy of victory, but of gratitude to their deity, to whose presence and favour they ascribed their success; just as David placed the sword of Goliath in the tabernacle or house of God. Beth-shan, known also by the name of Scythopolis, from the Scythians, who, when they overran Western Asia, took this city, and long retained it in their possession, is now called Bisan, and is situated about twelve miles to the south of the Sea of Tiberias, and nearly two miles west of the Jordan. It was a place of such repute among the Jews that, according to the Talmud, if the garden of Eden was in the land of Israel, then Beth-shan must have been its gate! It is now a heap of ruins.

"Fastened his body to the wall"—either suspended it on a cross outside the walls; or hung it from the wall by the aid of hooks; or actually fastened it to the wall by nails. Whichever it was, the same fate, as we learn from the twelfth verse, befell Saul's three sons.

11. The Jabesh-gileadites retained a lively impression of what Saul had done on their behalf in delivering them from the hands of the Ammonites; and, after the lapse of so many years, they are still eager to express their gratitude.

12, 13. This is the first time that this mode of sepulture is mentioned in the Sacred Volume, although it was common and even honourable among the nations of antiquity. Judging from the terms of the law, we should infer, that it was deemed rather ignominious by the Hebrews, and was only resorted to, in the present instance, to preserve the remains of Saul and his three sons from any further indignity.

In reviewing this portion of the Sacred History, we learn how, through the disunion of the tribes, the degeneracy of the sons of Samuel in their capacity of subordinate judges, and other prejudicial influences, the nation of Israel had come to reject Jehovah as their invisible Head and King, and thus struck at the very foundation of the Theocracy. This act of proud rebellion was followed by the restless desire to have an earthly and visible monarch set over them. In granting them this request, God did not give up his own supremacy or sovereignty. His was still the kingdom and the power, and everything was made subservient to His will and purpose.

Samuel, who began his prophetic office in Shiloh—a city of Ephraim, between Lebanon and Bethel, ten miles south of Shechem, and twenty-five north of Jerusalem—would have counselled and guided Saul in his regal course, had that monarch been inclined to listen to the voice of the man of

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heard of that which the Philistines had done to Saul;[a]

12 All the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Beth-shan, and came to Jabesh, and burnt them there.[b]

13 And they took their bones, and buried *them* under a tree at Jabesh, and fasted seven days.[c]

BEFORE CHRIST 1056.

a ch. xi. 3, 9, 11.
b ch. xi. 1—11; 2 Sam. ii. 4—7; 2 Chron. xvi. 14; Jer. xxxiv. 5; Amos vi. 10.
c Gen. l. 10; 2 Sam. ii. 4, 5; xxi. 12—14.

God; but his heart was too proud and his self-esteem too deeply-rooted to make him a willing and obedient disciple. Royal ears are but seldom open to the words of truth; and though a king stands on far lower ground than a prophet, the prophet is often unheeded by the king, and then God leaves royalty to be trodden in the dust.

True it is, that Saul was chosen as the outward and visible monarch of Israel, but he occupied the throne only as the viceroy of Jehovah, and was bound, by his very coronation oath, to regard the God of Israel as the only Fountain of authority. Nor must it be forgotten, that it was his refusal to acknowledge this authority, and to act in obedience to the wish of God, which ruined him. Forgetting that he was but the visible representative of the Invisible One, and that he held his throne and his office only in trust, he dared to enter on a course of independent action; set up his own judgment in opposition to the will of God, and thus violated the very conditions on which he held his regal appointment. Hence his rejection by God; and what was this solemn act of rejection but the assertion, on the part of Jehovah, of his own unchangeable, untransferable sovereignty? Nor this only:—the nation was taught the folly and the sin of any attempt to throw off the authority of God, or to thwart his mighty purpose. Though their chosen prince had proved an able and successful warrior, and though he had conducted some parts of the internal administration of his kingdom with great wisdom and energy, he yet refused to conform his entire magisterial life to the will of God; and they see him in the height of his glory, first reduced to the condition of a miserable, melancholy hypochondriac, then deposed from his kingdom, his successor anointed while he himself is still alive, entering the lists with this divinely-chosen man, seeking by every means to crush and destroy him, and then, because a warrior's death was denied him, rushing upon the prerogative of the eternal God, and putting an end to his own life. Nothing could have been more discouraging to the nation than this first attempt to establish an outward and visible sovereignty. Still, God did not abandon his people. A successor to Saul had already been chosen, and anointed by the command of God, and therefore the hopes of the people were revived as they now turned their eye to the youthful prince who was to fill the throne. He had already proved himself a man of lofty spirit and of noble daring; and, unlike Saul, his will seemed happily bent to the will of God. Instead of relying on his own wisdom and strength, his sole dependence was upon God; and, just because he made it his effort and his aim to conform his official life and character to the one Infinite and Perfect Will, therefore it is that, as the visible representative of God in his regal capacity, he is called "a man after God's own heart." Though God gave the people a visible, human sovereign, he never intended that the functions of the king should invade the more sacred office of the priest. These two offices were to be kept quite distinct; but even to this arrangement Saul would not submit. We know that among the Greeks and the Romans, and even among the Egyptians, it was not uncommon for the prince, or sovereign, to take upon himself the prerogatives and the duties of the priest; and the proud-hearted, self-willed Saul, wished to lift himself up to an equality with the princes of other nations. Saul was not only rebuked, but punished, for his presumption and disobedience; and thus his successors—kings though they were—were taught both the folly and the guilt of attempting to invade the mediatorial office. It was during this period—a period of deep suffering and of varied trial—that David composed the following Psalms:—ix., xi., xvii., xviii., xxvi.—xxviii., xxxi., xxxiv., xxxv., lii., liv., lvi.—lix., lxiii., lxiv., lxxxvi., cix., cxl.—cxlii.; all of them rich in the utterance of sentiment and feeling. David "had been the benefactor of Saul, and yet he was persecuted by him as his greatest enemy; he had been chosen of God, yet he was an outcast from all society; he had been anointed to the throne of Israel, nevertheless he was an exile both from his crown and his country: it was easy to see, therefore, how the outpouring of David's heart, during such calamities, formed the groundwork of national consolation to future sufferers in Israel; and how, in laying down this portion of divine revelation, God was providing for the wants of his afflicted people in all ages of the world."



SHILOH IN THE TIME OF SAMUEL.

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HOLY BIBLE